









THE  
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REMEMBRANCE,

OR, THE

**Churchman's**

BIBLICAL, ECCLESIASTICAL, & LIT RARY

MISCELLANY.

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## ERRATA.

- Page 105, line 1, for 'pontificate' read 'pontifical.'  
 — 172, — 7, for 'immediately subsequent,' read 'next.'  
 — 173, — 25, for 'letter,' read 'later one.'  
 — 283, — 6, between 'and' and 'be,' insert, 'we shall at the same time.'  
 — 321, col. 1, line 7, after 'which he,' insert 'would do.'  
 — 385, col. 2, lines 38, 39, for '15,000 or 16,000,' read '1500 or 1600.'  
 — 423, — 32, for 'haughtiness,' read 'naughtiness.'  
 — 432, — 7, dele 'fix.'  
 — 440, — 2 from the bottom, for 'that,' read 'the.'  
 — 444, — 34, insert 'at' between 'not' and 'all.'  
 — 501, line 39, insert 'of' before 'commercial,' and for 'commercial' read 'national.'  
 — 503, — 31, 32, for 'this government' read 'mis-government.'  
 — 543, — 5, for 'eminent and talented,' read 'talented and excellent.'  
 — 559, — 25, for 'conversant,' read 'familiarily acquainted.'  
 — 609, — 8, dele 'more.'  
 — 613, — 36, 37, insert 'is,' between 'God' and 'believed.'  
 — 622, — 33, for 'Chatham' read 'Chartham.'  
 — 752, bottom line, insert 'not,' between 'would' and 'we.'  
 — 780, line 5, for 'having got,' read 'when we had got.'

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*THE LIFE OF BISHOP RIDLEY\*.*

NICHOLAS RIDLEY, descended from an ancient family of the county of Northumberland, which had for many generations held the rank of knighthood, was born at Wilmontswick, in Tynedale, not far from the Border. The period of his birth is not further known, than that he was born in the beginning of the 16th century. He received his school education at Newcastle-upon-Tyne, from whence, having given early proof of his talents, he was removed about the year 1518, at the charge of his uncle, Dr. Robert Ridley, Fellow of Queen's College, in Cambridge, to Pembroke Hall, in that University. Here he applied himself with great zeal to the acquisition of learning, and was soon distinguished as a proficient both in the Greek and Latin languages. Richard Crook, the first Public Orator of the University, about that time began to revive the neglected study of the Greek language; and Ridley enjoyed the advantage of attending his lectures. In the year 1522 he took the degree of Bachelor of Arts. So great a reputation had he already attained, that in the beginning of the year 1524, he was invited by the master and fellows of University College in Oxford, to accept of a fellowship, then recently founded by the Bishop of Durham, at their College. Declining this honour, he was, in the course of the same year, chosen Fellow of his own College. The year after he became Master of Arts, and the next following he was appointed by the College their general agent in all causes relating to the churches of Tilney, Soham, and Saxthorpe, belonging to Pembroke Hall.

By the continued patronage of his uncle, he was enabled to extend his means of improvement by visiting foreign Universities. We find him accordingly, in the year 1527, and the two following years, a student, first at Paris, and then at Louvain.

In the year 1530, returning to Pembroke Hall, he served the office of junior Treasurer in his College. He now applied himself with great diligence to the reading of the Scriptures. As a means of perfecting

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\* The authority which has been followed is *The Life of Dr. Nicholas Ridley, some time Bishop of London, &c.* by the Rev. Gloucester Ridley, LL.B. 4to. London, 1763.

his knowledge of them, it was his habit to walk in the orchard at Pembroke Hall, and there commit to memory the epistles in Greek:—the walk which he frequented there, being long after known by his name.

In the year 1533, he was chosen senior Proctor of the University. During his continuance in that office, the point of the Pope's supremacy, began to be agitated at Cambridge. Public disputations were held for the purpose of examining the question, and after mature deliberation it was resolved, "that the Bishop of Rome had no more authority and jurisdiction derived to him from God, in this kingdom of England, than any other foreign Bishop." Ridley, as one of the Proctors, subscribed his name to this resolution.

Having discharged this office, he took his degree of Bachelor in Divinity in the year 1534, and was then appointed Chaplain of the University, and Public Reader\*. At this period he lost his excellent relative and friend, Dr. Robert Ridley, who died June the 12th, 1536. But his great merits readily obtained for him another patron in Archbishop Cranmer, to whom his reputation, both as a preacher and as a disputant, his extraordinary memory, and intimate knowledge of the Scriptures and the Fathers, were not unknown. The Archbishop's palace was the resort of learned men of all countries, and it was now destined to receive no ignoble addition to its inmates in the person of Ridley, who obtained the Archbishop's appointment to be his Chaplain. This post, to which he succeeded in the year 1537, enabled him to enjoy much of Cranmer's society. The plague about this time happening to rage with great violence at Lambeth, the Archbishop was induced to take refuge at his house at Ford, in Kent, where he continued several months in retirement; and in consequence of this, Ridley had more ample opportunity of intercourse with him.

On the 30th of April of the following year, the Archbishop collated him to the vicarage of Herne, in East Kent. This new appointment placed him in a situation for displaying his eminent usefulness as a parochial minister. So far as he was himself enlightened on points of doctrine, for as yet he was a strict assertor of transubstantiation, he was earnest and active in instructing his flock: the fruits of his pains being particularly shewn in the conversion of the Lady Fiennes, who shewed the sincerity of a right conviction by her exemplary conduct through her subsequent life. During his residence, indeed, at Herne, he obtained such repute as a preacher, that the people for many miles round would resort to him in preference to their own ministers.

He repaired to Cambridge the same year, and was admitted to the degree of Doctor in Divinity. In the October following, the mastership of Pembroke Hall being vacant, in compliance with the wishes of the Fellows, he became the Head of his College. About this time also, at the instance of Archbishop Cranmer, he was appointed Chaplain to the King, and soon after (1541) through the same interest, made Prebendary of Canterbury. How actively he acquitted himself in this last appointment, appears from an information laid against him at the Arch-

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\* He is also mentioned under the title of *Magister Glomeria*, which was the same office as that afterwards termed the University Orator.

Bishop's visitation the same year, for preaching against the statute of the Six Articles lately passed; an accusation which he repelled with great facility, for his opinion had been so cautiously delivered respecting the act, that nothing could be proved against him.

But soon the intrigues of Bishop Gardiner, directed against Cranmer, involved Ridley also, as prebendary of Canterbury, and one intimately connected with the Archbishop, in their iniquitous snares. The articles against him were:—1. That he preached at St. Stephen's in the rogation week, and said that auricular confession was but a mere positive law, and ordained as a godly mean for the sinner to come to the priest for counsel; but he could not find it in Scripture. 2. That he preached in the said rogation week, and said, that there was no meetter term to be given to the ceremonies of the Church, than to call them beggarly ceremonies. 3. That *Te Deum* hath been sung commonly in English at Herne, where the said Master Doctor is Vicar.—Cranmer having succeeded, through the strong support of the King, in exposing the malicious schemes of his enemies, the information against Ridley, which was only a subordinate part of the conspiracy really designed for the overthrow of the Archbishop, at the same time fell to the ground.

In the year 1545, the important change took place in the sentiments of Ridley, in regard to the doctrine of the Eucharist. Spending great part of his time in retirement at his vicarage of Herne, he began to examine more freely and closely into the arguments against the Corporal Presence asserted by the Roman Church. The principal instrument in his conversion to the truth on this point, was a treatise by Bertram\*, a Monk of Corbey, written at the request of the Emperor Charles the Bald, about the year 840, in which the doctrine of the Real Presence of Christ in the Lord's Supper was stated, free from the corruptions subsequently introduced into it by Papal Rome. Finding it thus stated in a work of such antiquity, he could no longer rest in the popular error on the ground of authority, and became a more ready convert to the just arguments of his author.

He determined accordingly to search the Scriptures more accurately, and the doctrine of the primitive Fathers, who lived before the time of the controversy between Bertram and Paschasius†. Having thus arrived at the truth on this point, he proceeded to impart his conviction to Cranmer, who as yet had obstinately resisted all attempts from others

\* "Bertram, a man learned, of sound and upright judgment, and ever counted a Catholic for these seven hundred years until our age. His treatise, whoever shall read and weigh, considering the time of the writer, his learning, godliness of life, the allegations of ancient fathers, and his manifest and most grounded arguments, I cannot doubtless but much marvel, if he have any fear of God at all, how he can with good conscience speak against him in this matter of the Sacrament. This Bertram was the first that pulled me by the ear, and that first brought me from the common error of the Romish Church, and caused me to search more diligently and exactly both the Scriptures and the writings of the old ecclesiastical Fathers in this matter."—*Ridley in his Defence before the Commissioners.*

† Paschasius wrote to prove that the same body which was born of the Virgin Mary, suffered, was buried, and sits at the right hand of the Father, is received in the Sacrament. Bertram and others wrote in confutation of him.

to shake his belief in transubstantiation. The result was, that both Cranmer and Latimer were thus turned from their erroneous opinion; and the cause of the Reformation was strengthened by the triumph of the truth in this capital article, more than by every other advance which it had hitherto made. At the same time, Ridley modestly declined any merit to himself as the originator of this great improvement in the system of the reformers, but always spoke of himself in reference to Cranmer, as but a young scholar in comparison of his master.

At the close of this year (1545) Ridley obtained, through the Archbishop, the additional preferment of a stall in the church of Westminster.

After the death of Henry VIII. we first hear of Ridley as a preacher before Edward VI. on Ash-Wednesday, when he took occasion to discourse of the image-worship practised in the Church of Rome, and other superstitious ceremonies\*. This sermon called forth a reply from Gardiner, who argued in defence of the Roman worship, "that pictures and images were the laymen's books." What Ridley's answer to Gardiner was is not now known, but the substance of it may probably be collected from that of the Protector Somerset, through whom it was communicated, and who urged with great force of argument against the Papist, "that if the misinterpretation of the best book in the world, the Bible, had been judged reason sufficient for taking it away from the people, which had been done by the Popish Bishops, the gross abuse of images was as justifiable a reason for taking them away from the people."

In the general visitation of the kingdom, which took place at the commencement of Edward's reign, Ridley was appointed as an associate of the Commissioners for the Northern Circuit, accompanying them in the capacity of their Preacher.

His next preferment was to the Living of Soham, in the Diocese of Norwich, to which he was presented by the Fellows of Pembroke Hall. Some difficulty at first occurred with regard to his admission to this benefice,—the Bishop of the Diocese claiming the right of patronage,—but the objection was over-ruled by a command from the Court, and Ridley received institution.

But higher honours were now prepared for him. It is supposed

\* The absurd impieties introduced into the Roman ritual, are pointed out by Gloucester Ridley in the following passage from the service of the Church of Aquitaine.—*Sancte sudari, ora pro nobis, Sudarium Christi, liberet nos a peste, et morte tristi. Sanctissima Dei mappa, ora pro nobis.* And again from the Sarum service.

O Aux, signum triumphale  
Mundi vera salus, vale!  
Inter ligna nullum tale,  
Fronde, flore, germine.  
Medicina Christiana,  
Salva sanos, ægros sana,  
Quod non valet vis humana  
Fit in tuo nomine.

indeed that Henry VIII. had marked him out for a future Bishop, and even without such recommendation, the Council were sufficiently inclined to appreciate his just claims to such a distinction. Accordingly the See of Rochester being now vacant by the translation of Bishop Holbeach to Lincoln, Ridley was appointed his successor at Rochester, receiving consecration from the hands of the Bishop of Lincoln, assisted by the Suffragan Bishops of Bedford and Sidon, acting under commission from the Archbishop of Canterbury.

The controversy concerning the presence of Christ in the Eucharist, being at this time carried on with violent opposition of parties—so much so, that impious placards relating to the doctrine were affixed to the very doors of St. Paul's Cathedral,—the new Bishop of Rochester, publicly set forth the true doctrine on the subject, in a sermon which he preached at Paul's Cross, in the November following his consecration, asserting both the dignity of the Sacrament, and the real presence of Christ's body in it. Yet even this sermon was the occasion of his being misrepresented, as if he had asserted the presence of Christ's *natural* body,—a surmise, to which his employment soon after in conjunction with Gardiner, in suppressing the irreverence of the Anabaptists in the matter of the Sacrament, gave some countenance. He was afterwards engaged in several successive commissions.

The first of these commissions was for visiting the University of Cambridge. He was not aware at first of the real purpose for which the Commissioners were sent there, which was the union of Clare Hall with Trinity Hall, by absolute authority from the King, without consulting the wishes of the Societies themselves, under the pretext of establishing one new College of Civilians, but in fact in order to bring treasure into the hands of the government. He had opened the proceedings with a sermon, and been engaged two days in the preliminaries of the visitation, when the real design was imparted to him by his fellow Commissioners. He then so far complied as to endeavour to effect the object of the commission, by persuading those Societies to surrender themselves into the hands of the King, but finding them adverse to the proposal, he resolutely declined any enforcement of the demand. In consequence of this the proceedings were interrupted, until further instructions could be had from the Protector. Letters then passed between the Protector and himself, in which, on the one hand, endeavours were made to bring him over as a party to the design of spoliation, and on the other, his steady refusal to become an accessory to the design was respectfully maintained. And thus, by the stand which he made, the iniquitous scheme was rendered abortive.

The same commissioners were also occupied in presiding at a disputation appointed to be held at Cambridge, on the Sacrament of the Lord's Supper. Here Ridley set forth the true doctrine of the Real Presence with powerful authorities from Scripture, and the ancient Catholic Fathers, proving that there was no *oblation* of Christ made in the Lord's Supper. So convinced were the audience by the force of his arguments, that many of them would have translated Archbishop Cranmer's book on that subject into Latin.

The second commission in which he was engaged, was for the pro-

secution of the Anabaptist heresy \*. In the case of the unhappy woman, Joan Bocher, who atoned, by a cruel death, for the obstinacy with which she adhered to her heretical opinions, we find him earnestly employed, together with Cranmer, in frequent conferences with her, in which they laboured, but with ineffectual zeal, to reclaim her from her infatuation. He was also one of the commissioners who, some time after, signed the sentence of excommunication against Van Paris, for denying the Divinity of our Saviour. That a man whose nature was the most kind and gentle, should have suffered himself to bear a part in the prosecutions of these deluded fanatics to the extremity of death, we can only account for from the fury of the times, when great revolutions of opinion were in process, and when the minds of even the warmest advocates for a purer religion were not thoroughly purged from the ferocious, demoralizing spirit of Popery.

Another commission on which he was employed—was one for inquiring into the conduct of Bonner, now Bishop of London; who being questioned as to the doctrines, which he had preached in a sermon at Paul's Cross, instead of making any concession, only treated the Commissioners with insolence and contempt; which occasioned his being sent a prisoner to the Marshalsea—and at length deprived of his bishopric.

The deprivation of Bonner made an opening for the further promotion of Ridley. He was judged by the Council the fittest person to succeed to that important dignity, and receiving the appointment, was translated from Rochester to London †, in April of the year 1550, the bishopric of Westminster being at the same time dissolved and reunited to the See of London. He entered on the duties of his new diocese by a visitation of it, in which he enquired into disorders, and issued injunctions of uniformity. It was in the course of this visitation also, that in order to remove the superstitious notion of a sacrifice being performed by the priest, he had the altars removed in the churches, and tables substituted for them.

The case of Bishop Gardiner, now a prisoner in the Tower, occupied much of the attention of the Council at this period. Endeavours were made to induce him to make such a submission as would lead to his liberation from confinement; but he also, like Bonner, resisted every proposal of conciliation. Ridley was actively concerned in the measures adopted with regard to Gardiner. He was one of the Com-

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\* This heresy arose from a perversion of the great principle of the reformation, that Scripture was the only rule of Faith. The Anabaptists misinterpreting this maxim, rejected all deductions from the text of Scripture, however plain and obvious. The more extravagant of them maintained such principles as these, that a man regenerate could not sin—that though the outward man sinned, the inward man sinned not—that there was no Trinity of Persons—that Christ was only a Holy Prophet, and not God at all—that all we had by Christ was that he taught us the way of heaven—that he took no flesh of the Virgin,—and that the Baptism of infants was not profitable, because it goeth before faith.

† The Bishops in general through King Edward's reign, were upon good behaviour for their offices, having the express clause inserted in their patents, *quamdiu se bene gesserint*—but with regard to Ridley's present appointment, he was authorized to hold it for life;—*durante vita sua naturali*, being the form in which it was conveyed to him.

missioners appointed to confer with him, and was also one of those from whom, every negotiation having failed, Gardiner finally received sentence of deprivation.

At the same time that he was engaged in this unwelcome business, he was also involved in that celebrated controversy respecting the use of the vestments in religious worship, which originating with the scruples of Hooper, Bishop elect of Gloucester, agitated not only England, but also the Reformed Churches on the Continent. Hooper indeed had imbibed his prejudices against the use of the vestments from a residence at Zurich, whither he had fled when the act of the Six Articles passed, and by objecting to be consecrated in the Episcopal habit, raised the question in England. A conference began at first privately between Ridley and Hooper on the subject, but the matter at length attracted the notice of the Court, and as both the Archbishop and Ridley were resolute in not dispensing with the law which enforced the use of the habits, and Hooper as obstinately adhered to his scruples, the Bishops of Ely and Lincoln were appointed together with Ridley to confer with Hooper, and bring him, if possible, to a conformity of opinion. But it was not until measures of severity were adopted by the Council, who were anxious to obtain for the cause of the Reformation, one whom they knew to be capable of serving it well, that Hooper at length complied, so far as to be consecrated in a surplice and cope.

Nearly at the same period, Ridley interested himself with charitable zeal, in providing relief for the numerous poor, who by the late spoliation of Church lands and other endowments had been reduced to the greatest distress. By application to Sir William Cecil, the King's Secretary, he succeeded in obtaining a grant of Bridewell, the ancient mansion of many English Kings, as an asylum for correcting and reclaiming vagrants, finding them work, and training up the young to useful trades.

While he was thus actively engaged in public duties, he was no less an ornament to his high station by the exemplary tenor of his private life. Exercising a Christian watchfulness over himself, he was given to prayer and contemplation. With respect to his family he was careful and instructive. It was his practice as soon as he rose, and had dressed himself, to continue in private prayer half an hour; then to retire to his study, where he continued until ten o'clock, at which hour he came to common prayer with his family, and there daily read a lecture to them, beginning at the Acts of the Apostles, and so going regularly through St. Paul's Epistles, giving to every one that could read a New Testament, and inducing them by rewards to learn by heart some chosen chapters, especially the 13th of the Acts. And to shew the rule of his conduct, he would have the 101st Psalm often repeated to his household;—endeavouring to make his family a spectacle of virtue and honesty to others. After prayers he went to dinner, where, as the occasion required, he would converse with great wisdom and discretion—and sometimes with much liveliness. This conversation he indulged for an hour after dinner, or else played at chess. He then returned to his study and remained there until five, except when inter-



rupted by suitors or any business. Prayer with his family then followed as in the morning, after which he supped; then after another hour of relaxation he resumed the labour of his study, in which he was occupied until eleven at night, when he retired to private prayer, and after that to his repose.

He was still Master of Pembroke Hall, but from the pressure of other duties, had not been able to give the advantage of his personal superintendence to the Society. We find him at this time (1552), visiting his College, where, by permission of the Bishop of Ely, he held an ordination. In returning to London, he stopped by the way at his house at Hadham; and from thence waited on the Princess Mary, at Hunsdon. After a courteous reception from the Princess, he offered to preach before her the next Sunday if she would permit him. On hearing this, her countenance changed, and she was for some time silent,—at last she said; “As for this matter I pray you, my Lord, make the answer to it yourself.” The Bishop proceeding to tell her, that his office and duty required him to make this offer, she again desired him “to make the answer to himself, as he could not but know what it would be. Yet, if the answer must come from her, she added, the doors of the parish church should be open to him if he came, and that he might preach if he pleased, but that neither would she hear him, nor should any of her servants.” “Madam,” said the Bishop, “I trust you will not refuse God’s word.” “I cannot tell,” said the Princess, “what you call God’s word. That is not God’s word now, which was God’s word in my father’s days.” The Bishop observed, “God’s word is all one in all times, but has been better understood and practised in some ages than in others.” Upon which she could restrain her anger no longer, but told him, “You durst not for your ears have avouched that for God’s word in my father’s days that now you do. As for your new books, I thank God, I never read any of them: I never did, nor ever will.” Having indulged then in many invectives against the late public acts, of which she disclaimed the authority, she asked Ridley if he were one of the Council: on hearing that he was not, she observed, “You might well enough, as the Council goeth now a-days;” and parted from him with these words: “My Lord, for your civility in coming to see me, I thank you; but for your offering to preach before me, I thank you not a whit.” After this the Bishop was conducted to the room where they had dined, where having drunk a glass of wine, he suddenly recollected himself, observing, “surely I have done amiss.” Upon being asked the reason of this observation, he reproached himself for having drunk in that place where God’s word had been refused, whereas, said he, “if I had remembered my duty, I ought to have departed immediately, and to have shaken off the dust from my feet, for a testimony against this house.” These expressions the Princess never forgave.

Soon indeed he was destined to feel, that this avowal of his sentiments had been more honest than prudent. Not a year passed, before Mary had the power of wreaking her resentment upon him, and satiating her spirit of bigotry with the sacrifice of so illustrious a victim. But the short space of liberty and life which remained to

him, was not without its active usefulness. He had already shewn his care for the poor in providing in some measure for their relief. His charity was further shewn, in his obtaining a grant of linen from the spoils of the Church\*, which had in many instances been wantonly diverted to common uses by the rapacity of private individuals, for the benefit of the hospital of Christ's Church, then recently founded. It was at his instance also, and through the impression produced by a sermon which he had preached on charity before the King, that those munificent royal grants were made, by which the poor population were provided with relief in distinct classes; the infirm both in mind and body, the old, and orphans, forming one class,—the sick and wounded, a second,—the idle and disorderly, a third,—with separate endowments appropriated to them.

Had the life, indeed, of Edward been prolonged, it was intended that Ridley should receive new accession of honour, in his promotion to the See of Durham, vacated by the deprivation of Tonsal—but the premature death of the King occurred before his translation could be effected.

Immediately upon the death of the King, he was employed by the Council, then entirely under the influence of the Duke of Northumberland, in recommending from the pulpit at Paul's Cross, the claims of the Lady Jane Grey to the succession of the throne. But the people, not disposed to concede the disposal of the crown to the ambitious views of Northumberland, scarcely listened with patience to the discourse; and even the Protestant party, preferring a trust in the fair promises of Mary, who pledged herself to make no innovation on the established religion, to the alternative of a government decidedly Protestant, but swayed by Northumberland, who was the object of universal detestation. The Lady Jane being thus compelled to recede from her pretensions, and Mary being called to the throne by the voice of the people, Ridley, with others who had openly opposed themselves to her claims, hastened thereupon to meet her at Framlingham, to implore her mercy. But mercy was not designed for so distinguished an opponent. He was immediately taken into custody, and conveyed to the Tower, on the 26th of July, 1553, performing the journey on a lame horse.

Bonner, being released soon after from his imprisonment in the Marshalsea, lost no time in using his interest with the Queen to have his sentence of deprivation reversed. Delegates were appointed accordingly to examine his cause, and by these it was decided, that the sentence against him was rashly attempted to his prejudice, and was null in law, and they decreed him therefore to be restored to the possession of

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\* The Church was so robbed of its revenues, that many persons in holy orders were compelled to apply themselves for a subsistence to mechanical trades or mean employments. The lay patrons, who had purchased rectories and advowsons of the Crown, either farmed their benefices, appointing the rent at their own pleasure, or else held the benefices in their own hands, and allowed five or six pounds a year to a clerk, who never came near them. Many clergymen from poverty were carpenters and tailors, and some kept ale-houses.

his bishopric, with all its rights and appurtenances; allowing him to take his course for the expenses and incommunities of his imprisonment.

A bill was then brought into Parliament, to make void all leases which Ridley had granted. But the Parliament was not prepared to concur with the iniquity of Bonner, and the bill was thrown out.

Inveterate, however, as the Queen was against him, it appears that he might yet have saved his life, if he would have brought over the weight of his learning and authority to that religion which was after her heart. To hold out such inducement to him, he was treated with more respect and indulgence than the other prisoners in the Tower, having the liberty of walking about within its boundaries. Neither compliment nor argument were spared to win him over. On one occasion he was invited to dine at the Lieutenant's table with Secretary Bourne, Feckenham, Dean of St. Paul's, and others, (who acted in reality as Commissioners from the Queen to examine him) when a debate took place respecting the controverted points in religion, and especially on the doctrine of the Lord's Supper. But nothing was extorted from him in this conference, in which he set forth his opinion against transubstantiation with great triumph of authority and reason over his adversaries.

Cranmer and Latimer were now his companions in imprisonment, having been sent soon after him to the Tower. He thus enjoyed the opportunity of conferring with these, his noble fellow-martyrs, upon those matters for which they were now suffering together, and of strengthening his own faith by their concurrent expositions of the truth. With Latimer he entered more particularly into a *minuté* conference in writing on the several articles, in which they dissented from the creed of Rome.

Ridley derived so much comfort from this conference, that he sought to relieve his mind again by a second, in which he stated further his objections to the mass, and begged the counsel and assistance of Latimer, whom he addresses as an old soldier and an expert warrior in the Lord's service. This second conference was occasioned by the importunity of Gardiner and Bonner, who, through their emissaries, laboured to induce him to be present at the mass, that they might thus appear to the world to have gained him over to their cause. To them Ridley alludes, under the names of Diotrophes and Antonius\*, placing in the mouth of Antonius the objections which it is his purpose to refute.

Hitherto, the three distinguished prisoners had been confined in separate apartments in the Tower. Wyatt's rebellion, which broke out after their commitment, had now crowded the Tower with State prisoners to such a degree, that they were from this time confined all together in one apartment—a circumstance which proved some alleviation to their sufferings, as they were thus enabled to confer more freely, and

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\* This Antonius, Ridley informs Latimer, was "a most cruel Bishop of the Arians, and a very violent persecutor of them that were Catholics and of a right judgment, to whom Hunric, a tyrant of the Vandals, committed his authority, to turn the true Christians to his false religion, or else to punish and torment them."

to strengthen each other, as well by argument, as by the spectacle of pious and courageous resignation which each presented to the other.

When they had been imprisoned already some months, a little before Easter, in the course of March, 1554, they were all removed to Oxford, to undergo the solemn mockery of a disputation and trial, before the Convocation assembled there for the purpose of debating points relative to the doctrine of the Corporal Presence. On their reaching Oxford, their persecutors, with a malice which spoke their sentence to be predetermined before they had been heard, increased the rigour of their confinement—they were deprived of every thing but the garments which they wore;—their own servants were removed from them, strangers being appointed to attend them,—and they were kept severally apart from each other.

The Commissioners having met on the 14th of April, and opened the Convocation in great state, with the celebration of a mass of the Holy Ghost,—in the afternoon of the same day, the three Prelates were separately brought before them, and interrogated as to the articles proposed, from which having expressed their dissent, they were re-committed to their prison, each having his day of disputation appointed for him to answer for himself. Ridley signified his perfect readiness to defend the cause in which he had engaged; answering that “as long as God gave him life, he should not only have his heart, but also his mouth and pen, to defend his truth.” He only required time and books. The Tuesday following being the day on which he was appointed to appear before them, they conceded to him the use of his books until that time.

On Tuesday accordingly Ridley came before the Commissioners, and defended the true doctrine of the Real Presence against the gross interpretation of his Papist adversaries—fourteen of whom advanced to support each other against him. With great learning and dexterity, he turned the very authorities to which they appealed against themselves, shewing that even the Fathers\*, on whom they rested so much, were clearly against their erroneous views. The proceedings were conducted, as in the case of the two other illustrious disputants, with great tumult and uproar from the prejudiced assembly, and in the absence of sound reason to parry his arguments, he was silenced by the clamour of his dogmatic and sophistical assailants.

On Friday, April 20th, the three Prelates were again brought together before the Commissioners, and required peremptorily to say whether they would subscribe the articles proposed, and, on their refusing, to subscribe, sentence was pronounced, that they were no members of the Church. They were then condemned as heretics. During the reading of their sentence they were asked, whether they would turn or

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\* Gloucester Ridley very justly censures the opinion of Gilpin, that Cranmer and Ridley were wrong in appealing to the fathers and schoolmen for confutation of the Papists, for surely no argument could be more effectual with such men, than that which exposed the futility of those authorities, under which they took refuge from the cogency of arguments derived from the Scriptures alone.

so: but they bade them "read on in the name of God, for they were not minded to turn."

After the sentence of condemnation was passed on them, Ridley in his turn observed: "Although I be not of your company, yet doubt I not but my name is written in another place, whither this sentence will send us sooner, than we should by the course of nature have come." He was then taken away to the Sheriff's house.

On the Monday following the Commissioners left Oxford, but before their departure, Dr. Glin, Dr. Young, the Vice-Chancellor of Cambridge, who had succeeded Ridley in the mastership of Pembroke Hall, and Dr. Oglethorpe, of Oxford, came to the Sheriff's house, where Glin, in the presence of the other two, asked Ridley's pardon for his rude treatment of him in the disputation. Ridley, though at first hurt at such conduct from an old acquaintance and friend, had already forgiven the injury in his heart, resolving it into a time-serving infirmity on the part of his former friend. He then frankly forgave him, wishing him the clear knowledge of the Gospel truth, and praying, "that all offences remitted, not only to him, but to all others, they might all; being perfectly reconciled, be admitted together to the mansions of their heavenly Father."

Immediately after the sentence Ridley wrote an expostulatory letter to Dr. Weston, the Prolocutor, complaining that the promise of having his answers submitted to his inspection as they had been taken by the notaries\*, had not yet been performed—and that sentence of condemnation was pronounced before his cause had been as fully heard as he had been led to expect. This letter producing no effect, he again wrote to Dr. Weston, briefly to the same purport, but with as little success. He also sent to Cranmer a copy of his answers to the three propositions which formed the articles of debate, with a letter expressing both his own resignation, and encouragement to his fellow-sufferer, concluding with these emphatic words, "Turn or burn."

The proceedings against the three Prelates having been carried to this point, it remained yet for the Queen's Council, with the assistance of the Judges, to decide, what further measures should be adopted towards them. Bonner, who had summoned the convocation, by which they were tried, had no authority for the act, as the Queen herself disclaimed any Ecclesiastical supremacy, and the existing laws excluded that of the Pope. It was necessary, therefore, in order to sanction the proceedings, that the Parliament should first meet, and reinstate the Pope in his former authority.

In the meantime, while the proceedings were thus suspended, notwithstanding the evident illegality of all that had been done, the Prelates were treated with unabated rigour. They were still separated from each other, and debarred the liberty of conversation, except at their meals, when their keepers were present with them. Ridley was now guarded with even greater strictness than the other Prelates, being placed under the custody of Irish, the Mayor of Oxford, whose wife, an old

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\* Jewel, afterwards Bishop of Salisbury, was one of the notaries appointed by Cranmer and Ridley to write down the disputation.

woman of morose and superstitious temper, even made a merit of adding to the severity of his confinement. But that which cheered them in the gloom of their seclusion, was to find that their conduct was the theme of congratulation among the Protestants, who wrote from their prisons, to express their exultation at the noble stand which had been made for the sake of the Gospel. To these congratulations Ridley replied, by a general address in Latin to the whole company of the persecuted sufferers, exhorting them to persevere as "valiant combatants of the Lord, and maintain the faith of the Gospel now militant."

Nor were the labours of Ridley, or of his fellow-prisoners, intermitted, as far as their situation permitted them to be serviceable to the cause of religion. Frequent as they were in prayer, they yet devoted much of their time to the defence of their opinions. Ridley, when at last he was deprived of implements of writing, cut the lead of his prison windows into pencils, and wrote in the margin of the books which he was suffered to retain.

England, at length, being reconciled to the Pope, and the statute against heretics being revived, a commission was granted by Cardinal Pole, the Legate, for the trial of suspected persons. This was towards the close of the year 1554. Immediately upon this, several executions of Protestants took place. But still some delay occurred, with regard to the disposal of the three Prelates at Oxford, in consequence chiefly of the ambitious designs of Gardiner, who looked with a malignant eye at the advancement of Pole, and was desirous of keeping the See of Canterbury filled, until a more favourable opportunity should offer for his own succession to that dignity. The accession of Cardinal Caraffa, who was an implacable enemy to Pole, to the Papal throne, afforded better prospects to the ambition of Gardiner, and there was then less occasion to interrupt the course of the proceedings.

The Bishops of Lincoln, Gloucester, and Bristol, were accordingly appointed Commissioners, by authority from the Legate, for the prosecution of Latimer and Ridley, who received a citation to appear before them on the 30th of September. The Commissioners being assembled on that day, in the Divinity School at Oxford, Ridley was brought before them. Some altercation first arose with him, as to the point of shewing respect to the Pope and the Legate, by taking off the cap at the mention of their names, which Ridley refused to do, so as to imply any acknowledgment of the Papal authority—and as he persisted in his refusal, the Bishop of Lincoln commanded one of the Beadles to take the cap off his head. To this he readily submitted. The business of the day then opened with an address from the Bishop of Lincoln, who exhorted Ridley to renounce his opinions, and return to the bosom of the Church of Rome. The discussion then turned on the supremacy of the Pope, in which Ridley was too well fortified with arguments, for the advocates of the Papal cause to be able to make any impression on him. They quickly, therefore, turned from the discussion—the Bishop of Lincoln informing him that they were not met to dispute with him, but only to receive his answers either affirmatively or negatively to the articles originally proposed. He then entered upon each of the articles, and repeated

the dissent from them which he had before expressed, adding some observations on each, so as to render his meaning more explicit. Being dismissed for that day, he was ordered to appear again before them, at St. Mary's Church, at eight o'clock on the following morning. He was permitted in the meantime to have the use of pen, ink, paper and books, that he might write down his answers more clearly if he pleased.

Appearing again before the Commissioners at the appointed time, after a similar altercation as on the day before about the ceremony of uncovering the head at the name of the Pope, and an exhortation also as before to return to the Church of Rome, he was called upon by the Bishop of Lincoln, to produce his answers to the articles in writing, agreeably to the permission which had been given him. He then took a sheet of paper out of his bosom, and began to read what he had written, but the Bishop of Lincoln commanded the Beadle to take it from him. He remonstrated against such treatment, but finding that the Bishop would not suffer his answer to be read unless it was first delivered to the Commissioners, he was obliged to submit. The Bishop having obtained possession of the writing, only declared the sense of it, but would not suffer it to be read on the pretext of its containing words of blasphemy. And thus the specious promise, which had been made to him, was artfully disappointed. Being required again to give a determinate answer to the several articles, he only referred to his former answers, as well on the day before, as on his first appearance before the convocation. The proceedings were concluded with an address from the Bishop of Gloucester, and with the final sentence of condemnation, pronounced by the Bishop of Lincoln. The tenor of this sentence was, that he should be degraded from the degree of Bishop, from Priesthood, and all Ecclesiastical order—that he was no longer a member of the Church, and therefore was given over to the secular powers, to receive due punishment of them according to the temporal laws. They further excommunicated him by the great excommunication.

They then delivered him as a prisoner to the Mayor,—and Latimer after him having received a like sentence, the two Prelates, henceforth, only awaited the severe execution of the law, to which they were now fully consigned. But still every method was tried to make a convert of Ridley. The Papists justly regarding him as the great originator of the imputed heresy in the doctrine of the Lord's Supper, which they were now bending all their efforts to suppress, felt the importance of gaining him, above all, over to their party, as their most formidable antagonist, and one whose opinion carried the greatest weight among the Protestants. A retraction from him, it was not unreasonably presumed, would have spread a contagious influence through the body itself, which reposed so much confidence in his learning and sincerity of judgment. But happily their efforts were unavailing. No allurements could shake the constancy of purpose with which he had devoted himself to suffer all things for the truth.

Now it was that he wrote his pathetic "farewell," which he designed to be published after his death. It is an affecting memorial of his dying affection for his friends, and his country, and the Church; ex-

pressing his love and gratitude to those from whom he had experienced kind offices in various ways, and his heartfelt sorrow for the fallen state of religion. He also wrote a farewell to the prisoners and exiles in Christ's cause, encouraging them to patience and perseverance in the good work which they had undertaken.

Then followed the ceremony of his degradation. Brookes, Bishop of Gloucester, with Marshal, Vice-Chancellor of Oxford, and others, came to him at the Mayor's house, where he was still confined, on the 15th of October, and solicited him once more to recant with the offer of mercy from the Queen. As they found him immoveable as ever, they proceeded to divest him formally of his Ecclesiastical functions. It is remarkable in the Bishop of Gloucester's conduct, that he would not consider him as a Bishop\*, and only degraded him accordingly from the order of Priesthood. He was forcibly invested accordingly with the habiliments of a Roman Priest—the chalice and wafer were held in his hands, for he refused to hold them himself—and Brookes proceeded to read a Latin instrument for his degradation. Then they put a book into his hands, saying, "We take from thee the office of preaching the Gospel;" at which he sighed, looking up towards heaven, and said, "O Lord God, forgive them this their wickedness." Then they removed the surplice off him, and so divested him of his functions. The ceremony being completed, he craved permission to speak to them, but they said, they could hold no conversation with one who was out of the Church. He then counselled the Bishop of Gloucester to consult the treatise of Bertram, which had been so effectual to his own conviction—and as the Bishop was turning away in disdain of such an appeal, changing the subject, he prayed him only to listen to him in a matter of worldly concern; upon which he produced a supplication to the Queen, which he had prepared, in behalf of his sister and her husband, and several others who had been involved in misfortune by his fall. He then read the supplication. On coming to that part of it where he touched upon his sister's sufferings, he could not refrain himself, but burst into tears. When he had recovered himself, he said: "This is nature that moveth me, but I have now done." Then he proceeded in reading it to the end. Bishop Brookes, having heard the paper read, shewed some symptom of a better feeling than that which he had hitherto betrayed—saying, "Indeed, Master Ridley, your request in this supplication is very lawful and honest, therefore, I must needs in conscience speak to the Queen's Majesty for them." A few words more were exchanged between them on this subject—and then the Bishop of Gloucester called the Bailiffs and delivered Ridley to them in charge, to keep him safely from conversing with any one, and to bring him to the place of execution when they were commanded.

Beholding the conclusion of his life so near at hand, Ridley could not forbear breaking forth into an exclamation of thanks to the grace of

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\* In all the previous processes he had been considered as holding the rank of a Bishop; this conduct may have proceeded, if not from the private opinion of Brookes founded on some objection as to the form of his consecration, from an after-thought on the part of his enemies, in order to diminish the authority of a man, whom they had ineffectually shewn themselves so anxious to reclaim.



God, which had rendered him thus triumphant in affliction. This exasperated the Bishop of Gloucester, who accused him of acting the part of a Pharisee in this exclamation—to which he replied, “that he gave God alone the glory, and confessed himself a miserable sinner.” As the company were leaving him, a Warden from one of the Colleges desired him to repent and forsake his erroneous opinion. “Sir,” said Ridley, “repent you, for you are out of the truth, and I pray God (if it be his blessed will) have mercy upon you, and grant you the understanding of his word.” The Warden only resented this charitable wish with reproaches of obstinacy and perverseness.

After the company were gone, he prepared himself for his death, which was ordered to take place the following day, with an admirable cheerfulness of spirit. He called it his marriage; in the evening he washed his beard and his legs, as in preparation for a festal ceremony. At supper, he invited Mrs. Irish and the rest of the company to his marriage the next morning; and wishing his sister to be present, he asked her husband, Mr. Shipside, whether she could endure to be present at the scene, and hearing from him that he believed she would have the fortitude to come, he expressed great satisfaction at it. The discourse which passed, melted even Mrs. Irish into tears, who before had shewn such relentless severity in her behaviour. The evidence of this sensibility towards him, after the unkindness he had received from her, was not lost upon Ridley, who then addressed himself to her with much tenderness, bidding her to be composed, as “though his breakfast would be somewhat sharp and painful, yet he was sure his supper would be more pleasant and sweet.”

When they rose from the table, his brother Shipside offered to watch all night with him. But he would not suffer him, saying, “that he minded (God willing) to go to bed and to sleep as quietly that night as ever he did in his life.”

The next morning, the preparations for the execution of Latimer and himself being completed, in a ditch over against Balliol College, of which Bishop Brookes was at that time Master, the two Martyrs were brought forth in the custody of the Mayor and Bailiffs.

First came Ridley, dressed in a handsome black gown, furred, faced with points, such as he used to wear in his episcopal character, with a tippet of velvet, also furred, about his neck, a velvet night-cap on his head, and his square cap upon that, walking to the stake between the Mayor and one of the Aldermen. As he passed by the chamber where the Archbishop was confined, he looked up in hope of seeing him at the window, and speaking to him, but the Archbishop was at that moment engaged with some Papists in disputation, and therefore could not be seen. Arriving at the stake before Latimer, he there earnestly lifted up his hands and eyes to heaven. Shortly after Latimer came up, upon which, with a cheerful countenance, Ridley ran to him, embraced and kissed him, and comforted him, saying: “Be of good heart brother, for God will either assuage the fury of the flame, or else strengthen us to abide it.” Then, moving to the stake, he kneeled down and kissed it, and prayed earnestly, as did Latimer also. Both then rising, conferred together a little while.

A sermon followed, by Dr. Smith, in which, among many false asser-

tions, which it shocked them to hear, not only were their opinions injuriously set forth as heretical, but their constancy in death was misrepresented, as the desperation of abandoned men. Ridley would have replied to the sermon, but his mouth was forcibly stopped, as he attempted to speak, by the Vice-Chancellor and Bailiffs. They would only suffer him to speak in case he would recant, saying, that then his life should be spared; but on no other terms. "Well then," said he, "so long as the breath is in my body, I will never deny my Lord Christ and his known truth. God's will be done in me." And with that he rose up and said, with a loud voice: "Well then, I commit my cause to Almighty God, who will judge all indifferently."

He then began to disrobe himself for the stake. Taking off his gown and tippet, he gave them to his brother Shipside. Some part of his apparel he gave to others, and some the Bailiffs took. He also gave away several small memorials of himself to the by-standers, who were many of them deeply affected and weeping. Some plucked the points of his hose. Each person accounted himself happy in getting ever so slight a token of him.

Being stripped to his shirt and truss, he would have been burned in these, but Shipside prevailed on him to pull off the latter, as it might increase his pain, and if preserved, might be serviceable to a poor man. Then, standing at the stake upon a stone, lifting up his hands, he prayed: "O heavenly Father, I give unto thee most hearty thanks, for that thou hast called me to be a professor of thee even unto death. I beseech thee, Lord God, take mercy upon the realm of England, and deliver the same from all her enemies."

As they were securing the chain which bound the two Martyrs together to the stake, he shook it, and bade the smith "knock it in hard, for the flesh would have its course." Shipside then brought him some gunpowder in a bag, and was proceeding to tie it about his neck, when he asked what it was, and being informed, said: "I take it to be sent of God, therefore, I will receive it as sent by him. And have you any for my brother?" meaning Latimer. Being answered in the affirmative, he desired that some should be given to him also, lest it should be too late.

He then addressed himself to Lord Williams, who was in attendance on the spot, by command of the Queen, to see the execution duly performed without tumult or interruption—repeating the same request as that contained in his supplication to the Queen, in behalf of his distressed relatives and others, who had been despoiled of their rights through the unfeeling avarice of Bonner\*. So mindful was he even in his own most bitter extremity, of the wants and distresses of others.

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\* How does Ridley shine here in comparison with Bonner? When he succeeded Bonner in the diocese of London, he was careful to do his predecessor no harm, giving him liberty to remove all his property, and preserving for him whatever he left. He paid him for the lead which he had bought for the repairs of the house and church; and paid also fifty-three or fifty-five pounds remaining due to Bonner's servants. Towards Bonner's mother and sister he shewed peculiar consideration. That they might not feel their change of fortune, he always sent for them to dinner and supper, and placed Mrs. Bonner at the upper end of his table, even though any of the King's Council happened to dine with him; saying, "By your Lordship's favour, this place of right and custom is for my mother Bonner."

And now ensued the last scene of this cruel tragedy. A faggot was brought kindled, and laid at the feet of Ridley, whom his venerable fellow-martyr then addressed for the last time, bidding him take comfort and encouragement from the glorious effects which he trusted would follow the transaction of that day. As the flames advanced upon him, Ridley cried out with a loud voice: "Into thy hands, O Lord, I commend my spirit. O Lord receive my spirit." While Latimer, on the other side, echoed these accents of devout resignation with the earnest prayer, "O Father of heaven, receive my soul."

But while the sufferings of Latimer were quickly terminated, Ridley's were more protracted. The fire on his side was so ill managed by piling too great a quantity of faggots over the furze, that it first burned beneath only. Perceiving this, he desired those about him "for Christ's sake to let the fire come to him." His brother, hearing his request, with an ill-judged kindness, in order to rid him more quickly of his pain, heaped on more faggots, so that the fire, still smouldering underneath with an intense heat, consumed the lower extremities of his body before it touched the upper. In the agony of his sufferings, he was seen leaping up and down under the faggots, and heard calling out, "I cannot burn, I cannot burn." Hence it was that after his legs were burned, the side towards the spectators appeared entirely untouched by the flame. Yet even in this torment, he ceased not to call upon God, intermingling cries of agony with ejaculations for mercy. Thus he continued crying out without relief, until one of the bystanders with his bill removed the pile of faggots, and the fire then flaming up, he wrested himself towards it. At last the flame having reached the gunpowder, he was seen to move no more, but burned on the other side; and either from the chain loosing, or by the overpoise of his body, fell over the chain, down at Latimer's feet.

Bitter indeed was the ordeal through which this holy man of God was ordained to pass to his eternal recompence; but an end, sanctified as his was by such meek and fervent piety, and so correspondent with the previous course of a life consecrated to the service of his Lord, may be justly regarded as a mark of the distinguished favour of God, who chastens those whom he loves, and proportions his trials to the ability of his servants to bear them.

Worthy was he to suffer with Latimer, as Latimer was to suffer with him. They were united in their zeal and their labours for the Gospel, and it was meet, therefore, that they should not be divided in the last triumphant scene of their faith—as valiant veterans, buckling on each others armour for the conflict, and animating each other both by word and example. If Latimer, by a just appellation, was termed "the Apostle of the English," in reference to the bold simplicity of his character, Ridley, perhaps, without derogating from the honour of Cranmer, may not unaptly be designated as the Father of the English Reformation. Without the active guidance and co-operation of Cranmer, who brought the practical wisdom of the Statesman to the administration of the affairs of religion, the work of the Reformation certainly would not have made that progress which it did in the short space, from its early and imperfect beginnings in the reign of Henry VIII. to its fuller developement at the death of Edward VI. But the learning

and the piety of Ridley first shook the foundation of that formidable barrier to the truth which the doctrine of transubstantiation presented, and thus purified the reformed religion, according to that standard of Scriptural orthodoxy, which has now for nearly three centuries stood the test of jealous and impartial examination, and bids fair, (only may we, and our children after us, have the wisdom to know its value) to render the Church of England the depository and safeguard of the faith, against the encroachments of antichristian heresy, from whatever quarter they may threaten, to the end of the world.

## • *SERMON ON REDEMPTION BY THE BLOOD OF CHRIST.*

COLOSS. i. 19, 20.

*For it pleased the Father that in Him should all fulness dwell; and having made peace through the blood of his cross, by Him to reconcile all things unto Himself.*

THE sublime and glorious doctrine of Redemption by the blood of Christ, has too often been regarded by the children of this world as a matter of obscurity and doubt. It was in the first instance rejected with scorn by the philosophical Gentile and the stubborn Jew; and in subsequent times it has either been admitted in a qualified sense, or utterly renounced by those rash interpreters of Scripture, who consider their own fallible understandings as the measure of Divine truth. The true Christian, however, who has been accustomed from his infancy to "receive with meekness the engrafted word;" embraces the doctrine of Christ crucified with implicit faith, as the vital principle of all religion, and the foundation of every hope. He discovers many traces of it in the earliest parts of the Sacred Volume, and sees it more clearly developed in the writings of the Prophets. In the Gospel the Redeemer is emphatically described, as the "Lamb of God that taketh away the sins of the world;" and in the Apostolical Epistles the same truth is inculcated in terms so clear and unequivocal, that none who are free from prejudice can fail to understand them in their plain and literal sense.

This doctrine is expressed with peculiar force in the chapter from which my text is taken. The Apostle having saluted the Colossian Church in his usual manner, proceeds to expatiate on the office and supereminent dignity of our Saviour Christ, "in whom we have redemption through his blood even the forgiveness of our sins. Who is the image of the invisible God, the first-born of every creature. For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and He is before all things, and by Him all things consist. And He is the head of the body, the Church: who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell: and, having

made peace through the blood of his cross, by Him to reconcile all things to himself."

Whatever difficulty may here occur in the precise interpretation of particular expressions, the general spirit of the passage is too clear to be mistaken. The Apostle affirms, that we have redemption through the blood of Christ—that He is the image of the invisible God—that He created all things in heaven and in earth—that he is the Head of the Church—that he is the person who first destroyed the power of death by rising from the grave;—and that he has the pre-eminence in all things. "For it pleased the Father that in Him should all fulness dwell." These words must be referred to Christ in his capacity of Redeemer of the world. His Godhead had been sufficiently established in the preceding verses, where He is said to be the Creator and Preserver of all things in heaven and in earth—of the spiritual and material world—of human and angelic beings—of thrones, dominions, principalities, and powers. Now He who created all things must Himself be uncreated; but Christ, according to the Apostle did create all things, and is consequently true and eternal God, "King of kings and Lord of lords."

Having enforced this doctrine, as a fundamental article of Christian belief, the Apostle proceeds to describe the everlasting God in his assumed character of Mediator and Redeemer. "It pleased the Father that in Him should all fulness dwell." The fulness of power, glory, and wisdom, dwelt in Christ from all eternity, as constituent parts of his Divine nature. When at length the redemption of mankind was ordained, it seemed fit to Almighty wisdom, that the person who was to accomplish this mighty work, should possess every high and glorious attribute in full perfection. This was essential to the designs of Providence. "No man," says the Psalmist, "may redeem his brother, nor make agreement unto God for him; for it cost more to redeem their souls." To offer an effectual atonement for sin—to break the barriers of the grave—and to make intercession for a fallen world before the throne of God, was a work beyond the reach of men or angels. "It pleased the Father," therefore—it was decreed in his wise and righteous counsels, that "all fulness"—the plenitude of wisdom and of grace, of sanctity and power, should be seated in Him who was appointed Saviour of the world. And further, it pleased the Father, having made peace through the blood of his cross, by Him to reconcile all things to Himself. Here we are plainly taught that we are not saved by the mere promulgation of the Gospel, nor by the simple acknowledgment of religious truth, but by the *blood of Christ*. Had nothing more been requisite for our salvation, than instruction and example, there would have been no necessity for the incarnation and the sacrifice of God's own Son. But the case was otherwise. Man had fallen from his innocence, and had incurred the wrath of God. An atonement was required both for original and actual sin, before he could be restored to his Creator's favour. "Without shedding of blood," says the Apostle, "there is no remission." Such was the ordinance of God; and it ill becomes us to institute a presumptuous inquiry into the wisdom and propriety of this awful dispensation. Whether our sins *could* have been forgiven if Christ had not died upon

the cross, is a question which can never be determined by human reasoning. It is our duty, therefore, to abstain from such idle speculations; and steadily to fix our minds on those truths which are explicitly revealed. The Scriptures plainly teach us that the blood of Christ was the appointed instrument of expiation. Our blessed Lord declared that he would give his flesh for the life of the world; and that "his blood was shed for many for the remission of sins." No man who considers these expressions with an impartial mind, and is competent to form a judgment of their sense, can question the efficacy of our Saviour's passion in expiating the sins of mankind; nor will he cease to adore and glorify that gracious Being who was content to bleed upon the cross that we might be rescued from everlasting misery.

It may, however, be thought that the language of my text requires some further explanation—"having made peace by the blood of his cross by Him to reconcile all things to Himself." The peace here spoken of, is evidently the peace between God and man. In another place St. Paul describes all mankind before our Saviour's death as "enemies" to God; and again, speaking of our Lord's passion, he says, "having slain the enmity thereby"—i. e. the enmity which subsisted between God and man. Now the guilt which had caused this enmity must be ascribed exclusively to man. God continued, as he ever was, "merciful, and gracious, long-suffering, and abundant in goodness and truth;" but man had departed so far from original righteousness, as to be regarded in the light of an enemy even by his compassionate Creator. In this state of things, God is said in my text, and in other passages of Scripture, to have reconciled the world to Himself by the blood of his Son. The ordinary meaning of the word reconcile is either to render propitious, or to restore to favour. It is used with the same latitude in Scripture\*. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Here the person offending is described as the party to be reconciled to him who had been offended—"first be reconciled to thy brother"—be restored to amity with him, by making such concessions, and agreeing to such terms, as he may require. In the same sense St. Paul uses the word. "When we were enemies, we were reconciled to God:" although he was justly offended at our iniquities, we were restored to his favour by the death of his Son. In another passage the same Apostle has said, "God was in Christ, reconciling the world to himself." The Godhead dwelt in the person of Jesus Christ, for the purpose of rendering Himself propitious to a sinful world. A similar application of the word occurs in my text. It is clear, then, that both in the common and the scriptural sense of the expression, to reconcile man to God, and to reconcile God to man, amounts to the same thing†. It signifies to make

\* ἀποκαταλλάσσω—διαλλάσσω—and καταλλάσσω—are used almost indiscriminately by the writers of the New Testament.—ἀποκαταλλάσσω. Ephes. ii. 6.—Colos. i. 20, 21.—διαλλάσσω. Matt. v. 24.—καταλλάσσω. Rom. v. 10.—1 Cor. vii. 11.—2 Cor. v. 18, 19, 20.—Heb. ii. 17.

† Pearson, 364, 365. Magee. Vol. i. 25, 26, 27. and No. xxii. p. 202, 3.

the party who was offended become propitious ; and it applies therefore with the greatest exactness and propriety to that stupendous work of mercy, which was accomplished on our behalf when the Son of God expired upon the cross.

It is indeed highly important to adhere closely to the literal sense of Scripture on this subject lest we should form a low and irreverent conception of salvation by the blood of Christ. We must never forget that the wrath of God against the disobedient, and his deep abhorrence of sin, is proclaimed in almost every page of the inspired writings. To this truth we must always recur in contemplating our Saviour's passion ; and here, perhaps, we may discover one principal reason why the doctrine of "Christ crucified" is so often questioned and disparaged by worldly men. They reject this doctrine not only because it is mysterious, but because it lowers the haughty pretensions of human wisdom ; because it shews how weak, how destitute, and how depraved is the natural condition of mankind, labouring under the curse of original sin, and at enmity with God. This is a truth which the man of proud and worldly temper does not readily admit. He cannot bear to be told that the reason, which he considers almost infallible, is weak and delusive ; that the heart which he regards as pure and virtuous, is in fact the very seat of depravity and vice—that it is "deceitful above all things, and desperately wicked," and that the whole character of man, unassisted by Divine grace, is such as to expose him to the righteous indignation of his Maker. All this the man of reason, as he would fain be called, finds it very difficult to acknowledge. He cannot easily relinquish the lofty notions he has formed of his own perfections. The very same doctrine, therefore, which in St. Paul's time was a "stumbling-block to the Jew, and foolishness to the Greek," is to him a matter of equal difficulty. Startled at those humiliating truths which lie at the very root of Christianity, he adopts the desperate measure of rejecting them as absurd. He persuades himself that they are the invention of weak and superstitious minds, or that they are the result of some mistaken principles of interpreting the Scriptures. He renounces them, therefore, without further enquiry ; and with them he renounces the fundamental principles of Christian faith and Christian practice ; the very truths on which all our hopes of immortality depend. O vain and arrogant pretender to human wisdom ! is it thus you dare to trifle with the oracles of Almighty God ? Is it thus you pervert those boasted faculties, which you received at his hand, and retain only by his permission ? Have you no better sense of his Omnipotence and your own infirmity than to doubt his word, to reject his mercy, and to set up your own conceits against his absolute declarations ? Better, indeed, would it have been for thee never to "have tasted the good word of God" than thus to disregard it ; never to have possessed the power of reason, than thus to turn it to your own destruction.

There is, however, another class of persons who entertain a very false and dangerous opinion on this subject ;—those, I mean, who fall into the opposite extreme. Instead of rejecting the doctrine of atonement, as repugnant to reason, they consider that this alone is sufficient to secure their salvation without any effort on their part. "The blood of Christ," they say, "cleanseth us from all sin ;" and conse-

quently they who are redeemed by it, are redeemed absolutely of God's free grace, without condition or reserve. Now this opinion is certainly less impious than the former, because it does not dispute the authority of Scripture; but it is equally injurious to the practice of true religion. It springs not, like the former, from pride and obstinacy, but rather from ignorance or enthusiasm; and above all from the dangerous habit of founding our notions of religion upon single texts, instead of "comparing spiritual things with spiritual." We cannot form too high a conception of the value and efficacy of our Lord's Atonement; but we must not for a moment imagine that the whole Christian system is exclusively comprehended in this single truth. Far different is the sense of Scripture. The expiation of sin by the blood of Christ is but one doctrine of the Gospel. The necessity of sanctification; the great duties of repentance, piety, meekness, self-denial, and devout submission to the will of God, are inculcated with equal force. It is indeed most true that the "blood of Christ cleanseth us from all sin;" and he who does not believe it, has but slight claims to the character of a Christian. But the very passage in which these words occur, is quite sufficient to prove that if we rely exclusively on this doctrine, and flatter ourselves that we are quite secure, we shall be miserably deceived at the last day. "God is light," says St. John, "and in him is no darkness at all. If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." Surely the sense of this passage is too clear to be mistaken. The force of the argument depends on this simple truth, that light and darkness are opposite and irreconcilable. *To walk in darkness* is to continue in sinful habits; *to walk in light* is to practice the injunctions of the Gospel. If we walk in light, endeavouring to perform the will and to imitate the perfections of that glorious Being, "*in whom is no darkness at all*," then have we "fellowship one with another"—we have a common interest as members of Christ's Church, and heirs of his eternal kingdom, and the "blood of Christ cleanseth us from all sin." In *that* case, and *not otherwise*, his blood becomes effectual to our salvation. This very text then, which is so often improperly applied, proves beyond contradiction, that no professed Christian can hope to be saved by the blood of Christ, who has not practised the Christian law. The doctrine of Atonement affords the highest degree of encouragement both to the obedient disciple and to the repentant sinner; but it is not the only doctrine with which they are concerned; it is a single article of the Gospel, *not the whole*; and if we accustom ourselves to dwell on *this* alone, without considering other truths inseparably connected with it, we shall never comprehend the sense of Scripture; and what is infinitely worse, we shall be in continual danger of missing the way that leadeth to everlasting life.

Of such infinite importance is it not to build our faith on insulated texts, but to examine with a cautious eye the general tenor of Holy Writ before we venture to expound *any* doctrine or precept of the Gospel. This, perhaps, it will be thought is merely a maxim of common



sense, which every reader may discover for himself; but it is a maxim so perpetually violated in the interpretation of Scripture, that its necessity cannot be too frequently or earnestly inculcated. The neglect of this principle has led men of real piety to the most fearful perversions of religious truth; and has operated among professed Christians, more, perhaps, than any other single cause, to the corruption both of faith and practice. Let me exhort you, therefore, to bear it in mind, as the only principle on which a sound knowledge of Revelation can ever be acquired. Be assured that whatever tends, directly or indirectly, to release men from the practical obligations of the Gospel, can not be the word of God, rightly interpreted. Remember that our natural depravity eagerly catches at any doctrine which substitutes internal feeling for active duty—a *spurious* for a *genuine* faith—an indolent reliance on the doctrines of Atonement and Grace, for a resolute opposition to sin and Satan. “But we,” at least, “have not so learned Christ.” If we listen to that sound and scriptural instruction which the Church of England sets before us in her Liturgy and Articles, we shall be preserved from these dangerous errors; and shall have the best opportunity of imbibing just notions of religious doctrine, and of applying our faith to its only legitimate end, the steady and conscientious discharge of Christian duty.

To conclude; let us embrace with all fervour and humility this glorious proposition—“it pleased the Father that in Him should all fulness dwell; and having made peace by the blood of his cross, by him to reconcile all things to Himself.” Let us maintain this truth in all its integrity as it affects our faith and practice; avoiding the impiety of those, who attach no value to our Saviour’s blood; and the delusion of others, who believe that salvation exclusively depends upon it. And in all our contemplations upon religious doctrine, and especially on the sacred mystery of the cross, let us ever preserve a spirit of humility, a feeling of profound submission to the word and ordinance of Almighty God. If it is ever necessary to cast “down imaginations, and every high thing that exalteth itself against the knowledge of God,” it is surely when we meditate on the sufferings of his incarnate Son, “pouring forth his soul an offering for sin,” and “opening the kingdom of heaven to all believers.” God grant that this awful mystery may produce on us its proper influence—that having been the object of humble faith, and the motive to ardent piety here on earth, it may be the cause of everlasting happiness in heaven; that “so an entrance may be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”—“Now unto Him that loved us, and washed us from our sins in his own blood—be glory and dominion for ever and ever.” *Amen.*

T. L. S.

## REVIEW OF NEW PUBLICATIONS.

*The Apostle Paul, a Pattern for Christian Ministers. A Sermon, preached at a General Ordination in the Cathedral Church of Chester, on Sunday, October 3, 1824. By the Rev. William Hale Hale, M.A. of Oriel College, Oxford, Domestic Chaplain to the Lord Bishop of Chester, and Preacher at the Charter House. 8vo. pp. 17. Chester. 1824.*

PRACTICAL exhortation relative to the ministerial duties can never be out of season, but in times of perplexity and hazard to the Church it is peculiarly needful. It becomes then an imperative duty on those who have any thing to urge, by which their brethren in the ministry may be guarded against any prevailing errors either in doctrine or practice, and strengthened at once in their zeal for their holy profession and in their union with each other, to come forward and offer their suggestions for the public advantage of the body to which they belong. It is the natural effect indeed of danger from without to concentrate the body which it threatens. When a common enemy is at hand, the members of a community naturally look to each other for mutual support and encouragement. At such a crisis they feel more especially the truth of the saying, that in a multitude of counsellors there is safety. They are held from despair of their cause, when they find among themselves persons able to devise measures for the common welfare; they see that their case is not to be abandoned, when means are readily offered to them of extricating them from their difficulties and repelling the aggression of the enemy. And the greater need which there is of counsel at such a time, the more cordially will it be received. Each adviser of good is then welcomed with a sentiment corresponding to that which Agamemnon expresses in his reply to the needful counsel of Nestor:

Αἱ γὰρ, Τεῦ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἄπολλον,  
Τοιούτοι δέκα μοι συμφράδμονες εἰεν Ἀχαιῶν.  
Τῷ κε ταχ' ἡμῶσι πόλις Πριάμοιο ἄνακτος,  
Χερσὶν ὑφ' ἡμέτεργσιν ἀλοῦσά τε περθομένη τε.

Mr. Hale has certainly shewn himself in the sermon now before us, one of 'whom "ten such" fellow counsellors" might well be desired. The remarks which he addresses to the Candidates for Orders are characterized by a piety and a prudence which must render them serviceable, not only to those who are meditating the heavy responsibility which they are about to incur in undertaking the stewardship of the mysteries of God; but to those also who having already entered the Lord's vineyard are bearing the burthen and heat of the day. They will welcome the timely admonitions of one who evidently has at

heart the sacred cause in which he has engaged in common with them, and appears as anxious to be himself guided by the suggestions which he makes as to enforce them on others.

The stress of his exhortation is laid on the active interest required from those, who are "ministers of Christ, and stewards of the mysteries of God," in behalf of that portion of the Church of Christ which is especially committed to their charge. This is illustrated by Mr. Hale from the example of St. Paul, who while he was called to a station of power in the Church, yet does not so much insist on the dignity of his office, as on his ministerial character and responsibility. To render the application of the example more forcible, Mr. H. first shews the truth of the parallel between St. Paul and ministers in the present age of the Gospel.

"No man, indeed, may now boast that he has been separated by a miracle to the work of the Gospel, or that he has learned from immediate inspiration the deep counsels of God in effecting the salvation of mankind. To none of us has Christ appeared, sending us forth to open the eyes of men, and to turn them from darkness to light, and from the power of Satan unto God. But though the special exertion of almighty power be not the means by which the Christian Minister is now called, we still do confidently hope and believe, that it is not without the secret influence of the Holy Spirit that men are led to dedicate themselves to the service of the Church in this later period of the world. Let us believe that in the stead of that miraculous and appalling light, which called the persecutor Saul to serve Him whom he had despised, a softer but as holy a light, the light of conscience, purified by the illumination of the Spirit, has led us to devote ourselves to the ministration of the Gospel.

"What though some who are admitted to bear office amongst us be too much devoted to worldly pursuits and cares, and too inattentive to their sacred charge,—who take the wages of the Shepherd, but neglect or lead astray the flock,—and others, omitting 'to stir up the gift' that is in them, increase but little for the great Husbandman the harvest of immortal souls—shall we therefore say, that the Spirit dwells not with us?—God forbid! The prayers which every faithful pastor fails not day by day to offer up for the divine blessing on his labours, and the fruits which visibly follow the ministry of such servants, are proofs that the Spirit of Christ is still with the Church of God, fulfilling the promise—'I am with you always, even to the end of the world.'

"The title also of 'stewards of the mysteries of God,' belongs as truly to those who are now called to teach the people of God, as it did to the Apostle. The work of reconciliation was indeed committed to him by our Lord himself, as he himself says, 'I neither received it of man, nor was I taught it but by the revelation of Jesus Christ;' but whether we are taught the mysteries of God by immediate inspiration, or by the slow, but sure, advances of diligent study and holy meditation, in both cases the knowledge acquired is the gift of God: however given, the gift is the same." P. 8.

As Ministers of the Gospel accordingly are to be considered equally with St. Paul "stewards of the mysteries," they are reminded by Mr. Hale, that "the account which shall be required of their stewardship at the last great day will be as severe as that demanded of the great Apostle himself," and that an omission of their duties, whether it arise from ignorance or from indifference, will equally subject them to the heaviest guilt. But while the Ministers of the Gospel are encouraged to take to themselves the appellation of "ministers of Christ and stewards of the mysteries of God," they are cautioned against any indiscreet adoption of the dignity of the title, and directed rather to rest their claims to public attention on their own personal character and the evidence of their useful labours.

"It may then be allowed the Minister of the Gospel to address his flock in the language of the text, and to require that they esteem him as a 'minister of Christ and steward of the mysteries of God.' But if he ask all the honour due to his office, let him remember, that however it may be *due* to him as a Christian pastor, empowered to teach, it is, in fact, never *paid* to any, but those who earn it by the faithful discharge of their duties. I grant that there is respect due to the office itself; and that, according to the principle of the Apostle 'the elders that rule well are worthy a double honour;' but of what value to any man is a respect paid merely on account of his office, and because men have too much regard for the Clergy not to reverence in some degree even the unworthy members of so high and sacred an order? No reproach is more bitter, no censure more severe, than that cast upon the formal and careless dispenser of God's word and sacraments by those, who wait upon his ministry lest they should appear to despise the lawfully appointed minister of Christ, and who pay that outward respect to the pastor, which in their hearts they withhold from the man.

"Again, if we would have men 'so account of us as of the ministers of Christ,' we must not always be asserting the dignity of our office. When our lot is thrown among persons who have been habitually indifferent to the excellence of our Church in doctrine and discipline, and who are inclined at the first offence wholly to desert it, we shall find it of little use to display our authority and to threaten them with the guilt of heresy and schism. If with St. Paul we claim to be ministers of Christ, we must be able to show how much we labour for the good of those committed to our care: our own life and deportment must testify that we are inwardly, and in very deed, what by the authority of the Church, we have a title to be.

"When the Corinthians had affected to treat with contempt the power of St. Paul, we find him not only asserting that he was not in rank and privilege a whit behind the chiefest of the Apostles, but also appealing to the 'hunger and thirst, the cold and nakedness, the journeyings and imprisonments,' which he had endured in preaching the word of life: and in them he possessed arguments of his authority, if not more solid, yet more touching, than in his miraculous conversions, or the visions which he had seen, and the revelations which were made to him of the Lord." P. 12.

• The remainder of the Sermon is addressed more pointedly to the Candidates for Ordination, and contains such excellent directions for the pious and prudent administration of the sacred office, that we cannot deny ourselves the pleasure of transcribing them at length.

“ I have endeavoured to give you exalted notions of the ministerial office by shewing that we are, as St. Paul was, ‘ ministers of Christ, and stewards of the mysteries of God.’ Whilst, however, for our encouragement, we love to trace a resemblance between his labours and our own, let us beware of placing ourselves on a level with the Apostle, either as regards our call to the ministry or our authority in the Church. There is enough of likeness between our office and that of the Apostle Paul to make us hope, that the same blessing which prospered his ministry among the Gentiles, will accompany our preaching of the word of life amongst a people who already confess the name of Christ : and if we share, in some degree, the Apostle’s labours, we may hope also to partake of the glory of an Apostle’s reward. But the difference between our station and that of St. Paul is also great, and, if duly considered, it will keep us humble, and make us mindful, that an inspired Apostle in the exercise of plenary authority might be justified in doing many things which would be now incompatible with the duties of a subordinate minister of the Church. *His* call was miraculous ; *ours* has been through the ordinary influence of the Spirit blessing the use of human means. *His* commission was universal, ‘ Lo I send thee to the Gentiles ;’ *ours* is particular, and confined to a part of Christ’s flock. *He* was answerable to no man, but only to the Lord ; *we* both to the Lord and also to men, to those his servants who have the rule over us. It was *his* province to govern the Church ; it is *ours* to submit to her laws, and to make a conscience of preferring her public judgment before our own.

“ Let us then refrain from applying to ourselves and to our flocks, either in the letter or in the spirit, the verse succeeding the text : ‘ With me it is a very small thing that I should be judged of by you or by man’s judgment.’ The Apostle had good grounds in his authority as an Apostle, and in his inspiration, to refuse the judgment of the Corinthian Church. Like him we should be able to appeal to the great Searcher of hearts, to testify the sincerity of our intentions and the uprightness of our conduct ; but our authority being different from his, both in kind and degree, it would be presumptuous in us to despise the judgment which our people will form of us, or to condemn the advice and counsel of those who are the Governors of the Church. The congregation must not, however, direct us what or how we are to teach, nor must we suit our doctrine to their love of error or caprice. We must declare to them ‘ the whole counsel of God ;’ and if we so temper our exhortations to holiness with sound doctrine, as to shew that right belief is always accompanied by a sincere love of God and an obedient heart, we need not fear that the ‘ words we speak will be spoken in vain.’ In matters of faith and doctrine, we must take our rule of preaching from the contents of the scriptures, and avail ourselves of the experience of those who have gone before us in the great and

holy calling of an Evangelist; but in matters of conduct, in 'things' indifferent in themselves, and the propriety of which depends upon the opinion entertained by those committed to our care, we are bound on every occasion to consult the feelings of our people. It is our duty to be cautious lest our manner, our habits of life, and not least our amusements, prove a stumbling-block in their way, and hinder them from coming to the truth. We may at times, from mere thoughtlessness, appear to forget that we are men engaged in the serious work of saving souls from death; but the laity, however careless they may be of their own duty, never forget what we are. They know that as stewards of God's mysteries we ought always to show by our grave deportment, that the awful doctrines which we teach are deeply impressed on our own hearts. Our mirth must always be innocent—it must have in it no wanton levity, nothing that savours of irreverence towards God, or of disregard to the most perfect purity. Our amusements should be fitting men who are busily engaged in preaching the word of life, and who know how unequal they are to convince the sinner, and to resist temptation, unless fortified by daily study and continual prayer. He must be indeed an insincere and unworthy servant of Christ, who will not cheerfully sacrifice to the service of his Lord his indulgence in amusements which are wasteful of his time, which dissipate his thoughts, and bring also scandal upon himself and upon the sacred order to which he belongs.

"Lastly, let me intreat you to strive earnestly, that the dedication of yourselves which you are now in the presence of the Church about to make, may be altogether perfect and sincere. What you are here to devote and consecrate to God, is not some few hours of your time, such as will suffice for the public ministrations of religion, but your life, your thoughts, your words, your actions. You promise to 'give attendance to reading, to exhortation, to doctrine,'—to meditate on the things of God, 'to give yourselves wholly to them,' to 'bend all your cares and studies this way \*.' If you have any regard for your own souls, any compassion for the perishing souls of others, the character of your life from this day forward will be that of a perfect dedication to the service of God. And if in such a temper of mind you both undertake and persevere in the duties of your sacred office, you will find, by experience, what every faithful minister of Christ has found, that no manner of life on earth is so blessed as that of the laborious servant of God. You will exclaim, in the spirit of holy David, 'How amiable are thy tabernacles, O Lord of Hosts!' 'One day in thy courts is better than a thousand.'—'I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness.'—'O Lord of Hosts, blessed is the man that trusteth in thee.'" P. 14.

We make no apology for the length of this extract; and we are persuaded that to the generality of our readers none will be necessary.—We wish that it were read by every clergyman of the Church of England. It would convey a needful hint to many; it should give offence to none.

Though the course of his argument, and the verse following his text, has led Mr. Hale to insist on the points of *difference* as well as of correspondence, between the station of St. Paul, and that of the subordinate ministers of the Church at this day; the example of the Apostle might even here be adduced to confirm his position relative to the deference due from the Clergy to the conscientious scruples of the laity;—the Apostle having in the 8th chapter of this same Epistle, given us a plain rule for our behaviour in things indifferent. “If” says he, “meat make my brother to offend”—i. e. if, even by an allowed use of my Christian liberty in this matter of meats offered to idols, I put an offence—a stumbling-block, in the way of those who are more scrupulous than myself, and cause them to fall into sin, or desert or disgrace the faith—“I will eat no flesh while the world standeth, lest I make my brother to offend.”

This principle may, no doubt, be carried too far. Were they to have regard to the scruples of all who choose to be scrupulous, the Clergy might renounce the world entirely, and deprive themselves of the means of being useful, which they now possess; but (may we be permitted to say so?) the more frequent error is in not carrying it far enough. We could wish to see the Clergy more careful, than they always are, in the exercise of their liberty, especially in their *amusements*. The common excuse is, that the indulgence is innocent in itself.—It may be so; but it ceases to be so in a Clergyman, if it unfits him for the serious consideration of the duties of his calling, and exposes him to the censure of his parishioners. And must we not say, that such is the consequence of an ardent pursuit of *field sports*? Are not both mind and body disabled for whole days together by these things from attending to professional studies? Is it likely, that a man, who has devoted the mornings of two or three days of the week to the pleasures of the chase, will devote the evenings of those days to the study of Divinity, or the composition of sermons? Even if he wished to do so, he will seldom find his spirits sufficiently calm and settled for so holy a contemplation. Hence is much of that ignorance and indifference, which Mr. H. so justly reprehends in the earlier part of his discourse.

But, though no such consequences followed, we yet are bound to have regard to the opinion of our people; who, as Mr. H. says, “however they may neglect their own duties, never forget what we are.”

But it is time to stay our hand, lest we superadd a sermon of our own to our review of Mr. Hale's.

*The Difficulties of Infidelity.* By George Stanley Faber, B.D.  
Rector of Long Newton. 8vo. 7s. pp. 292. Rivingtons.

THIS work, as we are informed, "was written as a competitory treatise on the proposition *"that there is more credulity in the disbelief of Christianity, than in the belief of it;"* a proposition which was adopted by the Church Union Society in the diocese of St. David's as the subject of their Essay for the year 1823." Like most prize essays it is very much overlaid in its matter, and treats very superficially on most of the points at issue between infidels and believers. There is something we think too epigrammatic in the subject of the thesis to allow of any standard work; for unless Butler and Paley have lived and written in vain, it would be much better and wiser to use the arguments of Deism as stepping-stones to Christianity, than to deny the arguments of historical Theology for the sake of exalting the superior value of the Christian Revelation.

Mr. Faber is an ingenious and learned writer, but he is too apt to push an argument beyond its just limits, and to rely on premises which are by no means sufficient to warrant his conclusions. We think we can discover many traces of this want of judgment in the work before us, and as this is a very inquisitive age, in which one false argument in behalf of Christianity is likely to do more harm than many sound arguments can do it service, we trust that he will not be offended, if we chiefly direct our attention to this subject.

In the first Section he considers "the difficulties attendant on Deistical Infidelity in regard to its possible grounds and reasons."—We confess that we could hardly comprehend what was meant by this statement, until we found, that it was designed to set before us the various objections of unbelievers against the probability of Revelation in general, together with Mr. Faber's answers to such objections, and we much fear, that few unbelievers would think they had been fairly dealt with. And as an illustration of what we mean—we beg leave to adduce his "summary' of the grounds of an infidel's unbelief."

"Although a revelation may perhaps in itself be possible, yet the fact of one is very highly improbable: because it is to the last degree unlikely, that an all-wise Creator should deem it necessary to give any instructions to a rational but inevitably ignorant being, whom he had created.

¶ "The evidence, in favour of Christianity being a divine revelation, is insufficient; though no infidel has hitherto been able to confute the arguments, on which it rests.

¶ "Insulated objections to a fact, notwithstanding they may have been repeatedly answered, are quite sufficient with a reasonable enquirer to set aside the very strongest unanswered evidence.



‘As many pretended revelations are confessedly impostures, therefore all alleged revelations must clearly be impostures likewise.

“Lastly, as our unassisted reason is held by some philosophers to be a sufficient teacher, while others declare it to be wholly insufficient; a revelation from God is quite unnecessary: nor ought any claim of this character to be admitted, though it may rest on the very strongest unconfuted arguments.

“IV. Such are the principles, and such the systems, of the Christian and the infidel.

“Whether it argues a higher degree of credulity to receive, as a divine revelation, Christianity thus evidenced; or, in order to the rejection of it, contentedly to bow beneath such an extraordinary mass of contradictory difficulties, as the theory of the infidel is constrained to support; let the prudent inquirer judge and determine for himself.” P. 19.

Now, we must say, that this is too much like setting up a man merely to throw him down—and that it is too much of an *ex parte* statement to produce any conviction on the mind of an unbeliever, who would immediately appeal from such an advocate as Mr. Faber. We think the same spirit may also be discerned in the next section, which treats of “the difficulties attendant on Deistical Infidelity in the abstract rejection of all revelations from God.” Perhaps our readers may be startled when we say that we consider this section rather as an attack on Paley’s *Natural Theology*—than as any defence of the Christian Revelation. Mr. Faber denies, that the deist can prove that the world was made by one God—or that he can demonstrate his justice, his mercy, or his goodness from the frame of the world. He dwells a good deal on the difference between probabilities and demonstrations, forgetting that no moral subjects allow of any demonstration, strictly so called. That a conscientious deist can demonstrate the existence and attributes of the Deity, so as to confute the atheist, has been shewn by Plato and Cicero in days of yore, and by Clarke and Cudworth in more modern times. We must confess that we do not like this method of establishing the evidences of Christianity, and that we think it betokens a very narrow and unphilosophical spirit to attempt to undo what Paley has so well accomplished in his *Natural Theology*.

In the third section, Mr. Faber considers “the difficulties attendant on Deistical Infidelity in regard to historical matter of fact.” He grounds his reasoning first on the fact of the universal deluge. Even here, he has not sufficiently measured his language. It is not true, that all nations admit the fact—that the tradition is prevalent amongst all nations; nor that this tradition is embodied in the mythology of every people. There is a general, not an universal testimony on this subject—and as such

Mr. F. ought to have stated the argument. There is nothing, which does so much harm to Revelation, as by *overcolouring* the evidences of its truth. The next argument is physiological, arising from the existing phenomena of the globe, and here we have no particular objections to offer. But we do not think so well of his remaining proofs,—first from the progress of civilization, for instance he attempts to shew, that there could be no civilization, but what came originally from the East, and then he jumps to this strange extreme “ergo—the population of the world is comparatively recent.”—P. 67.

All this we certainly believe; but we do *not* believe it from the reasonings and arguments of Mr. Faber; nor do we attach more importance to the subsequent reasonings of this section; which we think too frail to leave any impression either on believers or unbelievers.

The fourth section contains, “The Difficulties attendant on Deistical Infidelity, in regard to actually accomplished Prophecy.” The prediction which Mr. Faber selects on the part of the Bible, is that of Moses, respecting the future destinies and fortunes of the Jews, which he rather whimsically contrasts with a supposed prediction of Seneca, in his *Medea*, about the future discovery of America. We think that such comparisons, are by no means calculated to support the dignity of Scripture, nor to remove the objections of unbelievers. Mr. Faber supposes that the knowledge of the existence of America was not unknown to the ancients; but if so, Seneca would not have spoken of it as a discovery reserved for future times:

“ Venient annis  
Secula seris, quibus Oceanis  
Vincula rerum laxet, et ingens  
Pateat tellus, Typhisque novos  
Detegat orbes, nec sit terris  
Ultima Thule.”

In the fifth section we are presented with “The Difficulties attendant on Deistical Infidelity, in regard to the Facts and Circumstances, and Character of the Christian Dispensation.” We consider this as by far the best part of the work; and it really contains some striking observations. Mr. Faber first considers the present existence of Christianity as a naked fact, for which the unbeliever must account; he then leaves him to the dilemma, that Christ was either an impostor or an enthusiast; and afterwards considers the conduct of the apostles and first preachers of Christianity. The remarks on the resurrection, and the character of St. Paul, which terminate this section, are well deserving the reader's serious attention. In the sixth section, Gibbon's five natural reasons or causes for the rapid

diffusion of the Gospel, are briefly reviewed and refuted; but we do not think with the same force and clearness as in the celebrated Apology of Bishop Watson. We think there is too much of pertness displayed in the language of Mr. Faber, and that, without rivalling the brilliancy of the Roman historian, he is not much behind him in his sarcastic asperity. The remainder of this section is devoted to the consideration of the miraculous powers of the primitive church, and to the confutation of Hume's arguments against miracles. It could hardly be expected that any thing new could be offered on subjects which have employed the talents of our ablest divines; but there is so much good sense compressed in the concluding portion of this section, that we shall present our readers with it, as a specimen of the better style and manner of the work.

"If certain miracles were performed, which cannot be accounted for save by the direct intervention of heaven, he, who performed them must have been a true prophet: but, if he were a true prophet, then all his other miracles, which we might haply have accounted for on the score of collusion, must have been genuine miracles; for it is at once absurd and superfluous to imagine, that he, who in some cases was empowered to work real miracles, should in other cases descend to a base and in fact an unnecessary collusion.

"The miracles, which I shall select to exemplify this position, are, the feeding of multitudes with food wholly inadequate to their numbers, and the sudden acquisition of various languages by men who were previously altogether illiterate.

"On two several occasions, each time in the neighbourhood of the lake of Tiberias, did Christ perform the first of these miracles. First, he fed five thousand men, beside women and children, with five loaves and two fishes: and, when the whole multitude had eaten to satiety, there remained of the fragments twelve baskets full. Next, he fed four thousand men, beside women and children, with seven loaves and a few little fishes: and, on this occasion, seven baskets full were left of the broken meat, when all had eaten and had been satisfied.

"Here, I maintain, there was no room either for collusion or deception. Two vast multitudes of both sexes and all ages, accidentally collected together, could not all have been confederates: and, as for any collusion on the part of the disciples alone, the thing was palpably impossible. Food, naturally sufficient for five thousand *men* only, *women* and *children* being excluded, at the rate of a pound weight to each *man*, would considerably exceed two tons. To convey this food to the place, where the multitude was assembled, would at the least require two stout carts. But these carts could not be brought unseen to the place of meeting: and, if the people had merely seen the disciples serving them with food from the carts (which they clearly must have done, had such an action ever really taken place); nothing could have persuaded them, that a miracle had been wrought, and that they had all been fed from only five loaves and two fishes which some one happened to have brought with him in a wallet. Collusion, therefore, in

the present instance is manifestly impossible. Equally impossible also is deception. No sleight of hand, no dexterity of juggling, could convince a fasting multitude, that they had all eaten and were satisfied. Hunger would be too potent for imposture. Not a single man, woman, or child, would be persuaded, that they had eaten a hearty meal; if, all the while, they had received no sustenance.

"The same remark applies to the sudden acquisition of languages by the apostles, on the day of Pentecost. They had assembled together, it seems, with one accord, in one place: when there came a sound from heaven, as of a mighty rushing wind; and cloven tongues, like as of fire, sat upon each of them. The consequence was, that they were instantaneously endowed with the power of speaking languages which were previously unknown to them\*.

"This was the miracle: and here again, as in the former case, there was no room either for collusion or deception. No juggling confederacy could enable men to speak suddenly a great variety of languages, with which they had previously been unacquainted: nor could any deception be practised upon those, who heard them speak. Jews and proselytes, from many different parts of the world, were then assembled at Jerusalem; to each of whom was obviously familiar the language of the country, where he ordinarily resided. When a man addressed them, they would severally know, whether he spoke in their native tongue or not. A Roman Jew, or proselyte, could not be ignorant, whether what he heard was Latin: nor could any argument convince a Cretan Jew or proselyte, that an apostle, though speaking his native Syriac, was yet all the while uttering Greek. Deception was plainly quite out of the question. A Phrygian Jew might rashly fancy, that the men were full of new wine and were mere unintelligible babblers, so long as he heard any of them addressing the Roman strangers in Latin; and the same opinion might be hastily taken up by a Cretan Jew, if listening to an apostle as he spoke to a Mede or an Elamite in their respective tongues. But, when each heard himself addressed in his own language by this apostle, or by that apostle; he could have no doubt as to the language which was employed. He *must* know, whether he heard his own tongue, or whether he did not hear it. However the faculty might have been attained, he could not but see that it was actually possessed. The fact, presented to the general attention of all Jerusalem, was this. Twelve illiterate Jews, most of them Galilæan fishermen unacquainted with any language but their own, were suddenly enabled to address the various strangers then assembled at the feast of Pentecost, each in his own national dialect. That any trick should have been practised, is impossible; that any groundless pretence should have been made, is equally impossible. The strangers understand them; and declare, that they severally hear themselves addressed in their own languages: yet it is notorious, that these Galilæans but yesterday knew no tongue, save the Hebrew-Syriac. How is the fact to be accounted for? Magic, we know, was the ordinary solution of such difficulties on the part of the Jews and the pagans: for, as to

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\* Acts ii. 1—4.

miraculous facts, they denied not their occurrence. But it will be doubted in the present day, whether magic could enable an ignorant Galilæan suddenly to speak Greek and Latin. Admit only the reality of the occurrence, and its proper miraculousness follows as a thing of course. The matter plainly cannot be accounted for without a miracle. Now, for the reality of the occurrence, both the Jews and the pagans are our vouchers: nor is this all; in truth, the history cannot proceed without it. We find these ignorant Galilæans travelling to various parts of the world, both within and without the Roman empire. Wherever they go, without the least difficulty or hesitation they address the natives in their own languages. The natives understand them: and, through their preaching, Christianity spreads in every direction with astonishing rapidity. How could this be, if the men knew no tongue save the Syriac? Or, if they knew various other tongues, how did they acquire their knowledge? How came John and James and Peter and Jude to write in Greek, when we are quite sure that originally they could have been acquainted only with a dialect of Hebrew? To deny the miracle involves greater difficulties, than to admit it: to believe, that ignorant Galilæan fishermen could preach successfully to foreigners, evinces more credulity, than to believe, that they were miraculously enabled to do what we positively know they must have done." P. 239.

The seventh section is occupied with an account of "The Difficulties attendant on Deistical Infidelity, in regard to the Internal Evidence of Christianity." For the reasons we have already stated, we think that Mr. Faber is not the best or most powerful reasoner on this subject; and the rashness and rapidity with which his reasonings are conducted, are strongly exemplified in the following paragraph.

"What then is the result of the preceding comparison, which has been instituted, between Christianity on the one hand, and certain acknowledged impostures on the other hand? The result is this.

"If the characteristics of those impostures form the internal evidence, that they are indeed nothing better than base and interested fabrications; then the characteristics of Christianity, being of a directly opposite description, must needs form a strong internal evidence, that it is in truth a religion sent down from God: and, by parity of reasoning, the more forcibly one set of characteristics evince imposture; the more forcibly also must the other set of characteristics evince genuineness. For direct opposites cannot bring out the same conclusion. Whence, if the characteristics of Paganism and Mohammédism bring out the conclusion of fraud, the opposite characteristics of Christianity cannot but bring out the opposite conclusion of truth. The infidel, however, has persuaded himself, that direct opposites may bring out the same conclusion; for he deems Paganism, Mohammedism, and Christianity, to be alike impostures. Can he be acquitted of illogical reasoning and blind credulity?" P. 167.

The last section forms a recapitulation of the argument, which,

we think, might have been as well spared; because it is so much better analyzed in the Table of Contents.

Having thus given our readers a general account of Mr. Faber's work, we are anxious that we should not be misunderstood in our opinions respecting it. As a mere essay, written to obtain a prize, we think it has its merits; but as a work intended for public use, on the evidences of Christianity, we fear that it is calculated to do little, if any service. The galloping dispatch with which arguments are stated, and objections answered, can seldom leave any favourable impression on the mind of an unbeliever; and the tartness with which he is always treated, is too apt to engender fresh opposition on his part. We know not, indeed, exactly, how Mr. Faber could have become a candidate for a prize proposed by "the Diocesan Church Union Society" of the Diocese of St. David's. We think that it would have been more appropriate to have left it to the younger clergy of that diocese. With all our respect for the motives which have led to the establishment of that Society, we think that it would become more useful, by confining its operations to the Principality; and that if a little more judgment were shewn in the selection of the subjects proposed for discussion, it would reflect no discredit on those who are concerned in its management. We allude particularly to a subject not many years ago proposed by this Society, "On the Marks of Regeneration in Ministers," than which we think a more mischievous and injudicious choice could not have been made by the bitterest enemies of our Establishment.

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*Correspondence between the Clergy of the Parish of Birstall, and certain Persons concerned in promoting in that place, a Bible Society, with a few Remarks. Addressed to the Inhabitants of that Parish, by the said Clergy. 8vo. pp. 26. Baynes and Son. 1824.*

IN presenting this "Correspondence" to the notice of our readers, we would first call their attention to the following communication, by which it was brought under our view, and which will perhaps open the subject of it more fully than any prefatory observations of our own.

"The small pamphlet handed to you with this note, contains some documents which may not be unsuitable for a page in your useful Miscellany. Every sound member of the Church of England and Ireland will rejoice in the spread of the Bible. But the Bible may be spread, as well as the peculiar doctrines of it preached 'of envy and strife.'—It will not probably be many months, before the notion that the Clergy of this country and dissenting teachers may be brought to a state of harmony in sentiment and feeling, by means of a Bible Society, will be practically

exposed in all its inconsistency. The expectation of such a union appears to do more credit to the candid disposition of those churchmen who have entertained it, than to their knowledge of mankind, or to their judgment in applying their knowledge. Two of the letters in this pamphlet are admirable specimens of their kind; one, (that from Bradford, Dec. 11th,) is a specimen of that self-complacency with which a Chairman of an Auxiliary Bible Society sometimes is affected, while he treats his brethren as if they were as thoughtless, and as indifferent to means in pursuit of an end, and as regardless of consequences as himself.—The other (that dated 'Birstall, 23rd January, 1824,') reminds one of the days of Charles the First, and of the productions of a class of persons who then were profanely familiar in their use of terms, which those who fear God always introduce with caution and reverence. Should any notice be taken of this pamphlet, in the way of answer to the remarks herein contained, it will perhaps lead to some further remarks on the same subject."

H. H.

The pamphlet thus introduced to our notice tells a tale which we were sure sooner or later would be told, that the homage paid by dissenters to those of the Clergy whom they can induce to become associates with them in Bible Societies is only one among the many insidious means they are constantly devising of undermining the Church establishment, and will be tendered no longer than those purposes are served by that treacherous conciliation and affected humility.

The case as set forth in the pamphlet appears to be this. In 1814 the Clergy of Birstall—six in number—giving the Bible Society full credit for the benevolent intention of the spreading the Bible amongst the poor—procured the papers on that subject which it puts in circulation, and both planned and introduced to the notice of their parishioners a *Central Bible Association* for the benefit of the poor inhabitants of Birstall and those of the several townships dependant upon it; the "operations of which were chiefly conducted and in a great measure rendered efficient by themselves," and continued peaceably answering all the good purposes of the Bible Society, up to the anniversary meeting of the Bradford Auxiliary in the autumn of 1822.

At that meeting the following denunciation was delivered by a Mr. Scott, the independent teacher at Cleckheaton:—

"There is a large parish not more than four or five miles from this place, where there are six Clergymen, six Dissenting Ministers, and I believe as many Methodist Preachers, in which they had formed a Bible Association some years ago, but it has (or they have) slumbered and slept for seven years, and it is (or they are) asleep now,—and the speaker concluded in the words of the Macedonian to St. Paul, 'Come over and help us.'" P. 5.

The Bradford Auxiliary of which a Clergyman is the Chair-

man, lost no time to issue the necessary instructions, and a deputation of its members actually went to Birstall without any previous intimation to the Clergy of their intended visit, and superseded the existing association by an auxiliary of their own creation, the actual existence of which was first brought to the knowledge of the aforesaid Clergy by a request to give up their accounts and pay over their balances. With this statement in hand the reader will now be prepared to enter on the ensuing correspondence, which shall soon be left to speak for itself.

" Nov. 26, 1822."

" Dear Sir,

" I understand that a deputation from the Bradford Bible Society has been sent, or is likely to be sent, to the Parish of Birstall. I feel a good deal interested in a business of this kind, and shall take it as a favour if you will kindly inform me—*What is the precise object of this Mission ;—By what particular means its object is to be accomplished ;—Who are the Persons employed ;—As well as the circumstances which have given rise to the measure.*"—

" The confined situation in which I live, must be my apology for the trouble I give you by these inquiries. Being much confined at home I am less acquainted with what is going on in these matters than I could wish to be. It is not possible for me to leave home to gain the information necessary to form a judgment by which to regulate my own conduct on such an occasion. I do not know that I am of sufficient consequence to be consulted on this occasion, but in the case of being applied to in any way, I should feel embarrassed unless I knew more particulars than at present I possess.—Will you have the goodness to put me in possession of the circumstances by an answer to each of the above enquiries, adding any remarks or information which you think may fully enable me properly to regulate my own conduct in case I should be applied to on this occasion. You will thereby greatly oblige,

Dear Sir, Yours truly."

" Bradford, Dec. 4th, 1822."

" Dear Sir,

" I ought to apologize for not replying to your letter sooner, but having been called from home I have not been able to write to you before. In answer to your enquiries, I beg leave to say that the object of the deputation sent into your neighbourhood, was to assist in the forming of an Auxiliary Bible Society.—And that the means by which so very desirable an object was intended to be accomplished should be by inviting the co-operation of all parties, *especially the Clergy*, and it is the particular wish of all that *they* would take the *lead* in the business.—The persons appointed to afford their services on this occasion were, the Rev. Mr. Morgan and Wm. Maud, Esq. one of the Society of Friends in Bradford.

" Mr. Morgan *could not* attend on account of severe illness, but Mr. Maud gave his services and met a few friends.—And the circumstance which gave rise to such a measure was a particular request sent to the



Committee of the Bradford Bible Society, which stated that there was no Auxiliary Bible Society in your neighbourhood, and that it was very desirable to have one.—Of course you must be well acquainted with the views of your Parishioners on this subject, and I do think that we, as Clergymen of the Established Church, are only doing our duty when we take a part in furthering the designs of the British and Foreign Bible Society, although we may be members of the valuable and ancient Society for promoting Christian Knowledge.—We have I think nothing to fear from the Dissenters, whilst we act with them in distributing the sacred oracles to the Poor, for in this large and populous Parish I have always found that it was their wish to submit to any plans suggested by the Clergy, and they appear rather to desire to *follow after*, than to take the *lead*, in any institution where we are found doing our duty.—Hoping that you will see the necessity of willingly giving your valuable services in promoting the establishment of an Auxiliary Bible Society in your neighbourhood, that thus the poor cottagers may be provided with that blessed book which is able to make them wise unto salvation, and not doubting but that I shall soon have the pleasure of hearing of your kind co-operation in this most necessary work,

Believe me to be, &c."

"This letter from the Chairman of the Bradford Auxiliary Bible Society produced the following reply.

"Dear Sir,

"An unusual pressure of engagements has delayed my attention to your letter dated the 4th instant, as it did not seem to require an immediate answer. The subject is however of some importance, and I trust what I say upon it will be received with candour.

"The Committee of the Bradford Bible Society appear to have been unguarded in adopting a resolution to interfere in the business of circulating Bibles in the Parish of Birstall; and the mode of enforcing that resolution seems to have been still more unfortunate.—The Clergy of Birstall have not been insensible to the religious interests of the ignorant and misguided population of their Parish; nor inactive in the spread of the Bible, and of biblical principles. They long ago adopted a much more efficient plan of supplying their 'poor cottagers' with the Bible, than that of an Auxiliary Bible Society. This plan has continued in operation more or less to the present time; and will be modified and revived in such a manner, and at such times, as to the Clergy themselves shall seem convenient and desirable.

"It is not reasonable to suppose that under these circumstances the Clergy here should concur in a measure, which, besides that it interferes with their own plans, appears to have originated in something very like a species of calumny and falsehood; and, which has been entered upon in no very gracious manner.

"Had the kind of assistance so awkwardly offered been really wanted, it would have been sought from a more convenient quarter than Bradford.—Permit me to add also a hint to the clerical members of the Bradford Bible Committee; a caution not to lend themselves too easily to the views of persons, who, possibly, may not be entirely governed by

a *single eye* to the spread of the Bible,—as well as against interfering in a parish where their services are not requested.

“It should also be recollected that a Clergyman may retire from a stage, which is not always trod with decorum, and where a Clergyman is not always quite secure from a sort of public insult, and yet be a sincere friend to the British and Foreign Bible Society. There may be genuine friends to that valuable and highly honoured Institution, who do not find themselves called upon to advertise their exertions; or to appear in the train of persons, who, if indeed, as you suggest, they be disposed to *follow* the lead of the Clergy, are not very happy in the steps they take to manifest this disposition.

“There is reason to apprehend that the Bible Society will suffer more in its value and respectability, if its agents and professed friends cease to conduct themselves with delicacy, than it is likely to lose by the want of Branch Societies in country villages.

“You will, I trust, admit the assurance, that the expression of the foregoing sentiments is unattended with any feelings which are inconsistent with the declaration,——that I am, Dear Sir,

“In christian regard, yours, &c.”

“Dec. 19, 1822.”

“P.S. I am authorized to say that the sentiments of the rest of the Clergy in this Parish are in unison with those which I have above stated as my own.” P. 8.

With the transactions which followed this correspondence, the Clergy of Birstall did not interfere, and no further intercourse between them and the usurpers of their functions took place till the close of the year, when the subjoined circular was addressed to each of them as well as to other Clergymen in the neighbourhood.

“Gomersall, December 11, 1823.

“Rev'd. Sir,

“At a meeting of the Committee of the Auxiliary Bible Society for the Parish of Birstall and the Neighbourhood, it was unanimously resolved,

“That the Committee regretting the existence of any misunderstanding which may have prevented the union of all parties in the support of this Auxiliary, now agree, that a respectful invitation be addressed to all the Clergy of the Parish and Neighbourhood, most cordially soliciting their co-operation in disseminating the Holy Scriptures, precisely upon the same principle with the British and Foreign Bible Society; and also requesting the favour of their attendance at the next Committee Meeting, to be held in Mr. Taylor's School, Gomersall, on Wednesday, January 21, 1824, at 2 o'clock.

“Signed in behalf  
of the Committee.”

JAMES SCOTT, }  
DAVID STONER, } *Secretaries.*”

“We the undersigned Clergy in the Parish of Birstall, hereby acknowledge the receipt of a circular letter, dated Gomersall, December 11, 1823,

“Signed,

JAMES SCOTT, }  
DAVID STONER, } *Secretaries,*

containing a copy of a resolution passed at a meeting of a Committee of the Society at Gomersall, which styles itself 'the Auxiliary Bible Society, for the Parish of Birstall and the neighbourhood.'

"The general form in which this circular comes to us, and the manner in which the resolution it contains is worded, creates a difficulty on our part, in returning a specific answer; and would lead us to decline any reply, were we not desirous to manifest our disposition to shew every candid attention which our circumstances admit, to what we imagine to be the spirit of the communication we have received. We are hence induced to offer a few observations connected with the subject, rather than to acknowledge the circular by the simple information, that we do not think it consistent with our views of duty to comply with the invitation implied in the resolution it contains.

"In the first place, having no specific knowledge of the constitution of the Society at Gomersall, nor any concern in its proceedings, we know of no 'misunderstanding' to which the committee of that society appear to allude. On our part there has been no *misunderstanding*.

"Further, we jointly and severally disclaim any hostile feelings whatever towards the British and Foreign Bible Society, so far as we understand the constitution of that society, and its legitimate operations. Neither are we disposed to turn to its disadvantage, what may appear to us, indiscretions in the conduct of individuals who profess to be its friends and assistants. Yet there are several reasons why we cannot co-operate with the Gomersall Bible Society.

"The circumstances under which that society took its origin, conveyed to us the idea that our co-operation was not desired. Without any private admonition previously suggested from any quarter whatever, a very public accusation of indolence was exhibited against us before strangers, in a place where we had no opportunity of defence; and strangers were invited to assist in forming a Bible society in the parish of 'six' inactive 'clergymen,' and for the benefit of their parish; and strangers did there actually commence that business, before any intimation of such a design had been given to any of these clergymen; and, in utter exclusion of any opinion which they might have wished to express upon the subject.—This conclusion, from the mode in which the business was begun, is confirmed by the connexion in which the words—'*now agree*'—are placed in the above-mentioned resolution communicated to us from Gomersall.

"We have further to observe, that however well disposed we may be towards endeavours to increase the distribution of Bibles in our parish, we cannot co-operate with the Gomersall Bible Society, because such a co-operation on our part, would countenance to our own disadvantage the unfounded charge publicly expressed before strangers, and afterwards repeatedly alluded to in an assembly of our parishioners. And, moreover, because we should thereby seem to justify the insinuation that our accusers have a more intense concern for the spiritual improvement of the people of the parish of Birstall, than that which is felt by the clergy of that parish—opinions, in our view, unfounded, and injurious to our usefulness as parish priests, and to the credit of that church whose value and estimation we find ourselves under a most happy necessity to vindicate and uphold.

“To the charge of inactivity in circulating Bibles, we oppose facts, and dates, and bills for Bibles.—To the imputation of indifference to the spiritual wants of the parish, and to the affording of biblical information, we offer as an answer our conduct in the parish rather than our professions.

“The clergy of the neighbourhood to whom the circular may be addressed, will, of course, judge and act according to the information they may possess upon the subject. But we conceive, that in the present instance, their interference will neither be friendly nor judicious.

We intentionally avoid the expression of any opinion upon the *right* to form Bible Societies wherever such societies may appear to some individuals to be desirable. The consideration of that right, or supposed right, is, in our view, foreign to the business of the present Gomersall society. We imagine that no judicious friend to the British and Foreign Bible Society will be forward to agitate that abstract question.

“We have no dispute with any individual, or any association of persons, who choose to distribute Bibles in our parish. And we should have been glad if the Committee of the Gomersall Bible Society had permitted us to withhold the preceding remarks.

“W. M. HEALD,	HANMOND ROBERSON,
“HENRY BAILEY,	GEO. WINTER,
“JAMES S. JONES,	ROBERT BBAUMONT.

“*Vicarage, Birstall, 9th January, 1824.*”

On reading this Letter the new Committee resolved as follows, and thus terminated this outrageous proceeding in the same spirit that they commenced it.

“Resolved,

“That this meeting highly approve of the observations made by the Rev. James Scott, at the anniversary of the Bradford Auxiliary Bible Society, which have been so completely misrepresented by the clergy of the parish of Birstall, in a letter this day received; being fully satisfied that Mr. Scott’s remarks on that occasion related not to the *Clergy* of the parish of Birstall, but to the *late Bible Association*, for a confirmation of which statement they refer to the Clergymen of the parish of Bradford who were present at that public meeting. And the Committee likewise avail themselves of this opportunity of expressing their thankfulness that the observations made by Mr. Scott at Bradford, have led under Divine Providence, in their final effects, to so excellent a result as the establishment of this Society.—Signed in behalf of the Committee,

“DAVID STONER, Secretary.”

“*Birstall, January 23, 1824.*”

We trust that our readers will diffuse the knowledge of this case, and all the circumstances of it, as widely as possible in their respective neighbourhoods, that those Clergymen whose eyes are not yet opened to the real import of dissenting fraternization, may have the means of discovering the delusion before it be too late.

## MISCELLANEOUS.

## PROPOSED ENDOWMENT OF NATIONAL SCHOOLS.

*To the Editor of the Christian Remembrancer.*

SIR,

I TAKE the liberty to forward the enclosed paragraph inserted by me in some of the daily newspapers; and as the suggestion may perhaps advance the interests of the National Schools and of the Established Church of England, you will perhaps do me the favour to make it known through the medium of the Christian Remembrancer,

And oblige, Sir, yours most respectfully,  
Bedford Square. H. C.

## NATIONAL SCHOOLS.

*To the Editor of the Morning Post.*

SIR,

THE grand system of National Education, introduced by Dr. Bell, has rapidly triumphed over the combined efforts of party spirit, ill-will, and prejudice, and it now becomes our duty to give it that permanence and stability which its decided superiority so well deserves. How far the following suggestions are calculated to attain so desirable an object an enlightened public must determine. Hitherto it has been the custom with the opulent, after having well provided for their families, most liberally to endow all public institutions, the National Schools alone excepted. But it were much to be desired, that in future certain sums were left by them, and invested in the funds, that the interest thereof might be applied in the most marked manner at the annual examinations, to the selecting six, twelve, or more of the most moral, industrious, and best educated children, as apprentices to those tradesmen (such as shoemakers, tailors, and carpenters,) who may have acquired the best characters in the neighbourhood for integrity, sobriety, and steadiness of conduct. It would be impossible for me, within the limits of this letter, to enumerate all the advantages which the general execution of this plan would confer upon indigent parents, their children, and society at large. By the humbler classes of the community not only a most decided preference immediately would be given to those schools of the Established Church, wherein a good character most assuredly would pave the way to temporal advantages; the expectation of which, at the same time that it excited the emulation of all the children, would induce them to remain a more considerable time in these schools; more ample justice would thus be done to their teachers and masters, and those more solid advantages of a useful education be acquired by the children, of which an earlier removal would otherwise have deprived them. Nor would society and the nation receive less benefit; for it cannot be doubted that these means would encourage and bring into action a much greater quantity of talent, industry, and virtue. It were therefore much to be desired that the opulent part of the community would well consider these advantages; and, in their future bequests to Public Institutions, remember, that by thus placing certain sums at the disposal

of the Patrons, Presidents, Vice-Presidents, and their respective Committees, they have an opportunity afforded them, by one and the same charitable action, of conferring the greatest possible spiritual and temporal advantages upon indigent parents and their children, society in general, and the Established Church of England in particular,

Of which, allow me to subscribe myself

A SINCERE MEMBER.

To the Editor of the Christian Remembrancer.

SIR,

IN reply to " Criticus" on the words of Scripture, " συ ληγεις" " συ ειπας," I presume to offer the following suggestions, with the hope that they may be deemed not unworthy of attention. I commence with observing, that in the New Testament we cannot expect to find *classic purity*, especially when we consider that its writers were men of no learning (St. Paul excepted), and that very many of the Greek words found in the New Testament, are not such as were adopted by men of education, and the higher and more polished ranks of life, but were in use with the common people: thereby shewing, that their acquaintance with the Greek language originated more from actual intercourse with those who spoke it, than from any study of books. A large proportion, however, of the phrases and constructions of the New Testament is *pure Greek*, that is to say, of the same degree of purity as the Greek which was spoken in Macedonia. The sacred writers employ all the dialects of the Greek language, and being Jews, were consequently acquainted with the Hebrew idioms, and also with the common as well as *acquired* senses of the words of that language. Hence, when they used a Greek word, as correspondent to a Hebrew one of like signification, they employed it as the *Hebrew* word was used, either in a *common* or *acquired* sense, as the occasion demanded. In all cases, therefore, it is preferable to adopt that meaning which a Jew would give, because in all probability the sacred writer had *this* in view, rather than the Greek meaning; especially if the *latter* were not of very frequent occurrence, as are the words " συ ειπας" and " συ ληγεις," which I now propose to consider. In the first place, these words, when they stand *alone*, are generally affirmations in the Greek language, (unless used by the speaker in an ironical sense, or in retorting an adversary's word) and reference must be made, in these words of the sacred writers, both to parallel passages, and to the context. But as the *sense* of these words is not questioned by " Criticus," I proceed in the next place to refer him to certain quotations from the dramatic writers, which will fully prove that the ellipsis is manifestly *affirmative*, and admits of no reservation on the part of the speaker. In Soph. Œdip. Tyran. 1473.— " καί μ' ἰποικτίρας Κρέων

ἔπειψ' ἰμοὶ τὰ φίλτατ' ἐγγόσιον ἰμοῦ;

λέγων τι;

Creon. " λέγεις" thou sayest *right*, viz. that Creon hath sent them to you—" ἰγὼ γάρ εἰμ' ὁ πορσύνας τάδε"—for I am he who brought them

here. Again in Æsch. Eumen. 718.—“*λίγεις ἰγὼ δὲ μὴ τυχεῖσα τῆς δίκης*, &c. thou sayest *right*: but if I obtain not justice, &c. Here it is plain from the context, that some such adverbs as “*ευ, καλως, or ορθως*,” (words frequently united with the verbs “*ειπω* and “*λεγω*” in the Greek poets, and in Lucian) is understood. This ellipsis of the adverb may be found in Soph. Trach. 1222, though with a different verb: “Hercules says to Hyllus, who inquired whether Iole was meant,” “*ἴγνως*” i. e. thou knowest *right*. In all doubtful passages, a careful consideration of the context will enable us to affix their true and proper meaning: and in illustration of this doctrine, I refer again to Soph. Antig. 1053. Creon says, “*ἐ βέλομαι τὸν μάντιν ἀντεπιῖν κακῶς*,” to which Teiresias replies, “*καὶ μὲν λίγεις*,” κακῶς understood. With respect to the quotations cited by Parkhurst, those from Sophocles and Euripides are not only indecisive, but *imply dissent*. In Lucian, the verb “*λίγεις, or ειπας*” is frequently understood after “*τα αληθη, εἰ, καλως, ορθως*,” (and in a few instances even in the poets)—surely the same expressions may be annexed to those verbs, when they stand alone, without offence to the rules of grammatical accuracy. Thus then after the words “*συ ειπας, συ λεγεις*,” I conceive “*ορθως or καλως*” may justly be understood; otherwise, as the words in our translation stand, they may imply mental reservation in our Lord. It cannot be supposed that He, “in whose mouth was found no guile,” would, upon being so solemnly adjured by the High Priest, evade the question by equivocation, and have recourse to an artifice so inconsistent with his spotless and sacred character. But the Jews did not misunderstand him: for, upon hearing his answer, they said, “He hath spoken blasphemy.” In Luke xxii. 70. He said unto them, “Ye say that I am.” And they said, “What need we any further witness.” In Luke xxiii. 3. “Art thou the king of the Jews?” Our Lord admits the fact, explaining His kingdom to be a spiritual one. See John xviii. 36.

Should the authorities produced be considered unsatisfactory by your correspondent, I shall still remain open to conviction, and am ready to listen to any thing which he may offer in contradiction to them.

I am, Sir, yours, &c.

J. H.

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*To the Editor of the Christian Remembrancer.*

SIR,

IN your Number for this month, there is a letter signed E. D., the purport of which is to affirm, that the London Society for Promoting Christianity amongst the Jews, is to be classed amongst “the humbugs” of the present day, and this principally on the ground, that by its exertions “not one English Jew has been converted, or even brought into a state approaching to conversion,” for that the Society has been “useful in Russia and Poland” seems to be conceded.

I doubt not your readiness to insert a reply to this unfounded attack on a Society supported by some of our Bishops, many of our Clergy, and a considerable body of respectable and pious members of our

Venerable Establishment. Your Correspondent, who is evidently ignorant of what the Society has done and is doing, sits quietly in his arm chair, and is sadly afraid that its professed labours will be found to be "a humbug." If to have translated the New Testament into the Biblical Hebrew, and to have distributed 20,000 copies amongst the Jews in different countries, be "a humbug," the Society deserves that appellation.

If it be a humbug, to have educated 300 Jewish children in the Christian faith, and thus to have brought them up "in the way in which they should go," then is the Society thus properly designated.

If to prepare and send forth duly qualified Missionaries, to call the attention of the Jews to the truth of Christianity, be a humbug, the Society is a humbug.

If to have called the attention of Christians, not only in England and Ireland, but on the Continent, to a long neglected duty, and to a long persecuted people, and to have stirred them up to a benevolent attempt to seek their spiritual and everlasting welfare, be a humbug, then is there some reason for the accusation brought by your Correspondent against the Society.

If to have been the means of awakening a most unprecedented spirit of inquiry amongst the Jews abroad into the subject of Christianity, entitle the attempt to the name of a humbug, it richly deserves it.

But your Correspondent having heard something of what is going forward in Poland, and probably knowing that a considerable number of Jews have been, within the last two or three years, converted and baptized abroad, (fifty at Berlin alone within the last eighteen months) rests his "humbug" charge on the total want of success in *this* country. He seems to be quite indignant, that the charity of Englishmen should be extended to an Institution which, according to his account, is beneficial to the Jews, if at all, "*only* in Russia and Poland!" Now, your Correspondent is surely ignorant, that Russian and Prussian Poland may be considered as containing the great mass of the Jewish people. It is calculated that above *two million* of Jews are found there, while in England the number does not probably exceed 14 or 15,000. That Poland, therefore, should be the main field of the Society's labours is no matter of wonder, though they have Missionaries employed in Germany, and Prussia, and Holland, and Italy, as well as in India and in Palestine. But, Sir, the assertion of E. D., respecting the total want of converts in England, is in itself *untrue*. I myself am acquainted with *several*, who not only have believed and been baptized, but who are walking in a manner consistently with their Christian profession. If your Correspondent wishes himself to see one of those who is now dying of a lingering disorder, and who is enjoying the comforts resulting from a cordial belief, that Jesus is the Christ, I can direct him where such a one is to be found. He was baptized nine or ten years ago, and has ever since, by his industry and integrity, as well as by his devout attendance on all the ordinances of our religion, adorned his profession.

If but *one such instance* could be adduced, we must forget the inestimable value of an immortal soul, before we could allow the exertions of the Society to be "a humbug."



I claim it, as an act of *justice*, that you should insert this reply \* to the ungracious, as well as unfounded charge, of your Correspondent E. D., a charge, however, which I fully believe has not arisen from any malicious motive, but from real ignorance of what the Society is, of what it has done, and of what it is doing, under the divine blessing, for the long neglected people of the house of Israel.

I am, Sir, your obedient Servant,

JUSTUS.

London, December 14th, 1824.

## MONTHLY REGISTER.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

#### *Liverpool District Committee.*

Liverpool, Dec. 1.

YESTERDAY, at twelve o'clock, a special general meeting of the members and friends of this society was held in the Chapel of the Blue Coat Hospital, "for the purpose of taking into consideration what further means it may be expedient and necessary to adopt, to render the operations of the society more efficient within the circle of this town and neighbourhood." The chapel was filled by a most numerous and highly respectable auditory; among whom we observed the Mayor, the Bailiffs, and several of the Aldermen and Members of the Common Council. The Lord Bishop of the Diocese, the patron, entered the room a few minutes after twelve o'clock, and, on the motion of the Rev. J. Brooks, was called to the chair. His lordship then offered up a suitable and most impressive prayer, the meeting kneeling.

The Rev. J. Brooks read a short abstract of the state of the district association. He stated, that he had received a letter from Mr. Gladstone, M.P., the president, regretting that his absence from Liverpool prevented him from attending the meeting, and enclosing a handsome subscription to the society's funds.

The Lord Bishop then proceeded to address the meeting. It was, he said, with very great satisfaction he found himself, on the present occasion, surrounded by so numerous and so respectable a meeting of clergymen and laymen; a meeting which, he had no doubt, would have been more numerous, but not more respectable, had not the elements proved so unpropitious, and had not many, who would otherwise have been present, been under the necessity of attending other meetings in the town, held on the same day and at the same hour. As it was, however, he felt the highest satisfaction in finding himself so numerous and so respectably supported on the present occasion. It was a source of great satisfaction to him; and he regarded it as an indubitable symptom and sign, that this town, which, he thought, he was not incorrect in designating as one of the most important towns, not only of this diocese, but of the empire, and next to the metropolis itself—(Applause.)—[Here his lordship requested, that the company present would refrain from expressing, by outward signs, their approbation of what might be subsequently advanced by him.]—It was, he said, a symptom and sign, that the inhabitants of Liverpool, a town which was not more distinguished as a public body, by its opulence, its munificence, and its liberality, than it was for the diffusion of science and general information amongst its inhabi-

\* We have obeyed, with all due promptness, this peremptory call of our Correspondent, but his appeal, we must say, would have recommended itself better, both to ourselves, and the public, had it been more gentle in its tone.

tants, would, on the present occasion, come forward and show that they were actuated by feelings of sincere concern for the most important interests of our common Christianity, as well as for the most important interests of that church which was an integral part of the British constitution, under whose fostering care the country had arisen to eminence among the nations of the earth. His lordship said, that he would not trespass upon the time of the meeting a moment longer than the necessity of the case might require. For his own sake, as well as for the sake of the company, he should endeavour to be as brief as possible, and would confine himself to a plain statement of facts. He did not consider, that it was either decorous or indeed expedient to convert meetings of that description into theatres of oratory. He knew not, indeed, that he should have deemed it necessary to address the meeting at all, were he not convinced, that the real merits of the society were very imperfectly known. He was not going too far when he said, that a very great proportion of the members of the Church of England were ignorant even of the existence of such a society. Indeed, he held in his hand, in the last report of the district association, a substantial proof of his assertion; for, in this great, loyal, and religious town, a town which was not more distinguished for its commercial eminence and prosperity than for its attachment to the constitution, — in this town, containing a population of 120,000 inhabitants, there were only 101 subscribers to this charity, and out of that number 38 were clergymen of the town and neighbourhood. This fact spoke for itself; for he was convinced, that nothing was requisite but a more accurate knowledge of the proceedings of the society to secure for it a support tenfold greater than it at present received. His lordship said, that he should now proceed, for the information of those persons present who might not be informed of the real state of the society, to specify, as briefly as he could, its inalienable claims to the support of the members of the Established Church. The society was founded in the year 1699, at a period of our

history, as the meeting were aware, bordering on very troublesome and dangerous times. On the one hand, the Church seemed to be threatened with the danger of popery; and, on the other, infidelity reared its head unabashed. It was then considered expedient, not only by the prelates of the Church, but by most of the judges of the land, to form a voluntary association, for the purpose of counteracting the evils with which the country was threatened, and of promoting the growth of true Christian knowledge among the people. In the course of two years, the society had ample testimony of the good they were doing. But it was afterwards considered expedient to separate the society into two branches, one of which, under the designation of the "Society for Propagating the Gospel in Foreign Parts," was incorporated by charter from William the Third, and had intrusted to its care and management the diffusion of true religion and the establishment of Christian ministers in the English colonies of North America. He might be permitted here to say, that the society had continued, up to the present day, to discharge its trust, and that the great body of clergymen in the North American colonies had been sent out by it. The other branch of the society received the appellation of the "Society for the Promotion of Christian Knowledge;" and, in the prosecution of its pious designs, it proposed to itself the following objects: First, the foundation and encouragement of charity schools. Secondly, the distribution of the Holy Scriptures, the Book of Common Prayer, the Homilies of the Church, and religious Tracts in accordance with the doctrines of the Established Church. And, thirdly, the sending of missionaries to foreign parts. With regard to the first object of the society, little need be said. There was but one opinion as to the necessity of bestowing a religious education on the children of the humbler classes. But let it be recollected, to the honour of this society, that it had the glorious praise of being the first to stand forward in this work of love; and he trusted, that, amongst the feelings that were excited by the

splendour and the extent of more recent institutions, true religious services like these would never be forgotten. It laid the foundation stone of that noble fabric of Christian charity which the national system of education was carrying on towards its consummation. Within ten years, more than 5000 poor children were clothed and educated by it in the metropolis alone. In 1741, more than 2000 schools had been founded by the society throughout the country. It was with feelings of great and Christian satisfaction that the society resigned that department of its duty into the hands of the National School Society. But let him not be understood to say, that it had continued inert and inactive in the great work of love. No; when it found, that the true spirit of charity was diffused throughout the land, this society only changed the field of its exertions. At this moment, he apprehended, not fewer than 300,000 children were imbibing the blessed streams of Gospel truth from channels which had been enlarged or opened to them by the liberality of the Society for Promoting Christian Knowledge. Another object of this institution was the support of missions in foreign parts. About the year 1710, its friends undertook the management and disposal of such money as pious persons might give for the instruction of the heathen; and, for many years, it had continued, quietly indeed and unostentatiously, but as far as its means would allow, to labour in that wide and extended vineyard of the Lord. He believed he was correct in stating, that there were, in the southern parts of India, not fewer than 20,000 Christians, the fruits of the labour of the society's missionaries. In mentioning this fact, he would by no means be understood to cast any imputation on the exertions of any other society; but, still, let this our society have its peculiar and appropriate praise, of having been the first to come forward in the great cause of disseminating Gospel truth throughout the earth. That, however, was a department of charity which would be taken, in part, off its hands; for, if Government do their duty, and take the support of ministers in the colonies into their own hands, (and he

thought it was the duty of a Government to place the means of religious instruction within the reach of all its subjects,) that arrangement would leave the society at liberty to devote its attention to other fields of usefulness. While he was on this subject, he would observe, that, since the Christian Church in India had been recognized by Government and supported by a Bishop of our holy Apostolic Church, the prospects which were now opening there to the true disciples of Jesus Christ were in the highest degree encouraging. He might state, also, that there were, at this moment, in Calcutta, eleven schools for the education of children, supported by this society, to which, he had great pleasure in saying, the natives send their children to learn to read the Scriptures of truth in their own native tongue.

In the year 1821, the Society made a grant of 5000*l.* towards the erection of a mission college in Calcutta, where young persons, both native and European, but principally native, under the care of professors and the superintendence of the Bishop of the diocese, might be educated for the office of missionaries. Since the death of the late lamented Prelate, the society had made a further grant for the endowment of five scholarships, all in furtherance of the great work of converting the native Indians. The churches and schools at Calcutta were completely filled; and the natives were eager to send their children to receive Christian instruction. These facts held out the most promising assurances, that the cause of the Gospel will, not in our day perhaps, —ultimately we know it shall—but at a less distant period than some may expect, be triumphant. And, said his Lordship, let me again revert to the same observation which I have made before, that the praise of originating these pious missions is due to this society. But it was desirable, that an institution for charitable purposes should have an unity of object; that the attention of its members should not be divided, nor its funds dissipated, by a multiplicity of objects. He considered, therefore, that the proper objects of the Society for Promoting Christian Knowledge were, the dissemination of

the Holy Scriptures: the distribution of what, he hoped, he might term, without any dissenting voice in that meeting, our sacred liturgy; and of religious tracts in accordance with the doctrines of our church. It would occupy too much time, were he to detail all the exertions of the society in this department of charity. He would, therefore, content himself with stating, that, in the last fourteen years, it had distributed fifteen millions of religious books, a very large proportion of which had consisted of the holy scriptures and prayer-books. And, with regard to the distribution of the prayer-book, he was sure, that the feeling of the meeting would be in unison with his own, when he said, that, although the distribution of the sacred scriptures, as the foundation of all true religion, is, and must be always, the prominent object of the genuine Christian; yet that it must be extremely desirable for those who think, as all the true members of our Church must think, that she is, under God's blessing, the appointed instrument of upholding true Christianity in this country, and the most favourable channel through which we can diffuse the saving truths of the Gospel throughout the world;—it must, he said, appear to them extremely desirable, that the holy scriptures, which, they knew, from high authority, may be wrested to the destruction of men's souls, should be accompanied by those pious instructions which might lead them, not by force, but by the gentle influence of persuasion, to interpret the word of God aright. When he said that the prayer-book was a most desirable book for that purpose, he spoke not only the sentiment of the members of his own church, but of the eminent and enlightened of those who had seceded from her communion. There were very few Dissenters who did not bear a willing tribute to its merits. He need only mention one, who himself was a host, Dr. Morrison, a minister of the Independent persuasion. Being called on by his Chinese converts to furnish them with a form of devotion, he could devise none which so completely met his own ideas of the subject, as the liturgy of the Church of England. He accordingly translated it into Chinese. His

Lordship said, that he had seen a copy of the translation; but he could not, he confessed, understand it. The object, however, of distributing the common prayer of the church was that which marked the society as being peculiarly a church society. Nor did he know of any reason why he should feel any reluctance in stating that it ought to be considered a Church of England society. For what was a Church of England society? A society supported by the members of that church, and for their benefit, and that of the universal church of Christ. But, he said, principally supported by the members of that church, who, if they were sincere, believed that she approached more nearly, both in discipline and doctrine, to the apostolic than any other in the Christian world. Therefore, why should her members have any fear in coming forward to avow their determination to support, with hand and heart, a society, the objects of which were so well calculated to promote the welfare of their own church? His Lordship proceeded to state, that the society had been instrumental, not only in sending missionaries and founding schools abroad, but also in translating the scriptures into the Welsh, the Irish, the Gaelic, and several of the Oriental languages. All these facts together, nay, the bare mention of any one of them, must, his Lordship said, convince the meeting, that the society had the strongest claims on the support of every member of the Church of England. But what was the fact? Its friends spoke, it was true, with exultation, and with gratitude to the Supreme Disposer of hearts, of the support which the society had received; but, after all, its extent was insignificant when compared with the number of churchmen. How small a proportion its members bore to the great body of Christians who were sincerely attached to the Established Church, might be gathered from the facts which had been stated respecting the district association in this town. The whole number of subscribers to the Society for Promoting Christian Knowledge did not amount to 15,000. A great proportion of its members were clergymen, a body of men who, he would take leave to say, in de-

spite of the calumnies of those who attack our church, only through the means of misrepresentation, were as poorly rewarded as any Christian labourers in the world. The number of subscribers to the society did not, he was sorry to say, equal in number the ministers of the established church. The clergy were not supported by the laity. There were not many departments of charity in which it could fall within the province of the laity to second the clergy; but this seemed to him a promising field of exertion for a pious laity to second their ministers in the Gospel. They might attend them when delivering their instructions from the pulpit; but that was a small part of their duty. They ought to accompany them in their visits among their parishioners, and aid their pious labours by the dissemination of the scriptures and religious books. The poorer classes, in this country, were generally alive to their real interests; they felt the importance of spiritual knowledge; they received it with thankfulness, and it came strongly recommended to them through the medium of the clergy. And, as this was the best means by which the influence of the clergy could be supported, it was the duty of the laity to aid an institution which might contribute to this end. His Lordship proceeded, in forcible language, to point out the best means for promoting the interests of the society; and expressed a confident hope, that, at the next anniversary meeting, which would, he trusted, be still more numerously attended than the present, he should have occasion to be thankful to Him who had disposed their hearts to a greater degree of liberality and zeal in support of this venerable society.

The Mayor then rose, and, in a very dignified and impressive speech, moved the following resolutions:—

“1. That it is highly desirable to increase the funds, and to extend the operations of the Liverpool District Committee of the Society for Promoting Christian Knowledge.

“2. That it is the object of this Committee to supply, either gratuitously or at reduced prices, the poor of this town and neighbourhood with Bibles, Testaments, Common Prayers, and religious

Tracts, and to aid the parent society in the prosecution of its pious designs.”

“3. That to attain this object, annual subscriptions be solicited from the congregations of the respective churches, and that occasional contributions, however small, be received by any member of this committee.

“4. That a subscription be now entered into, and donations received for the purpose of enabling the committee to meet the increased demand for books, to which their present funds are inadequate.”

Mr. Alderman G. Case briefly seconded the resolutions.

The Lord Bishop then put them from the chair, and they were carried unanimously.

After some routine business, the thanks of the meeting were, on the motion of the Mayor, presented to the Lord Bishop, who returned thanks.

The amount received immediately after the meeting, was 225*l.*; about two-thirds of which were donations, and the remaining one-third were annual subscriptions. The names of the donors and subscribers, and also the several sums contributed by each, will appear in the next report at the close of the year. In the mean time, it is much to be wished, that additional contributions may be received from such friends of the society as were unable to attend the meeting. The treasurer, the secretary, the clergy, and the lay members of the committee, will be happy to increase the funds of this venerable society by receiving from its friends either subscriptions or donations.

#### GLAMORGAN DISTRICT COMMITTEE.

AT the Anniversary Meeting of the District Committee of that part of the Diocese of Llandaff, situate in the County of Glamorgan, in aid of the Society for Promoting Christian Knowledge, holden at Cowbridge, October 5th, 1824,

*The Rt. Hon. Sir J. NICHOLLS,  
M.P. in the Chair;*

1st. A Letter from the Rev. Mr. Parker, one of the Secretaries of the Society for Promoting Christian Know-

**ledge**, dated October 4th, 1823, was read, acknowledging the receipt of 80*l*. 15*s*. 6*d*. as a benefaction, being the third of the subscriptions, collections, and sale of books (after deducting expenses), from Michaelmas, 1822, to Michaelmas, 1823.—In the same letter Mr. Parker expresses his sincere thanks, in the name of the Society, for the Copy sent to him of the Minutes of the District Committee.

2*d*. It appears from the accounts of the Treasurer, audited by Wm. Nicholl, Esq. and the Rev. Dr. Williams, that the balance due to the District Committee, as settled September 30th, 1823, was 107*l*. 19*s*. 9*d*. that the amount of collections and subscriptions received by him, for the year commencing Michaelmas, 1823, was 175*l*. 11*s*. 1*d*. and that the amount of the sale of books was 140*l*. 8*s*. 8*d*. making a sum total of 423*l*. 19*s*. 6*d*.

3*d*. It appears that the amount of the Disbursements by the Treasurer, for the year commencing Michaelmas, 1823, was 277*l*. 4*s*. 1*d*. and that the balance due to the District Committee from the Treasurer this day, October 5th, 1824, is 146*l*. 15*s*. 5*d*.

4*th*. *Resolved*—That the sum of 99*l*. 2*s*. 11*d*. being one-third of the subscriptions, collections, and sale of books (after deducting expenses), for the year commencing Michaelmas, 1823, be transmitted as a benefaction to the Parent Society.

5*th*. Summary of Books sold —

Welsh and English Bibles . . .	266
Welsh and English Testaments	547
Welsh and English Common Prayers . . . . .	690
Welsh and English Psalters . . .	44
Religious Tracts and School Books . . . . .	1748

Total . . . . . 3295

Summary of books distributed gratuitously:

Testament . . . . .	1
Common Prayer . . . . .	1
Psalters . . . . .	49
Religious Tracts and School Books . . . . .	2620

Total . . . . . 2671

The number of Books sold and distributed gratuitously, from Michaelmas, 1823, to Michaelmas, 1824, was 5966.

Number of Schools supplied with Books . . . . .	41
Number of Children benefited, about . . . . .	1800

The number of Books disposed of since the establishment of the District Committee in November, 1814, has been—

Bibles . . . . .	1678
Testaments . . . . .	3000
Common Prayers . . . . .	4496
Psalters . . . . .	1369
Religious Tracts and School Books . . . . .	23,502

Making a Total of . . 39,045

6*th*. *Resolved unanimously*—That the thanks of this Meeting be given to the Rev. Thomas Davies, jun. Treasurer and Secretary, and to the Rev. John Harding, and the Rev. Rees Howell, Assistant-Secretaries, for their useful and important services.

7*th*. That the Proceedings of this day be advertised in the Cambrian.

JOHN NICHOLL.

N.B. Depositories of Books and Tracts on the Catalogue of the Society for Promoting Christian Knowledge have been established at the under-mentioned places, viz:—

At Cardiff, under the management of the Rev. Thomas Stacey and Rev. Thomas Davies, Jun.

At Cowbridge, under the management of the Rev. Rees Howell.

At Bridgend, under the management of the Rev. Thomas Hancorne.

At Neath, under the management of the Rev. H. Hey Knight.

At Merthyr, under the management of the Rev. J. Jones.

Applications on business connected with the Society for Promoting Christian Knowledge may be made to, and will immediately meet with due attention from the Secretary, the Rev. Thomas Davies, Jun. at Wenvoe, near Cardiff.

SOCIETY FOR PROMOTING THE ENLARGEMENT AND BUILDING OF CHURCHES  
AND CHAPELS.

SUPPORTED BY VOLUNTARY CONTRIBUTIONS.

*Society's Office, 15, Duke Street, Westminster.*

*Continued List of Subscriptions.*

	Donations.			Annual Subscriptions.		
	£.	s.	d.	£.	s.	d.
Amount of Subscriptions previously stated .....	5634	12	0	15	15	0
The Lord Bishop of Chester..... 2d Don.	50	0	0			
The Lord Bishop of Bath and Wells .....	52	10	0			
The Lord Bishop of Salisbury..... do.	50	0	0			
The Lord Bishop of Ely..... do.	100	0	0			
The Lord Bishop of Llandaff..... do.	50	0	0			
The Lord Bishop of Carlisle..... 2d and 3d	40	0	0			
The Lord Bishop of Hereford..... 2d Don.	30	0	0			
The Lord Bishop of Peterborough..... do.	30	0	0			
The Lord Bishop of Bangor..... do.	50	0	0			
The Lord Bishop of St. David's..... do.	25	0	0			
The Lord Bishop of Bristol..... do.	40	0	0			
The Lord Bishop of Lichfield and Coventry.... do.	30	0	0			
Earl of Harrowby..... do.	100	0	0			
Earl Brownlow..... do.	50	0	0			
Rev. W. Kinleside..... in addition to subscription	5	5	0			
Edmund Woods, Esq. .... 2d Don.	50	0	0			
J. D. Powles, Esq. ....	5	5	0			
A. W. Powles, Esq. ....	2	0	0			
George Holford, Esq.....	10	10	0			
Ven. Archdeacon Nares..... do.	10	10	0			
Mrs. Liebenrood.....	5	5	0			
Ven. Archdeacon Buckridge..... do.	10	0	0			
Ven. Archdeacon England..... do.	5	5	0			
Rev. Dr. Perkins.....	1	0	0			
Rev. W. B. Barter .....	50	0	0			
Rev. C. F. Bond..... do.	10	0	0			
Rev. P. Thornton..... do.	5	5	0			
Rev. Dr. Gray..... do.	25	0	0			
Edward Harman, Esq. .... do.	10	10	0			
Rev. E. Ashton.....	5	0	0			
Rev. Sir C. F. Farnaby..... do.	5	0	0			
Rev. J. Lightfoot.....	5	5	0			
The Dean and Chapter of Worcester.....	100	0	0			
Rev. H. Majendie.....	5	0	0			
Rev. J. H. Cotton..... do.	5	0	0			
Right Honourable the Countess of Rosse..... do.	100	0	0			
The Dean and Chapter of Canterbury..... do.	100	0	0			
Rev. T. H. Morrison.....	10	0	0			
Right Honourable the Earl of Liverpool..... do.	100	0	0			
Right Honourable Viscount Belgrave, M.P.....	50	0	0			
Rev. Dr. Hughes..... do.	31	10	0			
Ven. Archdeacon Moysey.....	10	10	0			
Rev. T. H. Yorke..... do.	5	0	0			
H. Standish, Esq.....	20	0	0			
Rev. J. Bull.....	10	0	0			
J. C. Powell, Esq..... do.	20	0	0			
James Powell, Esq..... do.	10	10	0			

	Donations.			Annual Subscriptions.		
	£.	s.	d.	£.	s.	d.
Rev. F. North, .....	30	0	0			
Rev. E. Cardwell ; .....	10	10	0			
Mrs. Baylis .....	10	0	0			
Vicar of St. Margaret next Rochester .....	5	5	0			
Rev. C. Cookson .....	5	0	0			
Rev. Dr. Burney .....	31	10	0			
P. W. Douglas, Esq. ....	25	0	0			
Daniel Whalley, Esq. ....	2	2	0			
Benjamin Keene, Esq. ....	20	0	0			
Rev. Dr. Butler .....	21	0	0			
The Dean and Chapter of Rochester .....	52	10	0			
Colonel W. C. and Mrs. Madan .....	10	10	0			
Anonymous, .....	200	0	0			
Miss Jane Brooke, .....	100	0	0			
Dean and Chapter of Windsor .....	100	0	0			
Right Hon. F. J. Robinson .....	100	0	0			
Honourable W. J. Littleton .....	5	0	0			
C. F. Barnwell, Esq. ....	5	5	0			
Richard Hey, Esq. ....	10	0	0			
Rev. E. Bullock .....	5	5	0			
E. Finch Hatton, Esq. ....	21	0	0			
Ven. Archdeacon Bonney .....	5	0	0			
Mr. Alderman Lucas .....	10	0	0			
The Dean and Chapter of Winchester .....	100	0	0			
Thomas Charnock, Esq. ....	5	0	0			
The Rector and Congregation of Oare, Sussex .....	27	0	0			
Rev. C. Thorp .....	5	0	0			
Rev. E. Robinson .....	5	5	0			
Joseph Beardmore, Esq. ....	10	10	0	1	1	0
Rev. E. Williamson .....	2	2	0			
Honourable Miss Harriot Cocks .....	5	0	0			
Joseph Delafield, Esq. ....	50	0	0			
Rev. Henry Sawbridge .....	5	5	0			
Ven. Archdeacon Heathcote .....	10	0	0			
Rev. Samuel Heathcote .....	5	5	0			
Rev. R. Miles .....	5	0	0			
Rev. Dr. Clarke .....	10	0	0			
G. J. Cholmondeley, Esq. ....	100	0	0			
Very Rev. the Dean of Ripon .....	5	5	0			
Rev. J. S. Plumtre .....	2	2	0			
Robert Sherbourne, Esq. 2d Don. and in add. to Sub. ..	100	0	0			
Rev. R. Powel .....	5	5	0	1	1	0
Bury Hutchinson, Esq. ....	10	10	0			
Rev. Dr. Short .....				1	1	0
Rev. P. Budworth .....						
The Master and Fellows of St. John's College, } do. ....	100	0	0			
Cambridge .....	25	0	0			
Rev. Dr. Tournay .....	210	0	0			
X. X. X. ....	1	0	0			
Rev. R. Anderson .....	21	0	0			
Right Honourable Lord Chief Justice Abbott. do. ..	20	0	0			
Honourable and Rev. Hugh Percy .....	105	0	0			
Very Rev. the Dean of Lincoln .....						



		Donations.		
		£.	s.	d.
H. H. Birley, Esq. ....	do.	20	0	0
Rev. Martin Stafford Smith ....	do.	20	0	0
Rev. John Rogers ....		210	0	0
Hon. Mr. Justice Burrough ....		21	0	0
The President and Fellows of Magdalen Col- lege, Oxford. ....	} do.	210	0	0
Rev. John Morris ....	do.	3	0	0
Dr. Kidd ....	do.	10	0	0
P. H. Dyke, Esq. ....	do.	3	0	0
Rev. James Black ....		10	10	0
Very Rev. the Dean of Windsor ....	do.	10	0	0
Rev. H. H. Hayes ..		10	0	0
Rev. John Keble ....	do.	10	10	0
Rev. C. Girdlestone ....		5	5	0
Rev. E. Hawkins ....	do.	10	0	0
The Provost and Fellows of Oriel College ....	do.	50	0	0
The Rev. the Principal of Jesus College, Oxford. ....		10	10	0
The Warden and Fellows of New College ....	do.	105	0	0
Rev. Dr. Cowdry ....		10	0	0
Eton College. ....	do.	50	0	0
B. Smith, Esq. ....	do.	10	0	0
W. Deedes, Esq. ....	do.	10	10	0
The Dean and Chapter of Exeter. ....	3d Don.	100	0	0
G. O. Cambridge, Esq. ....		10	10	0
W. Wilberforce, Esq. M.P. ....	2d Don.	10	0	0
Rev. J. Venables ....		5	0	0
Rev. John Hamfrey ....	do.	50	0	0
Mrs. Salmon ....		5	0	0
Rev. T. Horne ....	do.	10	0	0
Mrs. Aubertin ....	do.	40	0	0
Lady Maynard Heslridge ....		2	2	0
Miss C. Legrew. ....	do.	20	0	0
Miss J. Legrew ....		20	0	0
Rev. F. W. Lodington ....		5	0	0
T. Le Blanc, Esq. ....		10	10	0
Rev. Sir John Filmer, Bart. ....	do.	25	0	0
Rev. H. Fox ....		5	5	0
Rev. W. Walford ....		21	0	0
Hon. Philip Pusey ....	4th Don.	100	0	0
Mrs. Oglander ....	2d Don.	50	0	0
Rev. W. Long ....		21	0	0
Rev. Robert Morris ....		3	0	0
Rev. J. F. Howell. ....		1	0	0
William Nottige, Esq. ....		5	0	0
Rev. Thomas Burrough ....		10	10	0
Rev. James Hodges ....	do.	1	1	0
Hon. and Rev. A. De Grey ....	do.	10	0	0
Mr. Serjeant Bosanquet ....	do.	10	10	0
Hon. and Rev. R. Carleton in add. to Ann. Sub. ....		5	0	0
Rev. H. Oakeley ....		5	0	0
Rev. R. Prichard ....		5	0	0
From Midhurst by the Rev. C. Alcock, viz.—				
Right Honourable Sir R. Stopford ....		3	3	0
A. Capron, Esq. ....		2	2	0

		Donations.		
		£.	s.	d.
Rev. C. Alcock	.....	1	1	0
Rev. C. Baumgarten	.....	1	1	0
C. Warren, Esq.	.....	1	1	0
J. Mellersh, Esq.	.....	1	1	0
W. Fisher, Esq.	.....	1	1	0
W. Dennet, Esq.	.....	1	0	0
Rev. Henry Lee	.....	10	0	0
The Warden and Fellows of Winchester College	do.	50	0	0
The President and Fellows of St. John's College, Oxford	do.	50	0	0
Rev. Thomas Bowdler	.....	31	10	0
M. A. C.	.....	105	0	0
Rev. Dr. Yonge	.....	5	5	0
Miss Hoare..... in addition to Annual Subscription		10	0	0
Rev. Joseph Allen	.....	10	0	0
Thomas Collins, Esq.	.....	100	0	0

Donations and Subscriptions are also received at Messrs. Hoares, Fleet-Street; Drummonds, Charing-Cross; and Sikes & Co., Mansion-House-Street. Communications may be made by post, under cover, to Francis Freeling, Esq. General Post Office, London, with the words, "Churches and Chapels," in the corner.

#### CONSECRATION OF THE CHURCH OF ST. JOHN THE EVANGELIST, LAMBETH.

THE District Church of St. John the Evangelist, Lambeth, Surrey, and the Burial ground annexed, were consecrated by the Lord Bishop of Winchester, on Wednesday, the 3d of November. His Lordship was attended by a large body of his Clergy. The Rector, the Rev. George D'Oyly, D.D. preached upon the occasion, taking his text from the 122d Psalm, 1st verse. The Church is of the Doric Order, and calculated to afford Seats for 2037 persons, upwards of 800 of which Seats are free.

Though the body of persons assembled on the above occasion was very large and the Church crowded, yet so excellent were the regulations which had been made by the Churchwarden, Mr. Peche, and the other officers, that the Service was in no one instance exposed to interruption, neither was there an occurrence to draw aside the atten-

tion of the congregation from its solemnity.

On the following morning the Bishop licensed the Rev. Jonathan Tyers Barrett, D.D. to officiate as Curate in the above Church upon the nomination of the Rector.

The service of Communion Plate in this, as in the other three District Churches of this Parish, was presented by his Grace the Lord Archbishop of Canterbury: the Font was given by the Rev. Dr. Barrett, and the Organ was the very liberal donation of Thomas Lett, Esq. resident in the District.

It is gratifying to state, that the Service at this Church since its consecration has been numerously attended, especially by those who occupy the free seats, where many persons have been seen who it is known have not been in the habit of attending public worship. A subscription has been successfully opened by the principal inhabitants for providing a Clock, &c., the expences of which the Commissioners have not the authority to defray.

## UNIVERSITY AND CLERICAL INTELLIGENCE.

## OXFORD.

*Degrees conferred, December 2.*

## MASTERS OF ARTS.

Money, Rev. William, Oriel College,  
Grand Compounder.  
White, Rev. Thomas Henry, University  
College.  
Worsley, Rev. Pennyman Watton, St.  
Alban Hall.

## BACHELORS OF ARTS.

Causton, Charles, Trinity College.  
Froude, Richard Hurrell, Oriel College.  
Jekyll, Joseph, Christ Church.  
Lowth, William, Christ Church.  
Ludlow, Edmund, St. Edmund Hall.  
Mackay, Robert William, Esq. Brasenose  
College, Grand Compounder.  
Miller, Francis Richard, Worcester Col-  
lege.  
Phelps, John, Queen's College.  
Phillott, James Russell, Demy of Magdalen  
College.  
Pitt, Charles Whitworth, Brasenose Col-  
lege.

*December 9.*

## BACHELOR IN DIVINITY.

Cox, Rev. Thomas, Trinity College.

## BACHELOR IN MEDICINE.

Wootton, John, Balliol College, (with li-  
cence to practise.)

## MASTERS OF ARTS.

Ellice, Russell, Esq. Brasenose College,  
Grand Compounder.  
Parkin, Charles, Brasenose College.  
Smith, Rev. John, St. Edmund Hall.

## BACHELORS OF ARTS.

Cocks, Henry Somers, Christ Church.  
Earle, Henry Francis, Trinity College.  
Hopton, William Parsons, Trinity College.  
Hulme, Francis Phillips, St. Alban Hall.  
Ingham, Joshua, Esq. University College,  
Grand Compounder.  
Irwin, William, Scholar of Queen's Col-  
lege.  
Leader, William, Christ Church.  
Phäpot, Joseph Charles, Scholar of Wor-  
cester College.  
Potticary, Charles Browne Francis, Mag-  
dalen Hall.  
Riggs, George, Scholar of Queen's Col-  
lege.  
Robinson, David, Queen's College.  
Simon, Thomas Stokes, Brasenose Col-  
lege.  
Thompson, George, Queen's College.

Thresher, Philip, University College.  
Twopenny, David, Oriel College.  
Watts, Robert, Scholar of Lincoln College.

*December 16.*

## DOCTOR IN DIVINITY.

Cox, Rev. Thomas, Trinity College.

## BACHELOR IN DIVINITY.

Walker, Rev. Richard, Fellow of Magda-  
len College.

## MASTERS OF ARTS.

Butt, Rev. John, Lincoln College.  
Grinstead, George, Magdalen College.

## BACHELOR OF ARTS.

Berry, William Windsor, Exeter College.  
Hollis, Parry, Rev. George, St. Alban Hall.  
Latimer, John Edward, Merton College.  
Pears, James Robert, Demy of Magdalen  
College.  
Townsend, William Charles, Queen's Col-  
lege.  
Webb, Joseph, Wadham College.  
Wood, Henry, Magdalen hall.

The total number of Degrees conferred  
during Michaelmas Term was—D.D. 3;  
D.C.L. one; B.D. 4; B.C.L. 3; B. Med.  
one; M.A. 34; B.A. 84; Incorporation  
B.C.L. one.

Wednesday, November 17, the Rev.  
John Gutch, M.A. having, on account of  
his advanced age and infirmities, expressed  
a wish to be relieved from the duties of the  
office of Registrar of the University, a pro-  
posal to the following effect was unani-  
mously passed in Convocation:—

“That, in consideration of his long and  
faithful services to the University, an an-  
nuity of two hundred pounds, to commence  
on the twenty-first day of December next,  
be granted to him, on his resignation of  
the said office in the course of the present  
Term.”

On the next day, after several degrees  
had been conferred, Mr. Gutch resigned  
the office of Registrar of the University into  
the hands of the Vice-Chancellor.

And on Wednesday, December 1, the  
Rev. Philip Bliss, D.C.L. late Fellow of  
St. John's College, was unanimously elect-  
ed Registrar of the University.

Mr. Gutch still retains the office of Ac-  
tuary, or Registrar of the University Court,  
which he holds by patent from the Chan-  
cellor of the University.

Thursday, December 2, the following Gentlemen, who had been respectively nominated to succeed to the office of Public Preacher, at Michaelmas next, were approved in Convocation, viz.—

The Rev. Philip Nicholas Shuttleworth, D.D. Warden of New College.

The Rev. Vaughan Thomas, B.D. late Fellow of Corpus Christi College.

The Rev. Godfrey Faussett, B.D. late Fellow of Magdalen College.

The Rev. John Radford, B.D. Fellow of Lincoln College.

The Rev. William Mills, B.D. Fellow of Magdalen College.

On the same day, Mr. Charles Williams, Commoner of Jesus College, was elected Scholar of that Society.

December 17, in Convocation, the nomination of Stephen Peter Rigaud, Esq. M.A. and Savilian Professor of Geometry, to be a Delegate of the Clarendon Press, was unanimously agreed to.

The names of those candidates, who at the close of the Public Examination this Term, were admitted by the Public Examiners into the first and second Classes of *Literæ Humaniores* and *Disciplina Mathematicæ et Physicæ* respectively, according to the alphabetical arrangement in each class prescribed by the statute, stand as follow:—

*In the first Class of Literæ Humaniores.*

Hussey, Robert, Student of Christ Church.  
Philpot, Joseph Charles, Scholar of Worcester College.  
Plumptre, Henry, University College.  
Vernon, Egerton Venables, Student of Christ Church.

*In the first Class of Disciplina Mathematicæ et Physicæ.*

Grenfell, Algernon, University College.  
Hussey, Robert, Student of Christ Church.  
Vernon, Egerton Venables, Student of Christ Church.

*In the Second Class of Literæ Humaniores.*

Adams, George, Queen's College.  
Boraston, Gregory Birch, Queen's College.  
Bowman, Frederick, Exeter College.  
Dallas, Robert Charles, Oriel College.  
Des Voeux, Charles, Oriel College.  
Froude, Richard Hurrell, Oriel College.  
Grenfell, Algernon, University College.  
Higgins, Edward, Brasenose College.  
Hoblyn, Richard Dennis, Balliol College.  
Pears, James Robert, Demy of Magdalen College.

Plumer, Henry Richard Hugh, Balliol College.

Ryder, Henry Dudley, Oriel College.

Strong, Edmund, Exeter College.

Townsend, William Charles, Queen's College.

Wigley, Charles Meysey Meysey, Balliol College.

Woodhouse, George W. St. Mary Hall.

*In the Second Class of Disciplina Mathematicæ et Physicæ.*

Adams, George, Queen's College.

Froud, Richard Hurrell, Oriel College.

Littlehales, Bendall, Oriel College.

*Literæ Humaniores.*

Duppa, Baldwin Francis, Brasenose College.

Ferrers, Proby John, Oriel College.

Fowle, Henry, University College.

Harrison, Henry Robert, Lincoln College.

Lane, Samuel, Exeter College.

Latham, Richard, Brasenose College.

Legge, William, Student of Christ Church.

Mayers, John, University College.

Platt, Samuel, Magdalen Hall.

Robinson, David, Queen's College.

Round, Joseph, Balliol College.

Thresher, Philip, University College.

E. P. Symons,	} Public Examiners.
J. E. Tyler,	
T. V. Short,	
C. A. Ogilvie,	

The number of Gentlemen to whom testimonials for Degrees were granted, but who were not admitted into either of the Classes, amounted to 77.

The following subjects are proposed for the Chancellor's Prizes, for the ensuing year, viz.—

*For Latin Verses*—Incendium Londinense anno 1666.

*For an English Essay*—Language, in its copiousness and structure, considered as a test of national civilization.

*For a Latin Essay*—De Tribunicia apud Romanos potestate.

The first of the above subjects is intended for those Gentlemen of the University who have not exceeded four years from the time of their Matriculation, and the other two for such as have exceeded four, but not completed seven years.

*Sir Roger Newdigate's Prize*—For the best composition in English Verse, not containing either more or fewer than Fifty Lines, by any Undergraduate who has not exceeded four years from the time of his Matriculation:—

The Temple of Vesta at Tivoli.

## CAMBRIDGE.

*Degrees conferred, December 1.*

## MASTER OF ARTS.

Thistlethwaite, ——— Esq. Trinity College.

## HONORARY MASTER OF ARTS.

Hervey, Hon. William, Trinity College, son of the Earl of Bristol.

## BACHELORS IN PHYSIC.

Babington, Benjamin Guy, Pembroke Hall.  
Mower, Arthur, Emmanuel College.*December 15.*

## DOCTOR IN PHYSIC.

Smith, Richard Prichard, Caius College.

## HONORARY MASTER OF ARTS.

Vaughan, Hon. John Shafto, St. John's College.

## MASTER OF ARTS.

Chapman, Rev. William Emerson, St. John's College.

*November 25.*Charles Currie, *B.A.* of Pembroke Hall, was elected Fellow of that Society.At a Congregation, December 8, a Grace passed the Senate for conferring the degree of *A.M.* on Dominus Judge, of Trinity College, by Royal Mandate.

Also to appoint a Syndicate to inspect Mr. Dodwell's Collection of Drawings taken in Greece, and to report to the Senate whether the purchase of them by the University be advisable.

Also to appoint Mr. Higman, Trinity College; Mr. Hughes, St. John's College; Mr. Hind, Sidney College; Professor Henslow, St. John's College; Mr. Kirby, Clare Hall; and Mr. Ramsay, Jesus College, Examiners of the Questionists.

Mr. Skinner, of Jesus College, is appointed an Examiner of the Junior Sophs in Lent Term, 1825, in the room of Mr. Graham.

The Rev. A. J. Carrighan, *B.D.* Fellow of St. John's College, is elected Lady Margaret's Preacher, in the room of the Very Rev. Dr. Calvert.The Rev. Charles Green, *M.A.* of Jesus College, is admitted Fellow of that Society.Joseph Harris, Esq. *B.A.* of Clare Hall, is elected Junior Fellow of that Society.We are happy to find that the damage of the recent fire in the New Court of Trinity College, was over-rated; it is now supposed not to exceed 250*l.* principally in doors and window-shutters, for which the apartment where the fire originated was used as store-room.

## ORDINATIONS.

By the Lord Bishop of Bristol, in the Chapel of Christ College, Cambridge, on Monday, December 12.

## DEACONS.

Stevenson, Charles, Emmanuel College, and  
Streatfeild, John, Christ College, Cambridge.

## PRIESTS.

Barnwell, John, *B.A.* Pembroke College, Oxford.Colville, Nathaniel, *B.A.* St. John's College, Cambridge.*By Lett. Dim. from the Bishop of Norwich.*Grasett, H. James, *M.A.* University College; andLambert, Richard William, *B.A.* Pembroke College, Oxford.Mack, William Bumpstead, *B.A.* Corpus Christi College, Cambridge.*By Lett. Dim. from the Bishop of Norwich.*Pickering, Leonard, *B.A.* and  
Porter, George Shepherd, *B.A.* Christ College, andWilson, James, *B.A.* St. Peter's College Cambridge.*December 19.*

By the Lord Bishop of Lincoln, at Buxton.

## DEACONS.

Ashworth, Thomas Ramsden, *B.A.* Jesu College, Cambridge.Causton, Charles, *B.A.* Trinity College; andDrummond, James, *B.A.* Christ Church, Oxford.Foulis, Henry, *B.A.* and  
Glover, John, St. John's College; Cambridge.Hamilton, Joseph Harriman, *B.A.* Trinity College, Cambridge.*By Lett. Dim. from the Bishop of Ely.*Harrington, James Moffat, *B.A.* Exeter College, Oxford.

Macdonald, Alexander, St. John's College, Cambridge.

Martyn, Thomas, *B.A.* Queen's College, Oxford.Pearce, Edward, *B.A.* Trinity College, andWalter, Edward, *B.A.* Christ's College, Cambridge.

## PRIESTS.

Bell, John Harrison, *B.A.* St. John's College;

Gage, Thomas Wentworth, *B.A.* Magdalen College; and  
 Harper, Latimer, *B.A.* Emmanuel College, Cambridge  
 Hedges, Charles, *B.A.* Lincoln College, Oxford.  
 Hildebrand, John Biggs, *B.A.* Trinity College, Dublin.  
 Padwick, Nicholas, *B.A.* Queen's College; and  
 Teeson, John, *B.A.* Clare Hall, Cambridge.  
 Wright, Robert, *B.A.* Trinity College, Dublin.

December 19.

By the Hon. and Right Rev. the Lord Bishop of Oxford, in All Souls' College Chapel.

DEACONS.

Alington, John, *B.A.* Demy of Magdalen College.  
 Butler, William James, *B.A.* Demy of Magdalen College.  
 Douboulay, James Thomas, *B.A.* Fellow of Exeter College.  
 Hay, Edward, *M.A.* Student of Christ Church.  
 Home, William Archibald, *B.A.* Student of Christ Church.  
 James, John, *B.A.* Scholar of Jesus College.  
 Legge, George Augustus, *B.A.* Student of Christ Church.  
 Miller, Stanley, *B.A.* Curate of Swallowcliffe.  
 Simcox, Edward George, *B.A.* Scholar of Wadham College.  
 Smalley, John Samuel, *B.A.* Scholar of Jesus College.  
 Tawney, Richard, *B.A.* Probationer Fellow of Magdalen College.  
 Thompson, James, *B.A.* Fellow of Lincoln College.  
 Webber, George Henry, *B.A.* Student of Christ Church.  
 Williams, Charles Kever, *B.A.* Scholar of Pembroke College.

PRIESTS.

Besley, John, *B.A.* Fellow of Balliol College.  
 Duncombe, Henry, *B.A.* Fellow of All Souls' College.  
 Edwards, James, *B.A.* Demy of Magdalen College.  
 Hewlett, Joseph T. James, *B.A.* Curate of Rotherfield Peppard.  
 Heathcote, Charles John, *M.A.* Curate of Henly.

Jelf, Richard William, *M.A.* Fellow of Oriel College.  
 Linton, James, *B.A.* Demy of Magdalen College.  
 Lupton, James, *B.A.* Chaplain of Christ Church.  
 Manley, William, *M.A.* Curate of Bampton.  
 Meredith, Charles John, *B.A.* Chaplain of Magdalen College.  
 Phillips, William Spencer, *M.A.* Fellow of Trinity College.  
 West, Joseph, *B.A.* Chaplain of New College.  
 Whalley, William, *B.A.* Curate of Swerford.

By the Right Rev. the Lord Bishop of Gloucester, in the Cathedral.

DEACONS.

Eddy, John, *B.A.* Trinity College, Oxford  
 Graham, John, a literate.  
 Masters, Dawson, *M.A.* Trinity College; and  
 Phillipp, Thomas, *B.A.* Jesus College, Cambridge.

PRIESTS.

Edwards, John, *B.A.* Worcester College;  
 Hawkins, Edward, *B.A.* Pembroke College; and  
 Hepworth, Robert, *B.A.* St. Edmund Hall, Oxford.  
 Pooley, George, Pembroke Hall; and  
 Sadler, James Hayes, *B.A.* Jesus College, Cambridge.

By the Lord Bishop of Peterborough

DEACONS.

Candy, Charles, *M.A.* Lincoln College;  
 Gardiner, Edward, *M.A.* Balliol College;  
 Gray, John Edward, *M.A.* Oriel College; and  
 Thursby, Henry, *M.A.* Oriel College, Oxford.

PRIESTS.

Collins, Charles, *B.A.* St. John's College; and  
 Folliott, Francis, *B.A.* St. John's College, Cambridge.  
 Harding, James Weston, *B.A.* Pembroke College, Oxford.  
 Wilson, Plimpton, *S.C.L.* Trinity Hall, Cambridge.

PREFERMENTS.

Bardgett, Joseph, *M.A.* one of the Chaplains of Christ Church, Oxford, to the

- Vicarage of Broughton, Yorkshire; Patrons the Dean and Chapter of that Society.
- Baty, Richard, to the Free Grammar School of Bedale, Yorkshire.
- Beloe, H. P. *M.A.* to the Rectory of the United Parishes of the Holy Trinity and the Blessed Virgin Mary, in Guildford.
- Brasse, J. *B.D.* Vicar of Aysgarth, Yorkshire, and late Fellow of Trinity College, Cambridge, to the Vicarage of Stotfold, Bedfordshire.
- Butcher, Dr. Minister of the Chapel Royal, Brighton, to be Domestic Chaplain to the Marchioness of Hastings.
- Bullen, Edward, *S.C.L.* of Trinity Hall, Cambridge, to the Rectory of Gimby, near Spilsby, Lincolnshire; Patron, the Duke of Rutland.
- Carwithen, William, *M.A.* to the Rectory of Allhallows on the Walls, Exeter; Patron, the King.—And to the Rectory of Manaton, Devon, on his own petition.
- Clarke, Lipscombe, to the Vicarage of Downton, Wilts; Patrons, the Warden and Fellows of Winchester College.
- Colville, Asgill, *M.A.* one of the Students of Christ Church, Oxford, to the Perpetual Curacy of Market Harborough; Patrons, the Dean and Chapter of the above Society.
- Colville, Nathaniel, *B.A.* of St. John's College, Cambridge, to the consolidated Rectories of Great and Little Livermere, in the county of Suffolk; Patron, Nathaniel Lee Acton, Esq. of Livermere Park.
- Cross, Joseph, to be a Minor Canon in Bristol Cathedral.
- Davis, David, to the Vicarage of Llantorvilly, Carmarthenshire.
- Dyson, Francis, *M.A.* to the Rectory of Dogmersfield; Patroness, Dame Jane St. John Mildway, of Dogmersfield Park.
- Elliott, E. B. *M.A.* Fellow of Trinity College, Cambridge, to the Vicarage of Tuxford, Nottinghamshire; Patrons, the Masters and Fellows of Trinity College.
- Gale, William, of Ashwick, to the Curacy of Walton, Somerset; Patron, Lord John Thynne.
- Griffiths, Charles, *B.A.* to the Rectory of Tuntishoe Devon.
- Hannam, Edward, *B.A.* of St. John's College, Cambridge, to be Chaplain to the Royal Horse Guards.
- Hardwicke, W. *M.A.* Chaplain to the Right Hon. Lord Gwydyr, to hold the Vicarage of Lenton, alias Lavington, in the county of Lincoln, with the Rectory of Outwell, in the county of Norfolk; Patron, Sir Gilbert Heathcote, Bart.
- Hellicar, Ames, to be a Minor Canon in Bristol Cathedral.
- Holmes, Fred. *B.A.* of St. John's College, Cambridge, to be a Professor in the Bishop's College, at Calcutta.
- Kilvington, O. W. to the Vicarage of Snaith, Yorkshire.
- Lambert, — to be a Minor Canon in Bristol Cathedral.
- Milne, R. to the Vicarage of Swine, in Holderness; Patron, W. Wilberforce, Esq. *M.P.*
- Milner, — to be Master of the College Grammar School, Bristol.
- Newcome, Thomas, Rector of Shenley, Hertfordshire, to hold by Dispensation, from the Great Seal, the Vicarage of Tottenham High Cross, in the county of Middlesex, together with his Rectory of Shenley; Patrons, the Dean and Chapter of St. Paul's.
- Proctor, J. *D.D.* Master of Catherine Hall, Cambridge, to the Rectory of Comington, Huntingdonshire; Patron, John Heathcote, Esq.
- Roach, Frederick, to be a Minor Canon in Bristol Cathedral.
- Turner, J. M. *M.A.* of Christ Church, Oxford, Rector of Winslow, to the Prebend of Lafford, at Lewes, new Seaforth.
- Uphill, George, to the Rectory of Hornblotton, Somersetshire; Patron, John Roberts, Esq.
- Williams, David Archard, to the Mastership of the Carmarthen Free Grammar School; Patrons, the Mayor and Common Council of Carmarthen.
- Wingfield, John Digby, *M.A.* of Exeter College, Oxford, to the Living of Geashill, in the King's County, Ireland; Patron, the Earl of Digby.

#### CLERGYMEN MARRIED.

- Beale, Rev. W. of Newent, to Mrs. Bishop, daughter of J. N. Morse; Newent.
- Bunn, Rev. H. J. of Long Sutton, Lincolnshire, to Miss E. Rudd, second daughter of Mr. J. Rudd, brewer of St. Margaret's, Norwich.
- Carey, Rev. W. eldest son of Wm. Carey, Esq. of Chard, to Miss Ann Govett, of Strington.
- Cooper, Rev. George Miles, *M.A.* Fellow and Assistant Tutor of St. John's College, Cambridge, to Catherine, eldest daughter of the Rev. John Smith, Rector of Newhaven, and Vicar of Rougham, Norfolk; at Newhaven, Dec. 20.

Felix, Rev. Peter, Vicar of Ledrod, Cambridgeshire, to Miss Reid, of Brockley Hill; at Edgware.

Heap, H. Vicar of Bradford, Yorkshire, to Hannah, eldest daughter of R. Fawcett, Esq. of Westbrook House, Bradford.

Holland, Rev. M. to Elizabeth, only daughter of the late Mr. John Jennings; at St. Ives.

Jones, Morgan, to Emmeline, second daughter of W. Wood, Esq. of the White House, Herefordshire.

Lynam, Rev. Robert, *M.A.* to Elizabeth, second daughter of Mr. Thomas Cotsworth, of Blackheath; at Charlton.

Mayers, Rev. W. of Pembroke College, Oxford, to Sarah, daughter of Mark Gilberne, Esq. of Wanstead; at Wanstead, Dec. 22.

Parker, Rev. John Thomas, of Newbold-upon-Avon, Warwickshire, to Anne, eldest daughter of Sir George Skipwith, Bart. of Alveston, in the same county; Dec. 21.

Sandilands, G. Percival, of Bodmin, Cornwall, to Miss Renouden, of Finchbury place; at St. Luke's, by the Rev. R. S. B. Sandilands.

Trimmer, Rev. Edward, *M.A.* of Turnham Green, to Anna, second daughter of the Rev. Dr. Nicholas; by the Rev. George Nicholas, *LL.D.* at Ealing, Middlesex, Dec. 22.

Walker, Rev. James, *M.A.* of New College, Oxford, to Fanny, eldest daughter

of the late John Billingsley, Esq. of Ensham; at Ensham, Dec. 23.

Wesley, Rev. Charles, of Christ College, Cambridge, to Eliza, eldest daughter of John Skelton, Esq. of Hammersmith.

#### CLERGYMEN DECEASED.

Bennet, Rev. Thomas, one of the Minor Canons of Canterbury Cathedral, Vicar of St. Alphage and Rector of St. Mary, Northgate, Canterbury, and Vicar of Stone, Isle of Oxney; in the precincts of the Cathedral, Canterbury.

Bevan, Rev. Henry, Vicar of Congresbury, and Rector of Whitton, Radnorshire, at his house, Bristol.

Campbell, the Rev. Dr. George; at Cupar, Fife.

Powell, Rev. Richard, for nearly twenty years Rector of Rathdrum, and for many years Curate of St. Catherine's Parish, Dublin; at Rathdrum, in his 75th year.

Robertson, Rev. R. Master of the Free Grammar School, Hales Owen.

Royle, Rev. John, of Liverpool.

Toogood, Rev. John, *M.A.* Rector of Kingston Magna, Dorset, aged 82 years.

Wettenhall, Rev. Lancaster, upwards of 40 years Rector of Lawton, Cheshire, in the 70th year of his age.

Whitley, Rev. Edward, Vicar of Stowey, Somersetshire.

Whittington, Rev. H. D. at Argyll House.

### MONTHLY LIST OF PUBLICATIONS.

A Sermon preached in the Church of St. Paul, Hammersmith, on Sunday, Nov. 21, 1824, being the Sunday after the Interment of the late G. Pring, Esq. of that place. By the Rev. F. T. Attwood, B.A. Trinity College, Cambridge, Curate of Hammersmith. 8vo. 8s.

A Charge delivered to the Clergy of the Diocese of Lichfield and Coventry, at the Primary Visitation of that Diocese. By H. Ryder, D.D. Lord Bishop of Lichfield and Coventry. 8vo. 1s. 6d.

Questions and Answers on the Thirty-Nine Articles of the Church of Eng-

land, with explanatory Notes and References. In two Parts. Part I. 1s. 6d.

The Sunday Morning and Evening Lessons, taken from the Old Testament; with short Notes. To which are subjoined, the proper Psalms for particular Days. 8vo. 8s. 6d.

A Sermon preached at the Consecration of All Souls Church, on the 25th of November, 1824, and published at the request of the Vestry of St. Mary-le-bone, by J. H. Spry, D.D. Minister of All Souls, St. Mary-le-bone, and Vicar of Hanbury, Staffordshire. 8vo. 1s. 6d.



A Synopsis of the Evidences of Religion, natural and revealed, drawn from the Writings of Butler, Paley, and Marsh, designed as a Manual for Youth. By the Rev. J. Topham, M.A. F.R.S.L. and Head Master of the Grammar School of King Edward VI., Bromsgrove. 12mo. 1s. 6d.

Sermons and Charges, by the Right Rev. Father in God, T. Fanshaw Middleton, D.D. late Lord Bishop of Calcutta; with Memoirs of his Life. By H. K. Bonney, D.D. Archdeacon of Bedford. 8vo. 14s.

Reflections on the Four Principal Religions which have obtained in the World; Paganism, Mohammedanism, Judaism, and Christianity. Also on the Church of England and other Christian Denominations. By the late Rev. D. Williamson, Minister of the Gospel, Whitehaven. 2 vols. 8vo. 11. 1s.

Who wrote ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ? considered and answered, in Two Letters, to his Grace the Archbishop of Canterbury. By Christopher Wordsworth, D.D. Master of Trinity College, Cambridge, &c. 8vo. 10s. 6d.

## LITERARY INTELLIGENCE.

### WORKS IN THE PRESS.

The Rev. Mr. Todd has nearly finished at the press, Archbishop Cranmer's Defence of the True Doctrine of the Sacrament of the Lord's Supper; to which he prefixes an Introduction, critical and historical, in illustration of the work, and in vindication of the character of the author. The same gentleman is also about to address a Third Letter to the Archbishop of Canterbury, upon the question of who is the author of ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ; occasioned by Two Letters recently addressed to his Grace upon the sub-

ject, by the Rev. Dr. Wordsworth, Master of Trinity College, Cambridge.

Early in January will be published, Richard Baynes's General cheap Catalogue of Old and New Books for 1825. Including many curious and rare Articles, and the most Popular Works in the various branches of Literature—with a large collection of Divinity and Sermons. 8vo.

Dr. John Evans's Discourses on the Christian Temper, and Life; new edition complete, in one handsome volume. 8vo.

## NOTICE TO CORRESPONDENTS.

The communication from Stokesly has been received, and merits our best thanks.

Another signed, "An Orthodox Clergyman," waits further consideration.

W. X. Y. and P. C. are also postponed for the same reason.

The suggestion of A. B. will appear when we have room for it.

We have not inserted the Letter from the Tower, or that which it ushers into our notice, as it is not our intention to open our pages to any controversy on the subject.

We are obliged by the receipt of a packet with an accompanying note, dated Paddington, but we are not able to give any attention to the contents at present.

THE  
CHRISTIAN  
REMEMBRANCER.

FEBRUARY, 1825.

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*THE LIFE OF BISHOP HOOPER\*.*

JOHN HOOPER was born in Somersetshire, in the year 1495. Of his parentage, and early life, previous to his entrance at the University of Oxford, no particulars are known. Nor is it even stated positively at what college he was admitted—but it is probable at Merton, under the tuition of his uncle, John Hooper, who was a Fellow of that college, and Principal of Alban Hall. The year 1514 is assigned as the date of his admission. In 1518, he took the degree of Bachelor of Arts, but does not appear to have proceeded to any higher degree. He is supposed, indeed, then to have left Oxford, and to have entered into the Order of Cistercian Monks, in which he continued some time, but at length conceiving a disgust for the monastic life, returned to the University. The writings of Bullinger and Zuinglius began then to attract his notice. To these he devoted himself with an entire zeal, and, as he speaks of himself in a letter to Bullinger, “with a sort of superstitious diligence.” And thus being carried forward to a more accurate study and knowledge of the Scriptures, he became a convert to Protestantism. This change of his sentiments of course rendered him obnoxious to the adherents of superstition, and exposed him to danger from their active exertions against him. When the Act of the Six Articles therefore passed in the year 1539, he found it necessary to leave the University and seek an asylum in the country. He was received into the house of Sir Thomas Arundel, a Devonshire gentleman, to whom he became both chaplain and steward.

Here he recommended himself greatly to the favour of his Patron, who, though a Papist, yet did not withdraw his regard for him, even upon discovering, as he afterwards did, that the religious principles of Hooper were opposed to his own. So anxious, indeed, was Sir Thomas Arundel still to retain him in his service, that he endeavoured to reclaim him to the Roman Church, by sending him to the Bishop of Winchester with some message, and at the same time writing privately to the Bishop, and requesting that he would confer with Hooper on the

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\* See Fox's Acts and Monuments; Wordsworth's Ecclesiastical Biography, Vol. 2. p. 427; Wood's Athenæ Oxonienses, Vol. 1. p. 91; Clark's Marrow of Ecclesiastical History; Life of Hooper, p. 221; Strype's Memorials of Cranmer, 8vo. Vol. 1, p. 302; Burnet's History of the Reformation, Book 4. Part 3.

subject of religion—but at any rate send him home to him again. In consequence of this, the Bishop of Winchester held a conference with Hooper for four or five days successively, and finding that he could make no impression on him, sent him back to Sir Thomas Arundel with great commendations of his learning, but ever after bearing a secret-grudge against him.

Nor was it long before he felt the effects of the displeasure which he had provoked. He was warned by some private friends that there were underhand workings designed for his ruin, and was obliged therefore to provide for his safety, by flying his country. To effect his escape, he borrowed a horse of a person (whose life he had saved a little before from the gallows,) and took his journey to the sea-side, where he embarked for France. Reaching Paris, he fixed his residence there, but remained only a short time, and then returned to England, obtaining the protection of a gentleman named Sentlow. Still he could find no resting-place in his own country,—but being again exposed to danger from the machinations of his enemies, he was compelled once more to consult his safety by flight. Assuming the disguise of the Captain of a vessel bound for Ireland, he succeeded in making his way down to the sea, and so passed over, not without extreme peril of drowning, to France, from whence he proceeded to Switzerland, and the higher parts of Germany.

In the course of these wanderings commenced his intimacy with Bullinger, whose writings had before interested him so deeply. Bullinger was at the same time himself an exile for the cause of religion, and gave Hooper a friendly reception at Zurich. At Basil, also, Hooper was courteously entertained by several learned men. During his residence at Zurich he married a foreign lady, a native of Burgundy\*.

His sojournment abroad was far from being a period of leisure and inactivity to him. He was diligent in his studies, and especially in learning the Hebrew language. Here then he continued in these labours, until a better day dawned upon England, in the accession of Edward VI. to the throne, in the year 1547. An opportunity was then afforded him of bestowing his services to the advancement of religion, and not being content to be wanting to the good work he immediately prepared for his return. Coming therefore to Bullinger, and others of his acquaintance at Zurich, he returned them thanks for their great kindness towards him, and imparted to them his intention of returning to England. Upon which Bullinger took leave of him in the following terms of affectionate regret:—"Master Hooper, although we are sorry to part with your company, for our own cause, yet much greater causes we have to rejoice, both for your sake, and especially for the cause of Christ's true religion, that you shall now return out of long banishment into your native country again; where not only you may enjoy your own private liberty, but also the cause and state of Christ's Church by you may fare the better, as we doubt not but it shall.—Another cause, moreover, why we rejoice with you and for you,

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\* Another account says, a German. Note to Wordsworth's *Ecc. Biog.* Vol. ii. p. 468.

is this, that you shall remove not only out of exile into liberty; but you shall leave here a barren, and sour, and an unpleasant country, rude and savage, and shall go into a land flowing with milk and honey, replenished with all pleasure and fertility. Notwithstanding with this our rejoicing, one fear and care we have, lest you being absent, and so far distant from us, or else coming to such abundance of wealth and felicity, in your new welfare, and plenty of all things, and in your flourishing honours, where ye shall come, peradventure, to be a Bishop, and where ye shall find so many new friends, you will forget us, your old acquaintance and well-willers. Nevertheless, howsoever you shall forget and shake us off, yet this persuade yourself, that we will not forget our old friend and fellow, Master Hooper. And if you will please not to forget us again, then I pray you, let us hear from you."

To this parting address Hooper replied, "That he gave Bullinger and the rest most hearty thanks for their singular good-will and undeserved affection, appearing, not only on that occasion, but at all times, towards him—declaring, moreover, that, as the principal cause of his removing from thence to his country was the matter of religion, so with respect to the unpleasantness and barrenness of their country, these were no reasons to him that he should not find it in his heart to continue his life there, as soon as in any place in the world, and rather than in his own native country, if there were nothing else in his conscience that influenced him otherwise; and as to forgetting his old friends, although, said he, the remembrance of a man's country naturally doth delight him; neither could he deny but God had blessed his country of England with many great commodities, yet neither the nature of country, nor pleasure of commodities, nor newness of friends, should ever induce him to the oblivion of such friends and benefactors, whom he was so entirely bound unto; and therefore you shall be sure, said he, from time to time, to hear from me, and I will write unto you as it goeth with me. But the last news of all I shall not be able to write; for then, he added, taking Bullinger by the hand, when I shall take most pains, then shall you hear of me to be burned to ashes; and that shall be the last news which I shall not be able to write unto you, but you shall hear it of me."

Having thus taken his farewell of Bullinger and his friends at Zurich, he repaired to England. Arriving there, he became immediately an active coadjutor in the work of the Reformation. In London he preached regularly at least once every day, and often twice. In his sermons he applied himself to the correction of sin, sharply inveighing against the iniquity of the world and the corrupt abuses of the Church. As a preacher, in doctrine he was earnest—in language, eloquent—in knowledge of the Scriptures, perfect—in pains, indefatigable. The people flocked in such numbers to hear him, that often the Church was so full, that none could enter further than the doors.

• After he had thus practised himself in this "popular and common kind of preaching," he was called to preach before the King. Poinet and himself were appointed to preach in turn, at the Court, on the

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\* Afterwards Bishop of Rochester and Winchester successively.

Wednesdays and Fridays through Lent. He was also sent to preach in Kent and Essex.

His labours in the cause of the reformed religion were so appreciated, that he was judged worthy of elevation to the episcopal office, and through the interest of the Earl of Warwick, (afterwards the Duke of Northumberland) was nominated to the see of Gloucester, May 15, 1550.

But hereupon no little difficulty arose with regard to his acceptance of the bishopric. Having been so much an exile from his country, and a resident at Zurich at a time not very favourable to moderation in religious views and conduct—he had imbibed notions upon the matters of reformation too rigid and scrupulous. He had not enjoyed that excellent training, which others had, in the school of Cranmer. At Zurich, where, we find, his chief abode was whilst he was abroad, an extravagant degree of animosity against the Church of Rome had been excited by a current suspicion, that there was a latent design of re-establishing Popery, by keeping up an exterior conformed to that of the exploded superstition. A like alarm at the same time pervaded all Germany, in consequence of the Interim\*, which had been promulged to the Protestants, after the death of Luther, by the Emperor Charles V.; and by which it was set forth, that existing forms were to remain, qualified, indeed, by some milder constructions than those which the Papists assign to them, but still with the same appearance which they had before, until a General Council should have decided on the points at issue. The dread of Popery being again introduced in all its abominations, under the mask of things indifferent, induced many of the foreign Reformers to look even at such things with a trembling apprehension, and to debate them accordingly with a vehemence and obstinacy which appear to the calm eye of reason, indeed, absurdly disproportionate to the objects under discussion—but which claim our indulgent consideration, when we reflect, what it is for the mind to have been recently roused to action from the torpor of a dominant superstition, and how things, little in themselves, are magnified by their proximity to a danger from which we have hardly escaped. Hooper, who was by his temperament of mind naturally inclined to severity, readily adopted those views of reformation which were prevalent at the place of his exile, and thus returned to England with an inveterate antipathy to the use of the ministerial vestments. Hence, on being nominated to the bishopric of Gloucester, he made a representation of his scruples to the King, and humbly requested that the King would either permit him to decline the honour which it was proposed to confer on him, or dispense with his conformity in the matter of the vestments.

To this request the King acceded, and wrote consequently to the Archbishop of Canterbury, permitting him to dispense with the accustomed ceremonies in the consecration of Hooper, whom he highly commends, as “a Professor of Divinity, chosen as well for his great knowledge, deep judgment, and long study both in the Scriptures and

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\* The Interim, while it retained most of the doctrines and ceremonies of the Church of Rome, rejected the celibacy of the Clergy, and the *Half-Communion*.

other profane learning, as also for his good discretion, ready utterance, and honest life."

This letter of the King was accompanied by one from the Earl of Warwick to the Archbishop, in which it was requested, that the oath of supremacy might also be dispensed with at the consecration. For this was another scruple which arose in the mind of Hooper;—the form of the oath being in these words: "by God, by the Saints, and by the Holy Gospels"—to which expressions he objected as impious and against his conscience.

The difficulty respecting the oath was soon removed. For when Hooper, appearing before the Council, argued that God only ought to be appealed to in an oath, since he only knew the thoughts of men, the King, who was present, was so convinced, that with his own pen he struck the objectionable words out of the oath, saying, that no *creature* was to be appealed to in an oath. But the scruple of wearing the vestments\* was not so easily to be satisfied. The use of the vestments was now established by law, and the Archbishop therefore could not dispense with them in the consecration of Hooper, without incurring the risk of a *præmunire*. Nor did he think even the King's letter in itself sufficient to secure him against established laws: besides that, he considered the objection of Hooper as frivolous and improper to be conceded.

As the consent of the Archbishop could not be obtained, the next expedient was to persuade Hooper of the unreasonableness of his opinion, and thus to obtain his compliance with the prescribed ceremonial. All were anxious, in fact, that so valuable a servant in the cause of religion should not be lost to the Church, through any groundless scruples relative to unessential points. Ridley, accordingly, now Bishop of London, was appointed as the person best qualified, by his great learning, to confer with Hooper on the subject of the vestments. The matter was argued at great length between them, until indeed the contention was carried to some warmth—but still no impression could be made on Hooper, so as to induce him to recede at all from his opinion. Upon this, the Council sent for Hooper, and feeling averse to the continuance of a controversy between men united in a common profession, required him to desist from giving further occasion to such strife. He requested their permission to put in writing the arguments which had led to his view of the matter. This was granted, and his arguments, it seems, were submitted to Ridley, who was ordered to attend before the Council, at Richmond, in the October following, with such answers as he might have prepared to the statements of Hooper.

In the mean time, the Archbishop (according to his practice of consulting with learned foreigners) wrote to Martin Bucer, at Cambridge, for his judgment on the point in dispute. Hooper also wrote to Bucer, as well as to Peter Martyr, then Professor of Divinity at Oxford, to consult them on the question. His own grounds of objection were—that to use the vestments would be to call back again the priesthood of

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\* Neal says that Hooper was "as much for the Clergy's wearing a decent and distinct habit from the Laity, as Ridley, but prayed to be excused from the old symbolizing Popish garments."—*Hist. of the Puritans*, vol. 1. p. 62.

Aaron, and that it had no authority in Scripture or primitive antiquity, but had been introduced into the Church in the most corrupt ages of Christianity, and being an invention of Antichrist, as such, was not indifferent. Bucer replied, that he considered the use of the vestments to be lawful, and that a person offended who affirmed that to be unclean, which God had sanctified, and the civil magistrate prescribed—adding, that as they had been in some instances an occasion of superstition, in others of contention, it were better at some good opportunity wholly to take them away. Peter Martyr replied nearly to the same effect; that, though he would prefer abolishing the use of the vestments as more according to the simplicity of primitive worship, yet they were not objectionable as contrary to the word of God, and therefore might be used until the times would bear the removal of them—that they did not originate with the Pope, as before the usurpations of the Papal Church there were differences of garments in the Church—or even if they had so originated, that this was no valid objection to them—that, if they were simple and plain, they would not engross the admiration of the people in themselves, as Hooper suspected—that to the clean all things were clean—and that it was not necessary to have express authority of Scripture for what we do in holy things. Peter Martyr also takes notice, in his reply to Hooper, of his “unseasonable and too bitter sermons”—from whence it is inferred, that Hooper also was in the habit of declaiming against the vestments from the pulpit.

But as the conference with Ridley had not succeeded in satisfying the scruples of Hooper, so neither did the considerations urged by Bucer and Martyr, win him to compliance. This continued obstinacy excited the displeasure of the Council, and gentle expedients having been hitherto tried ineffectually, it was endeavoured to subdue his refractoriness by rigorous measures. He was now commanded by the Council to keep his house, unless it were to repair to the Archbishop of Canterbury, or the Bishops of Ely, London, or Lincoln, for counsel and satisfaction of his conscience; and neither to preach nor read until he had further license from the Council. But instead of obeying this command, he went out as before, and published also a book entitled, *A Confession of his Faith*, written in such a manner as to give still greater distaste to his proceedings. Nor did he abstain from indulging in public complaints against the King's Counsellors.

On January the 13th of the following year, the Court being then at Greenwich, he again appeared before the Council, (the Archbishop being present) when, for his disobedience to the former command of the Council, as well as for his continued resistance to the established ceremonial, he was committed to the Archbishop's custody, either to be reformed, or further punished, as his case might require.

The Archbishop then did his utmost endeavours to satisfy him \*. But he continued as immovable as ever. The Archbishop accordingly reported to the Council that he could bring him to no conformity, but that Hooper declared himself for a form of ordination different from

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\* Burnet says, that Cranmer was inclined to concede the point, but that Ridley and Goodrick (Bishop of Ely) stood firm to the law.

that established by law. Upon this representation, it was determined by the Council, that Hooper should be committed to the Fleet. \*

To the Fleet then he was sent, with injunctions to the Warden of the prison to keep him from conference with all persons except the Ministers of the house; and here he continued until the month of March, when matters were in some sort compromised, as Burnet expresses it—Hooper consenting to be robed in the episcopal habits on particular occasions, such as his consecration, and on preaching before the King, or in his Cathedral,\* but being dispensed with at other times. Thus, when about ten months had elapsed from the time of his nomination to the bishopric, he was at last consecrated Bishop of Gloucester, March 8th, 1551.

The summer after his consecration, he went down to his diocese, and made a strict visitation of it—fortified with letters from the Council, in order to add to his authority, and consequently to his means of doing good, among an ignorant, stubborn, and superstitious people. First he sent a general monitory letter to his Clergy, signifying his intention of coming among them, and gravely advising them concerning the duties required of them in their holy office. When he came amongst them, he gave them articles of religion to the number of fifty, framed with a view to unity and agreement both in doctrine and ceremonies. Besides these articles, he gave them injunctions to the number of thirty-one, and twenty-seven interrogatories concerning their parishioners and their manner of life. There were also other articles which he gave for the examination of the Clergy, concerning the Ten Commandments, the Articles of Faith, and the petitions of the Lord's Prayer\*.

Being naturally an active man, he devoted all his energies of mind and body to the spiritual improvement of his diocese. He preached often twice, sometimes thrice, or even four times, a day, labouring both to instruct the people and reform the Clergy. Nor were his labours confined to the diocese of Gloucester alone. For the see of Worcester becoming vacant in October this year, by the deprivation of Heath, who had held it since the resignation of Latimer—and requiring a vigilant and industrious Superintendent, it was given to Hooper, to hold in commendam. In July the year following, he visited this diocese also, which he found greatly disordered. But before he had finished his visitation, he was anxious to return to Gloucester, hearing unsatisfactory accounts of the behaviour of some of the Clergy there. He had left them the last year apparently very compliant with the measures of reformation, and took their subscription to the articles of religion.

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\* These questions sufficiently indicate the reigning ignorance of the Clergy. Some of them were—"How many commandments are there—Where are they written—Whether they can recite them by heart—Whether they can say the petitions of the Lord's Prayer by heart—How they know it to be the Lord's Prayer—Where it is written." "Which demands, (says Strype) how easy soever they were, many Curates and Priests (such was the ignorance of those days) could say but little to. Some could say the *Pater Noster* in Latin, but not in English; few could say the Ten Commandments; few could prove the Articles of Faith by Scripture: that was out of their way."—*Memorials of Cranmer*, vol. i. p. 312. 8vo.



But in his absence they returned to their former corruptions. •He still, however, conceived good hopes of the laity, if they had only good Magistrates and faithful Ministers placed among them, and wrote to that effect to Secretary Cecil, signifying also his desire that the Articles of Religion (then recently prepared by Cranmer) were set forth. These he intended to submit to the Clergy for their subscription in public before their parishioners, as he found that private subscriptions were no valid restraints to them. During this visit to Gloucester, he appointed certain of his Clergy Superintendents, who in his absence were to have a constant eye over the inferior Clergy.

After the correction of these abuses which had interrupted his progress through his new diocese, he returned to Worcester and proceeded in his visitation there. As was not unusual in those times, he found the most active opposition from the Prebendaries of the cathedral. Two of these, Johnson and Jolliff, disapproving some of the doctrines asserted in the articles which Hooper himself had proposed, held a dispute with him and Harley, who was afterwards Bishop of Hereford, on the points to which they objected. And one of them behaved most insolently and disrespectfully to him and to Harley.—Harley was afterwards charged with a report of the whole visitation and of this dispute in particular, to the Secretary; and the Council, taking cognizance of the dispute, it was referred to Cheke and Harley to report on it, that farther order might be taken respecting it. Hooper thus laments the occasion of it, in writing to the Secretary. “Ah Mr. Secretary, that there were good men in the Cathedral Churches, God then should have much more honour than he hath, the King’s Majesty more obedience, and the poor people better knowledge: but the realm wanteth light in such churches, whereas of right it ought most to be.”

At the same time he executed at Worcester the King’s Injunctions for the removal of superstition—but not without exciting great clamour against himself, as though he had spoiled the Church.

The visitation being finished, he still did not account his work complete; but again went over both his dioceses, to take account of his Clergy, how far they had profited since his last examination of them, and to oversee his Superintendents themselves, and distribute to them their share either of praise or censure. The pains and zeal which he bestowed, were not more feelingly than truly described, when, in his letters to the Secretary, he said: “There is none that eat their bread in the sweat of their face, but such as serve in public vocation. Yours is wonderful, but mine passeth.—Now I perceive that private labours be but plays, nor private troubles but ease and quietness.” So prodigal, indeed, was he of his exertions, that his wife, in concern for his safety, wrote to Bullinger, praying, that he would write to her husband, and persuade him to take a little more care of himself.

His great activity naturally awakened strong animosity on the part of those who were hostile to the Reformation; and hence we may account for the circumstance of great complaint being made of his behaviour in his diocese,—“of his insatiable covetousness, and his daily vexing his poor tenants, and Clergy without cause\*.” But in reality

\* Burnet has not given a just colouring to these scandals when he adds his own

he conducted himself so inoffensively, that his enemies had nothing substantial to urge against him. While he was seen in public going about from town to town, and from village to village, preaching the word of truth—and administering needful correction with the strictest impartiality—to the great and rich as well as to the poor—in the privacy of domestic life he was a pattern of the like diligent and faithful zeal. The time which he had to spare from preaching he bestowed, either in hearing public causes, or else in private study, prayer, and visiting schools. He governed his house so, that there was throughout it the savour of virtue—good example—honest conversation—and knowledge of the Scriptures. Such was his care in bringing up his own children in learning and good manners, that, as Fox well observes, it could not be discerned “whether he deserved more praise for his fatherly usage at home, or for his bishop-like doings abroad. For every where he kept one religion, in one uniform doctrine and integrity. So that if you entered into the Bishop’s palace, you would suppose to have entered into some church or temple.”

A striking instance of his impartiality is shown in his reproof of Sir Anthony Kingston, a man of great consequence in that part of the country, who was accused of adultery. Immediately on the charge being laid before him, Hooper cited the offender into his court. Sir Anthony Kingston at first refused to appear, but at last came, and when Hooper severely reproved him for the crime, instead of submitting to the censure, retorted abusive language on the Bishop, and even proceeded to the indignity of striking him. He was, however, fined in five hundred pounds, and obliged to do penance for his crime. Nor was this correction lost upon him, for he became afterwards a penitent, and felt a friendship and gratitude to Hooper for his conduct towards him.

He was much given to hospitality. Though both his bishoprics united, did not produce him a very ample revenue, he bestowed the surplus of it above his wants, on the relief of the poor. At Worcester, the poor were entertained in his hall, in regular course, day after day, by four at a mess, with a wholesome meal—nor would he sit down to dinner himself until they were first served. At the same time he made a point of examining them, either himself, or by some one else in his stead, concerning the Lord’s Prayer, the Articles of the Faith, and the Ten Commandments.

Thus he continued in the laborious discharge of his pastoral office, until the death of King Edward, and the consequent accession of Mary put a period to his ministerial usefulness, and deprived the Church of one of her brightest lights.

At the deprivation of Bonner in the year 1549, Hooper had been a witness, together with Latimer, against him, of his seditious doctrines preached at Paul’s Cross. When Bonner’s party therefore was triumphant, he had to expect his full portion of malicious retribution. And indeed his extraordinary labours in the Reformation, rendered him a conspicuous mark to the bigoted counsellors with whom Mary was surrounded.

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observation, that Hooper’s “firmness and sufferings afterwards raised his character more than his conduct in his diocese had done.”

Letters were accordingly dispatched, August 22d, 1553, requiring his immediate repair to the Court, to attend before the Lords of the Council—on two distinct causes. 1st, To answer to Dr. Heath, who had been deprived of the bishopric of Worcester in King Edward's days. 2ndly, To render an account to Dr. Bonner, Bishop of London, for the accusation brought against him which had led to his ejection.

The evil which was about to befall him, was not unforeseen by Hooper, for he had been expressly admonished by certain of his friends, to take measures for his safety by escape, but he would not take shelter from the impending storm. "Once did I flee," he said in answer to their warnings, "and took me to my feet, but now, because I am called to this place and vocation, I am thoroughly persuaded to tarry, and to live and die with my sheep."

Proceeding then to London in obedience to the summons, before he could reach Heath and Bonner, he was intercepted and commanded by force to appear before the Queen and her Council at Richmond, on the 29th of August, in answer to certain bonds and obligations, wherein he was said to be indebted to the Queen. As soon as he appeared before them, the Bishop of Winchester received him very opprobriously, and began to accuse him of his religion. In reply, he freely and boldly declared his sentiments, and defended himself. The result was, that he was committed to the Fleet-prison on the 1st of September—it being declared to him that the cause of his imprisonment was only for certain sums of money for which he was indebted to the Queen, and not for religion.

On the 19th of March of the following year, he was again cited before the Bishops of Winchester, London, Durham, Chichester, and Llandaff, acting as the Queen's Commissioners, and further questioned. The examination first turned on the subject of his marriage. When he acknowledged that he was married, "and would be so until death unmarried him,"—the Bishop of Durham observed, that this confession was matter enough for his deprivation. To this Hooper excepted, as contrary to law. An interruption here took place from the indecent outcries and laughter of the Commissioners and other persons present. Day, Bishop of Chichester, looking scornfully at him, using vehement language, called him hypocrite; Tonsal, Bishop of Durham, called him beast, which expression was repeated by several of the by-standers. Amidst this clamour they proceeded to argue to him the impropriety of the marriage of the Clergy—but the uproar was so great, that Hooper could not be fairly heard in reply,—Judge Morgan, who was present, interposing much insulting calumny against Hooper's proceedings at Gloucester, saying, "that there never was such a tyrant as he was." After this, Tonsal asked Hooper whether he believed the Corporal Presence in the Sacrament. He answered plainly "that there was none such, neither did he believe any such thing." Tonsal was then about to read out of some book, but the noise was so great that he was obliged to give up the attempt. Gardiner next asked Hooper "what authority moved him not to believe the Corporal Presence?" He said, "the authority of God's word," and alleged this text—*Whom the heaven must receive until the times of restitution of all things.* Gardiner urged "that this text served nothing to his purpose,—that Christ

might be in heaven and in the Sacrament also. Hooper would have proceeded to enlarge on the text, but those who stood about Gardiner so seconded his saying with their clamours, that Hooper was not permitted to say any thing more in reply. Upon this, they bade the notaries write "that he was married, and that he said he would not leave his wife;—and that he believed not the Corporal Presence in the Sacrament;—wherefore he was worthy to be deprived of his bishopric." And he was accordingly deprived of his bishopric, and again committed to the Fleet.

He had already been imprisoned nearly seven months, and in the course of that time had endured the greatest privations and sufferings. He paid on entering the prison five pounds, as fees for his liberty, to Babington, the Warden, who immediately on the receipt of the money, complained to Gardiner, and he was then put in close confinement in the Tower Chamber of the Fleet, where he experienced the worst usage. Through the kind offices of a female friend, he obtained liberty to come down to dinner and supper, though still not suffered to speak with any of his friends, but compelled immediately after those meals to return to his chamber. Even during these times of comparative relaxation, he received nothing but unkindness from the Warden and his wife, who took those opportunities of quarrelling with him, and complaining of him to their patron, the Bishop of Winchester.

These persons having reported him to Gardiner, on account of an altercation with him on the subject of the Mass; in consequence of this information, he was placed in the wards of the prison. Here he continued a long time, having nothing for his bed but a straw pallet, with a few feathers in it, and a rotten covering, in a loathsome chamber, on one side of which was the sink of the house, and on the other the town ditch, so that the offensive effluvia, with which he was assailed, infected him with disease. By means of some charitable persons however, he was supplied, after some time, with a more comfortable bed. Lying in this miserable state, secured closely with bars and chains, he would often in his distress call for help. But the un pitying Warden, though he knew him to be almost in a dying state, would suffer none of his men to come to his relief; only saying, "Let him alone, it were a good riddance of him." Notwithstanding all this cruel usage, he paid, as he says of himself, always "like a Baron" to the Warden, as well in fees, as for his board, which was twenty shillings a week, and besides for his servant, up to the time when he was deprived of his bishopric.

His deprivation was succeeded by a similar course of treatment. He still continued to pay for his accommodation in the prison "as the best gentleman in the house," though he was used "more vilely than the vilest slave that ever came to the Hall Common." William Downton, his servant, was also imprisoned, and was searched for letters. But all they could find on his person, was a list of some compassionate friends whose alms had relieved his master in prison. This list the Warden delivered to Gardiner, to work the ruin of these persons.

But it was some consolation to him, in the midst of these afflictions, to receive a letter, full of affectionate sympathy and encouraging con-

solation, from Ridley, then also a prisoner for the Gospel, in reply to two letters which he had addressed to him. These two sincere disciples of Christ then felt that they were brothers indeed, notwithstanding their temporary alienation, and could not forbear pouring forth their hearts to each other in friendly correspondence. "Your wisdom and my simplicity," says Ridley, in the course of his letter, "I grant, hath a little jarred, each of us following the abundance of his own sense and judgment; now, I say, be you assured, that even with my whole heart, God is my witness, in the bowels of Christ, I love you in the truth and for the truth's sake, which abideth in us, and, as I am persuaded, shall, by the grace of God, abide in us for evermore"—words, which must have carried the balm of comfort into the very bosom of the poor sufferer.

When about ten months more had elapsed of this miserable confinement, he was again brought, in the custody of the Warden, before the Bishop of Winchester and other Commissioners, at the house of the Bishop, on the 22d of January, 1555. Gardiner then, in the name of himself and the rest, earnestly besought Hooper to return to the unity of the Catholic Church, and to acknowledge the Pope to be the Head of the Church, according to the determination of the Parliament—promising, "that as he himself, with others, had received the Pope's blessing, and the Queen's mercy, so mercy was ready to be shewn to him and others, if he would arise with them, and condescend to the Pope's Holiness." Hooper answered, "that for as much as the Pope taught doctrines altogether contrary to the doctrine of Christ, he was not worthy to be accounted as a member of Christ's Church, much less to be Head thereof: wherefore he would in no wise condescend to any such usurped jurisdiction, neither esteemed he the Church, whereof they call him Head, to be the Catholic Church of Christ: for the Church only heareth the voice of her spouse Christ, and flieth the strangers. Howbeit, said he, if in any point to me unknown, I have offended the Queen's majesty, I shall most humbly submit myself to her mercy, if mercy may be had with safety of conscience, and without the displeasure of God." To this it was replied, "that the Queen would shew no mercy to the Pope's enemies." Whereupon the Warden was commanded to take him back again to the Fleet.

He was then removed from his late cell to a chamber near the Warden's own apartment. In the mean time, his cell was searched by Dr. Martin and others, for writings and books, but none were found.

After an interval of six days, he was again brought before the same Commissioners, at the church of St. Mary Overies. Having first undergone the harassing of disputation, he was set aside for a time, until Rogers, who was also brought up to receive a similar condemnation, had been examined. The examinations being ended, the Sheriffs of London were commanded, about four o'clock, to carry them both to the Counter in Southwark, there to remain until nine on the following morning, "to see whether they would relent and return to the Roman Catholic Church." Hooper then went first with one of the Sheriffs, and Rogers after him with the other. When they were out of the Church, in which the Commissioners had assembled, Hooper, looking back and waiting until Rogers came near him, said, "Come, Brother Rogers,

must we too take this matter first in hand, and begin to fry these sag-gots?" "Yea, Sir, (said Rogers) by God's grace." "Doubt not (said Hooper) but God will give strength."

As they went forwards, the press of the multitude was so great in the streets, that it was with great difficulty that they could pass, persons thronging around them in admiration of their great constancy and fortitude. The Sheriff expressing, on the way, his wonder to Hooper that he had not been more patient towards Gardiner, Hooper answered, "Master Sheriff, I was nothing at all impatient, although I was earnest in my Master's cause, and it standeth me so in hand, for it goeth upon life and death, not the life and death of this world only, but also of the world to come."

Arriving at the Counter, they were committed to the Keeper, and confined in separate apartments, with orders that they should not be suffered to speak to each other, nor that any one should have access to them.

On the following day, the 29th of January, the Sheriffs conducted them once more into the presence of the Commissioners, at the church of St. Mary: and when, after long and earnest discourse, it was found that Hooper would by no means condescend to them, the Commissioners condemned him to be degraded, and read to him his condemnation. He was condemned on three points:—first, for maintaining the lawfulness of the marriages of the Clergy, both secular and religious; secondly, for his doctrine respecting divorce; and thirdly, for denying the Corporal Presence of Christ in the Eucharist. Rogers also being condemned in like manner, they were both delivered to the secular power, to be conveyed first by the Sheriffs to the Clink, a prison not far from the Bishop of Winchester's house, where they were to remain until night.

When it was dark, Hooper was led by one of the Sheriffs, with many bills and weapons, first through the Bishop of Winchester's house, then over London Bridge, through the City to Newgate. From the fear of some attempt at a rescue of their prisoner on the part of the people, some of the Sergeants were sent forward to put out the candles of the costermongers, who used to sit with lights in the streets. But in spite of this precaution, the people having some notice of his passing that way, came out of their houses with lights and saluted him, praising God for his constancy in the true doctrine which he had taught them, and praying that he might be strengthened in the same to the end. As he passed on, he besought them to make their earnest prayers to God for him, and going through Cheapside, at length reached Newgate.

In Newgate he continued closely confined for six days; during which time, no one was allowed to come to him or talk with him except the Keepers, and such as might be appointed to visit him. Among such visitors were Ponner, Feckenham, Chedsey, and Harpsfield, who exerted their utmost endeavours to seduce him from his better persuasion. Disputations were not the only means which they employed for this purpose. On the one hand, they shewed all gentleness, making proffers of friendship and worldly advantages—on the other, they tried to intimidate him with grievous threats. But they found him always one man, steadfast and immovable. Perceiving that they could

not prevail with him in the least, they resorted to the mean and disgraceful expedient of falsely asserting a triumph over him, where he had not the opportunity of confronting the scandal. They spread rumours of his recantation among the people, which were the more readily credited from the very circumstance that Bonner and the others were known often to resort to him. These rumours at last reached Hooper himself, and gave him much pain. To clear himself of the imputation, he wrote a letter, dated the 2d of February, to his fellow-prisoners for the Gospel, in which he explains the reason of that courtesy which he had used towards Bonner and his Chaplains, in admitting them to conference with him, (which was, that he might avoid the suspicion of being either proud or unlearned,) and requests that they would not believe any such rumour of him, after the pains and imprisonment which he had already undergone—concluding with these words: “I have taught the truth with my tongue, and with my pen heretofore, and hereafter shortly will confirm the same by God’s grace with my blood.”

On Monday morning the 4th of February, Bonner came to Newgate, and there degraded Hooper from the order of priesthood, regarding him as no more than a Priest, on account of his consecration to the order of a Bishop having taken place during a period of separation from the Papal Church\*. Rogers was degraded at the same time with him, and being first delivered over to the Sheriffs, was led out alone to the place of execution in Smithfield, where he suffered,—being the first victim of the Marian persecution.

On the same day, at night, Hooper learned from his Keeper, that it was intended to send him to Gloucester, to suffer death there. He felt much joy at this circumstance, lifting up his eyes and hands to heaven, and praising God, “that He saw it good, to send him amongst the people, over whom he was Pastor, there to confirm with his death the truth, which he had before taught them:—not doubting but that God would give him strength to perform the same to his glory.” Immediately he sent to his servant’s house for his boots, spurs, and cloak, that he might be in readiness to ride when he should be called.

About four o’clock in the morning of the following day, the Keeper, with others, came to him, and searched his person and his bed for any manuscript that he might have written, and then he was led forth by the Sheriffs and their Officers out of Newgate, to a place near St. Dunstan’s church, in Fleet-street, where six of the Queen’s Guard were appointed to receive him, and to carry him to Gloucester, to be executed there. The Guard first conducted him to the Angel, where he breakfasted more heartily than he had done for some time past. About break of day, he got out on the journey with the Guard, springing cheerfully on horseback without help, having a hood on his head under his hat, that he might not be recognized by the way. For the same reason, also, they carried him to those Inns, where by inquiry of him they found he was not accustomed to lodge.

They reached Cirencester on the Thursday following, about eleven,

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\* The same conduct was adopted at last towards Ridley. See Nt. for January, p. 15. The ceremonies observed in degrading Hooper and Rogers, were the same as in the case of Ridley.

and there dined at the house of a woman, who had been an enemy both to the truth, and to the person of Hooper. This woman, perceiving the melancholy errand on which he was proceeding, relented in her spirit, and was now anxious to shew all friendship towards him—lamenting his case with tears, and confessing, that before she had often asserted, that if he were put to the trial, he would not stand to his doctrine.

After dinner he resumed his journey, and reached Gloucester about five o'clock. At a mile without the town, there was a great concourse of people assembled, who shewed a deep sympathy in his misfortunes by their cries and lamentations—insomuch that one of the Guard rode forward into the town to obtain aid from the authorities there, in case it might be required to secure their prisoner. The Officers and their retinue came to the gate with arms, and commanded the people to keep their houses. There was, however, no attempt at violence. That night he lodged at the house of one Ingram, and took the refreshment of a meal with composure, as he had done on his journey, and slept his first sleep soundly. After his first sleep, he continued the remainder of the night in prayer until morning—and then desired that he might go into the next chamber (for the Guard were also in that in which he slept), that there, being in solitude, he might pray and talk with God. Thus, with the exception of a short time spent at his meal, or in conversation with such as were permitted to speak with him, he was incessantly occupied in prayer.

Among those who visited him here was Sir Anthony Kingston—who had been appointed by the Queen, one of the Commissioners, to see execution done upon him. Kingston found him at his prayers, and as soon as he saw him, burst into tears. Hooper not immediately recognizing him,—“Why, my Lord,” said Kingston, “do you not know me, an old friend of yours, Anthony Kingston?” “Yes, Master Kingston,” replied Hooper, recollecting himself, “I do know you well, and am glad to see you in health, and do praise God for the same.” “But I am sorry,” resumed Kingston, “to see you in this case: for, as I understand, you be come hither to die. But alas! consider that life is sweet, and death is bitter. Therefore, seeing life may be had, desire to live; for life hereafter may do good.” Noble indeed was the answer returned to this suggestion, by this intrepid champion of the truth.—“Indeed it is true,” he said, “Master Kingston, I am come hither to end this life and to suffer death here, because I will not gainsay the former truth, that I have heretofore taught amongst you in this diocese, and elsewhere: and I thank you for your friendly counsel, although it be not so friendly as I could have wished it. True it is, Master Kingston, that death is bitter and life is sweet: but alas! consider that the death to come is more bitter, and the life to come is more sweet. Therefore, for the desire and love I have to the one, and the terror and fear of the other, I do not so much regard this death, nor esteem this life, but have settled myself, through the strength of God’s Holy Spirit, patiently to pass through the torments and extremities of the fire now prepared for me, rather than to deny the truth of this word; desiring you and others in the mean time, to commend me to God’s mercy in your prayers.”—Kingston finding him thus resolute, proceeded to take leave of him in terms of affection, expressing his gratitude to him



as the person by whose instrumentality God had reclaimed him when he was a lost child, and brought him to forsake his crimes. "If you have had grace so to do," continued Hooper, "I do highly praise God for it, and if you have not, I pray God you may have, and that you may continually live in his fear." More words passed between them, as they thus took leave of each other—Kingston weeping bitterly, and the tears also trickling down Hooper's cheeks. As Kingston departed, Hooper told him that all the troubles he had sustained in prison had not caused him to utter so much sorrow.

The same day, in the afternoon, a blind boy, whose name was Thomas Drowry, after long solicitation of the Guard, obtained admission to his presence. Hooper, after examining him as to his faith, and hearing that he had been imprisoned at Gloucester for confessing the truth, beheld him stedfastly, and (the tears appearing in his eyes) said to him: "Ah poor boy! God hath taken from thee thy outward sight, for what consideration he best knoweth—but he hath given thee another sight much more precious—for he hath ended thy soul with the eye of knowledge and faith. God give thee grace continually to pray unto him, that thou lose not that sight, for then shouldest thou be blind both in body and soul."

This poor blind boy, in a little more than a year after, fulfilled the pious benediction of Hooper—by dying in the flames at Gloucester, a martyr to the truth.

To another visitor, a Papist, who came affecting to condole with him, Hooper replied with some sternness: "Be sorry for thyself, man, and lament thine own wickedness—for I am well, I thank God, and death to me, for Christ's sake, is welcome."

On the night of that day he was committed by the Guard, their commission having expired, to the custody of the Sheriffs of Gloucester. These, with the Mayor and Aldermen, repaired to his lodgings, and, at the first meeting, saluted him and took him by the hand. He addressed himself to them, saying, "Master Mayor, I give most hearty thanks to you, and to the rest of your brethren, that you have vouchsafed to take me, a prisoner, and a condemned man, by the hand; whereby, to my rejoicing, it is some deal apparent, that your old love and friendship towards me is not altogether extinguished; and I trust also, that all the things I have taught you in times past are not utterly forgotten, when I was here, by the godly King that dead is, appointed to be your Bishop and Pastor. For the which most true and sincere doctrine, because I will not now account it falsehood and heresy, as many other men do, I am sent hither (as I am sure you know) by the Queen's commandment, to die; and am come, where I taught it, to confirm it with my blood. And now, Master Sheriffs, I understand by these good men, and my very friends, (meaning the Guard) at whose hands I have found so much favour and gentleness by the way hitherward, as a prisoner could reasonably require, (for the which also I most heartily thank them,) that I am committed to your custody, as unto them that must see me brought to-morrow to the place of execution. My request therefore, to you, shall be only, that there be a quick fire, shortly to make an end, and in the mean time, I will be as obedient unto you, as your-selves could wish. If you think I do amiss in any thing, hold up your

finger, and I have done. For I am not come hither as one informed, or compelled to die, for it is well known, I might have had my life with worldly gain; but as one willing to offer and give my life for the truth, rather than to consent to the wicked papistical religion of the Bishop of Rome, received and set forth by the Magistrates in England, to God's high displeasure and dishonour; and I trust, by God's grace, to-morrow to die a faithful servant of God, and a true obedient subject of the Queen."

By this address many of the Officers present were much moved; Still it would have been determined by the Sheriffs that he should have been lodged that night in the common gaol of the town, had not the Guard interposed to prevent it, representing his gentle and patient behaviour on his journey, and that they would themselves rather watch with him than that he should be sent to the common gaol. At length then it was resolved to permit him to remain the night at Ingram's house, the sheriffs, and other officers, themselves keeping watch. Alleging that he had many things to remember, he went to his rest as early as five in the afternoon—and having slept a sound sleep, he bestowed the remainder of the night in prayer. After rising in the morning, he desired that no man should be suffered to come into his chamber, that he might be alone until the hour of execution.

About eight in the morning, (it being Saturday, the 9th of February, 1555,) came the Lord Chandos, Sir John Bridges, Sir Anthony Kingston, Sir Edmund Bridges, and others, appointed as Commissioners for the execution; and at nine, Hooper was desired to be in readiness; as the time was at hand. Immediately he was brought from his chamber by the Sheriffs, who were accompanied with armed men. Seeing the armed force, he exclaimed, "Master Sheriffs, I am no traitor\*, neither needed you to have made such a business to bring me to the place where I must suffer: for if ye had willed me, I would have gone alone to the stake, and have troubled none of you all." Observing the great assemblage of people, for it was supposed that there were seven thousand collected, (as it was not only market day, but many also came expressly as witnesses of his behaviour in death) he said: "Alas! why be these people assembled and come together, peradventure they think to hear something of me now, as they have in times past; but alas! speech is prohibited to me. Notwithstanding, the cause of my death is well known unto them. When I was appointed here to be their Pastor, I preached unto them true and sincere doctrine, and that out of the word of God. Because I will not now account the same to be heresy and untruth, this kind of death is prepared for me."

Thus he advanced to the stake, between the Sheriffs, in a gown borrowed from his host, with his hat on his head and a staff in his hand—for he was lame from the pain of the sciatica, which he had taken in prison. As he went on he said not a word, but beholding the people

\* There had been a scandalous charge against him of his having written a letter to certain persons in prison, encouraging them to curse the Queen, whereas, on the contrary, he had always shewn great loyalty towards her; having sent horses to her when in trouble, both out of Worcestershire and Gloucestershire.

sorrowing around him, he sometimes lifted up his eyes towards heaven, and looked so cheerfully on such as he knew, that they thought his countenance never seemed more composed and lively than at that moment. Having reached the place of execution, which was near to a great elm tree which stood over against the College of Priests, where he was wont to preach, he smilingly viewed the stake and the preparations. The place round about the houses, and the boughs of the trees, were filled with people, and in the chamber over the college-gate stood the Priests of the college. He then kneeled down to prayer, beckoning to Sir Edmund Bridges, whom he knew well, to listen to his prayer, that he might report it afterwards—who attentively obeyed his request. In this prayer, which turned upon the whole creed, he continued half an hour, weeping profusely in the intensity of his devotion. After he had commenced it, a box, asserted to contain his pardon, was brought and laid before him, to tempt him to recant—at the sight of which he cried; “If you love my soul, away with it—if you love my soul, away with it.”—The box being taken away, the Lord Chandos said: “Seeing there is no remedy, dispatch quickly.” Hooper only begged that he might have leave to end his prayers.

The Lord Chandos then spoke to Sir Edmund Bridges (who was his son), saying, “Edmund, take heed that he do nothing else but pray: if he do, tell me, and I shall quickly dispatch him.” Whilst these words passed, some persons drew near and heard the following portion of the prayer:

“Lord, thou art a gracious God and merciful Redeemer. Have mercy therefore upon me, most miserable and wretched offender, after thy great mercy, and according to thine inestimable goodness. Thou art ascended into heaven; receive me to be partaker of thy joys, where thou sittest in equal glory with thy Father. For well knowest thou, Lord, wherefore I am come hither to suffer, and why the wicked do persecute this thy poor servant: not for my sins and transgressions committed against thee, but because I will not allow their wicked doings, to the contaminating of thy blood, and to the denial of the knowledge of thy truth, wherewith it did please thee by thy Holy Spirit to instruct me: the which, with as much diligence as a poor wretch might, (being thereto called) I have set forth to thy glory; and well seest thou, my Lord and my God, what terrible pains and cruel torments be prepared for thy creature: such, Lord, as without thy strength none is able to bear, or patiently to pass. But all things that are impossible with man, are possible with thee. Therefore strengthen me of thy goodness, that in the fire I break not the rules of patience, or else assuage the terror of the pains, as shall seem most to thy glory.”

This was all that could be heard of the prayer, for the Mayor discovering those who had approached to listen to it, ordered them to retire. After the prayer, Hooper immediately prepared himself for the stake. Taking off the gown first, he delivered it to the Sheriffs, with strict charge to restore it to the owner—and so proceeded to take off the rest of his clothes, except his doublet and hose, in which he wished to have burned; but the Sheriffs would not permit it. He was then stripped to his shirt, in which he had the presence of mind himself to fasten, with a point of his hose, a pound of gunpowder in a

bladder between his legs, and the same quantity under each arm. This he obtained through the kindness of the Guard. Then desiring the people to say the Lord's Prayer with him, and to pray for him, he went up to the stake—to which they were proceeding to secure him with three irons—one for his neck, another for his middle, and a third for his legs—when he observed to them, "Ye have no need thus to trouble yourselves: for I doubt not but God will give strength sufficient to abide the extremity of the fire without bands. Notwithstanding, suspecting the frailty and weakness of the flesh, but having assured confidence in God's strength, I am content ye do as ye shall think good." They then secured him with the iron hoop round the middle; they would still have fastened the other irons round his neck and legs, but he prevailed with them to omit these—adding further, "I am well assured I shall not trouble you."

The preparations being completed, he stood elevated on a stool above the spectators—a situation which, added to his tall figure, enabled him to take a survey of the assembled multitude, amongst whom there was nothing to be seen but weeping and sorrow. Then lifting up his eyes and hands to heaven, he prayed in secret. The executioner came up to him to ask his forgiveness. Learning on what account his forgiveness was sought, he said, "Thou doest nothing to offend me:—God forgive thee thy sins, and do thine office, I pray thee." Then the reeds were heaped up, and he received two bundles of them in his own hands, embraced, and kissed them, and having disposed them under his arms, with an undisturbed fortitude pointed out how the rest should be placed, and where they were most needed.

The pile was then ordered to be kindled, but it was some time before it took fire, there being a quantity of green faggots which retarded the flame, so that it did not quickly communicate to the reeds. The morning also was lowering and cold with wind, which blew the flame from him, so that at first the fire only burned about him, and scarcely touched his person. Some dry faggots were then brought and the pile was rekindled—but still the fire was kept under on account of the direction of the wind, and only tortured him by scorching his skin, and burning his hair. During all this he repeated mildly, as if he felt no pain, "O Jesus, the Son of David, have mercy upon me, and receive my soul."—The second fire failing, he wiped his eyes with his hands, and called out: "For God's love, good people, let me have more fire." His lower extremities, however, were all the time under the action of the fire, which continued to burn below though it did not flame upwards. A third fire was kindled a little while after, which succeeded better, for then the bladders of gunpowder burst, but they had little effect in shortening his sufferings. The torments which he now endured are too dreadful to be adequately told. So long as he had power of speech he cried aloud, "Lord Jesu have mercy upon me—Lord Jesu have mercy upon me—Lord Jesus receive my spirit:"—which were the last words he was heard to utter. Soon he became black in the mouth, and his tongue was swoln that he could not speak, yet his lips moved until they were shrunk to the gums. He beat his breast with his hands until one of his arms dropped off, and then con-

tinued the motion with the other, whilst the blood started from his fingers' ends, until that also, from the fire being renewed, became motionless, cleaving fast to the iron upon his breast. Then bowing forwards, his bowels having gushed out, he yielded up his spirit; having endured the agony of the flames for three quarters of an hour, or more, yet without any signs of impatience, dying "as quietly as a child in his bed \*."

Thus was that foreboding, which dwelled on the mind of this truly brave Martyr when he took leave of his friends at Zurich, accomplished in this scene of exemplary suffering: thus was a life of extraordinary exertion and travail, to him, not a passport to rest in old age, but only the prelude to a death of no common agony.

The protracted miseries which he had undergone in the long imprisonment which preceded his execution, had prematurely broken the healthy vigour of his body, (for he was not more than sixty years of age when he was cut off,) but his mind in the mean time had strengthened under the pressure which had been laid on it. In the afflicted sufferer for the Gospel's sake, we see nothing of that too impetuous zeal, which had before led him to resist the authorities both of the Church and the State, in so trivial a point as that of the ministerial vestments. The spirit, which was then bowed down in entire submission to the cross of Christ, no longer glowed with an ardour unworthy of the holy cause to which it was unreservedly devoted. The reconciliation which took place between Ridley and himself, while both of them were imprisoned in the common cause of the Gospel, marks the improved temper of Hooper, who first invited ~~it~~ by letters of kindness, as well as the frank generosity of Ridley, who as cordially received him into his affection.

Let it not, however, be understood, as if it were meant to pass too severe a censure on Hooper for his conduct in that matter. Intemperate and injudicious as his behaviour was, his motives were purely conscientious—while he refused to conform to the established ceremonial, he begged also that he might be allowed to decline the proffered bishopric. And if the Church has cause to blame him for originating a controversy, which proved afterwards a fruitful source of division among her members, let her place as an offset to this disparaging circumstance, the triumphant evidence which he gave to the purity of the reformed doctrine, in the display of its sustaining and consolatory efficacy under the sorest temptations of worldly adversity. Let the indiscretion by which he did her hurt, be buried in oblivion in the sincerity of that love with which he loved her, and in the excess of the good which he conferred on her by the abundant usefulness of his holy life and death. And let the error of this faithful servant be a warning to all, that, however conscientious their zeal may be, it is not sufficient, alone, to warrant their conduct in matters of religious exertion; but that, on the contrary, the more assured they are of the sincerity of their opinions, the more cautiously should they examine themselves, lest they be betrayed into an extravagant mode of descending and asserting them, to the detriment of the Church.

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\* Fox,—whose simple and admirable account of this blessed martyr's last sufferings has been implicitly followed.

## REVIEW OF NEW PUBLICATIONS.

*Observations on the System of Wesleyan Methodism, in a Letter to the Rev. R. Johnson, Superintendent of the Hull Circuit. By Mark Robinson.*

"*Fas est et ab hoste doceri*;"—but indeed Mr. Mark Robinson scarcely deserves to be called an enemy; he is a true Wesleyan—a primitive Methodist by principle, though in connection with the Conference Methodists:—the nature of this distinction being not well understood in general out of their own body, a concise explanation of the parties into which they are divided, may be not unacceptable. John Wesley, their founder, having divided the whole country into districts, appointed a travelling preacher for each. The annual assembling of these preachers, to render an account of their charge, and especially of the contributions levied in their respective circuits, forms the Conference: no arrangement could be more natural, or better calculated to serve his purpose, while the Society was yet in its infancy, and its organization not complete. But if Wesley could have foreseen the vast augmentation of wealth and numbers which it has since acquired, he would probably have founded his institution on a broader basis; for now the local preachers, and the leaders of class meetings, consider themselves of no mean importance, and consequently grow more and more impatient of their exclusion from Conference; it is in truth, as one of their own writers confesses, the most singular Aristocracy that ever yet existed: a permanent body of travelling preachers, not in any way chosen by the Society, govern it with absolute and despotic sway. "The Conference," says our author, "retains to itself the whole and sole power of making any law it pleases;" (P. 16.) the only apparent exception to this sweeping prerogative, is a permission given to the quarterly circuit meetings to object to any law which they think injurious to the district.—*Vox et præterea nihil*—for the operation of the law cannot be suspended, unless the preachers, who have already concurred in making it, concur also in the objection; and even then, if the next Conference persist in it, there is no remedy. And as arbitrary governments are not contented with the enjoyment of despotic power, but they must secure themselves against all risks by suppressing freedom of discussion, so Conference muzzles all its loving subjects, and forbids the expression of their opinions. "The chairman of the quarterly meeting can prevent any subject being discussed of which he *thinks* Conference will disapprove," (P. 11.) so that every circuit preacher,

at these meetings, is in fact a Dictator, who clothing his own opinions with the majesty of Conference, proscribes at his discretion the subjects of debate: but the prerogative of Conference ends not here; it stretches far beyond the Quarterly meetings themselves; for if they should reject (it should rather be, object to) any new rule, they are prohibited from making it matter of discussion by *publications*, public meetings, or *otherwise*," (P. 12.) It is hard to say what number of radicals have at any time belonged to the Wesleyan Methodists; but it may fairly be assumed that they had their full share in proportion to their members; and there cannot well be a better proof, that the reforming mania was only an unnatural excitement, produced by some mischievous demagogues, than this fact, that, while the radicals in the Methodist Connexion were raving like madmen against political authority, which is so much controlled by popular opinion and other checks, they suffered themselves to be ridden by Conference with a hook in their nose, and a bridle in their mouth, and bore without murmuring a tyranny which levied heavy exactions upon their purses, shackled their opinions, and left them not the shadow of a right to interfere in their own concerns. "The people," says Dr. Coke, "have no power—we (i. e. the Conference) the *whole*, in the fullest sense which can be conceived." Long before the period we now speak of, this objection was felt so strongly, that in 1797 a large party separated from the Society, and formed what is called the New Connexion.

In process of time other exceptions were taken to the established discipline: in 1811 the Ranters, as they are commonly called, became a separate community; they maintained, that they best followed the example of their founders, by emancipating themselves from the restraints of buildings and circuits; and preaching wherever they found it expedient, or to use their own language, wherever they had a call, in the open air; and therefore they assumed the title of Primitive Methodists. They also have a representative Conference. Since that time many local preachers, ejected from the Connexion for non-conformity, have established congregational societies, who style themselves Independent Methodists; to this class probably may be referred a considerable party, who in the year 1820 began to be distinguished by the name of Tent Methodists, because they preached in tents, which was deemed by their brethren subversive of all established rules, and contrary to the allegiance which they owed to Conference. All these denominations of Methodists are dissenters from the Established Church; but there is a considerable body of them in Ireland, who call themselves Church Methodists, because they are in communion with the Establishment, or, Primitive Wesleyans, because Wesley, to the

latest hour of his life, strenuously opposed separation from the Church; he wished them to be auxiliaries, and not antagonists; he wished that their bond of union should be catholic, and not sectarian; that their zeal should be shown in promoting the interests of religion, and not the interests of a party;—in compliance, therefore, with his earnest and repeated exhortations upon this subject, they do not renounce communion with the Establishment: they do not administer the sacraments in their meetings, and they do not suffer their hours of worship to interfere with the service of the Church. In England these principles are not publicly professed by any society of Methodists, but they are adopted by a great many individuals in the Connexion, and among the rest by Mark Robinson, the author of this pamphlet; he was a class leader and local preacher for fourteen years, and is therefore a very competent witness as to the state of the Society. Though friendly to the Church, he is a staunch Methodist, and therefore his statements are not likely to be overcharged: he is a straight forward writer, who wishes to reform the abuses of their system by a plain exposition of facts, and therefore his statements are likely to be accurate.

“The Connexion,” says he, “is rapidly growing both in numbers and respectability.” (Intro. p. v.) Now if they recruited their host out of the camp of the common enemy, if their numbers were increased only by deserters from the cause of infidelity, where is the Christian who would not say—“Ride on because of the word of truth—we wish you good luck in the name of the Lord?” But there can be little doubt that many of those whose minds are prepossessed by Calvinistic doctrines, slide through the connecting medium of Wesleyan Methodism into direct hostility to the Established Church; and it is observable, that although the adults in close connexion with the Society amount *only* to a quarter of a million, yet these “are but a small part of the body of the people who regularly attend in the Methodist Chapels.” (Intro. p. xxxvi.) It may be useful therefore to shew the feelings and views of those who govern the mighty mass, to exhibit them in their proper colours, and to demonstrate upon data of unquestionable authority, that they are bigoted, selfish, and ambitious.

Of their bigotry we have a striking specimen in their treatment of the Tent Methodists, who relate the circumstances of their separation thus:—

“Among all the different classes of professors or profane, none but the Methodists attempted to arrest our progress; among them many were found who spoke against us privately, and preached against us



publicly; numbers of them shunned us as they would the pestilence; several made it their business to dissuade people from attending our ministry, and especially from joining us in religious communion, and when many of their members wished to join with us in our devotions, they passed a law prohibiting every Methodist from assisting us either by preaching, exhortation, or prayer, upon pain of expulsion from their Society." P. 68.

*Professors and profane*—for the information of those who are not acquainted with the new fangled jargon lately introduced into religion, it may be necessary to state, that the *professors of vital godliness* distinguish themselves by that title from the *profane* multitude, who have not undergone their own sensible regeneration. The doctrine of Election pushed too far is always the parent of intolerance: but what is principally remarkable in the extract given above, is the popishness of the excommunication which they attempted to enforce. The animosity engendered by so small a difference of opinion—a difference, by which no doctrine was impeached, no practice recommended by Scripture was affected—marks a spirit congenial with the Inquisition, and that would have loved an auto da fè.

"Where only opportunity doth want, not will,  
Potential 'persecution' stands for actual."

"Formodes of faith let zealots fight," and if these modes be momentous, we will defend them from the censure of the poet; but that zeal must surely be graceless and bigoted, which fights bitterly and uncharitably for a regulation imposed by Conference or Wesley. If any one thinks this matter may have been misrepresented by a party who felt themselves aggrieved, let us turn to Mark Robinson's open avowal of the truth.

"Some of narrow and contracted minds among us, imagine that our system itself is as sacred as even the first principles of our religion, and that, therefore, to refuse our assent to the one, is as great an evil as to disbelieve the other; that to take a part in diffusing even the same religious truths, under a different form of Church government, as, for instance, under a system allowing representatives of the people in Conference, would imply that such persons had *lost their piety*." P. 38.

Again: "a certain preacher in the Old Connexion has taken upon himself to aver publicly in different pulpits, that *all* who have left them as a body of people, have *died under a cloud*;" (p. 40.) which, according to the explanation of Mr. Watson, one of their travelling preachers, is "damnation poetically expressed." It is true that Watson condemns such rancorous effusions of party zeal; but then his liberality can be accounted for; he had himself been a seceder from the Connexion. Nei-

ther is it a solitary instance; others have used the same, or stronger language.

"A travelling preacher finding that a female member had neglected attendance on the class, observed: Some people will say, that if we turn them out of the Methodist Society, we cannot turn them out of heaven. He then, in a very solemn manner, added: 'I don't know that; there is more meaning in that text of Scripture than many people think of—' Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.'"—P. 41.

This claim of power might have been ranked among the proofs of their ambition; but it will be observed, that the occasion which produced it, was the neglect of an ordinance invented by themselves. Like the Pharisees, they "lay heavy burthens upon men's shoulders," and if the least point of ceremonial observance be infringed, they denounce the vengeance of heaven, or, which is the same thing, of Conference.

2. The principles by which the Society is governed, are selfish, mercenary, and worldly. To prove the truth of this charge, it might be sufficient to adduce evidence, that while they fret and fume at the least breach of discipline, they "eulogize those for their attachment to Methodism, who are publicly arguing on principles, which the Conference acknowledge to be dangerous to Christianity itself." (P. 8. Introduction.) For if the leaders of a religious sect be plainly not animated by a zeal for religion in the conduct of their affairs, baser motives must of necessity be inferred. But the Methodist preacher shall decide the point himself: his testimony, that it is a secular and worldly spirit which actuates them, is most decisive.

"The tent preachers," he says, "were acknowledged to be men of piety and talent; their doctrines were approved of; many hundreds of persons had been converted by their preaching; but they were concerned in building places of worship, which they did not make over for the use of the *Preachers*: and for this, according to the superintendent's own account, Mr. Pocock was ejected. Now, let the impartial contrast this with the fact, that it is acknowledged by the Conference, that some of the preachers hold and publish religious doctrines dangerous to the welfare of people's souls; and yet they are retained and publicly praised for their attachment to Methodism." P. 68.

"Begging," said Mr. Bramwell, one of their most eminent men, "is too much the business of the year. How can I raise the monies? appear fair at Conference? &c. are considerations, which, it is to be feared, affect some of us more deeply than the salvation of souls. A preacher has been known to labour two years in a circuit, without ever being questioned concerning the spiritual state of the people. The enquiry has uniformly been, Did you make the collections? Have you got the money?" P. 25.

But not only are they thus convicted of worshipping Mammon, their worldliness is besides altogether selfish, and their views extend not beyond their own advantage. "When the local preachers in two of the principal circuits met, for the purpose of establishing a local preacher's fund, the superintendents threatened to silence them as local preachers, if they persisted." (P. 24.) The local preachers receive nothing for their labour. What then becomes of the preacher's fund? It goes entirely to the travelling preachers, who receive salaries averaging 200*l.* per annum, and sometimes more. Truly these are *spolia opima*—these are great inducements to act upon the principle satirized by Horace—*Conficias rem, si possis, recte; si non, quocunque modo rem.* Their emoluments, according to this statement, exceed the average income of livings in the Established Church. But this is not all; there is another fund, into which hundreds and thousands have been poured, year after year, besides the annual subscriptions of the preachers, the appropriation of which is buried in most mysterious concealment. The Conference are afraid to publish any account of it to the world, "lest the magnitude of the amount should deter their adherents from subscribing." (p. 22.) O fortunati nimium sua si bona norint. That the Conference preachers themselves, however, know how to appreciate their advantages is obvious; for

"Some have supposed, that there is ground for apprehension, that the Methodist ministry may become hereditary, and that the sons of the preachers may issue from the two public schools, and fill the vacancies as they occur, to the almost entire exclusion of those who would, on the whole, be more acceptable to the people." P. 35.

With the whole power and the whole emoluments of the Society they cannot be content, unless they perpetuate the sovereignty in their families, by legitimate descent and hereditary succession. Why does not the spirit of Wesley rise before the aspiring conclave, and admonish them like Wolsey, "I charge you fling away ambition—by that sin the angels fell!" and therefore, doubtless, angels *elect* may do the same. No, no: there would be an immediate cry of heresy and schism; for grace is indefectible and Conference infallible: and so the venerable Founder's ghost would soon be rejected from the connexion.

3. Ambitious, however, they are, and their ambition cannot be altogether a matter of indifference to the Established Church, if the assertion of one of their travelling preachers has any truth in it: "We Methodists can do any thing." (p. 20.) We have already seen one of them laying claim to St. Peter's keys, and the power of excluding from heaven; it is not, therefore, any matter of wonder, that they aspire to the dignity, as well as to the

authority, of Apostles. "An attempt has been made to introduce episcopal ordination into the Conference." (p. 33.) "Several leading preachers assembled at Lichfield, to contrive how certain of them could be made Bishops." (p. 14.) This is a strong measure for a sect who have recorded a resolution in their Minutes, that their Preachers should not be called Ministers, nor assume the title of Reverend, and is properly regarded by the writer of this letter to the *Reverend* R. Johnson, Superintendent of the Hull circuit, as an evident attempt to establish a rival Church. It may be thought that the apprehension of rivalry from the Methodists is extravagant and visionary and overstrained; it may be thought too wild a flight even for ambition, to contemplate the seizure of our endowments, the usurpation of our Parish Churches, and the stripping our Establishment of its alliance with the State; it may be thought that it were full as "easy a leap to pluck bright honour from the pale faced moon." But ambition aspires with the eagle, though it soar with the wings of a goose. There is little danger from a conspiracy, when the conspirators kindly inform us of their intentions: but what those intentions are, there is no longer room to doubt. Mark Robinson deprecates the contingency of Methodism becoming the Established Religion of the country, and possessing the ability of demanding temporal supplies, in its *present form*; and one of their leading preachers was heard, it seems, to express a hope in Conference that the time was *not distant*, when Methodism would attain that distinguished pre-eminence, (p. 13.)

Let the established Clergy, therefore, be watchful at their posts; let them redouble their vigilance to counteract the schemes of these schismatics. The time, we trust, is not so near as they seem to hope, when they will be able to shoulder us out of our pulpits, and to denounce us heretics *ex cathedrâ*, for not obeying Conference: but they have a direct interest, in separating as many as they possibly can, from the Church. Wealth and power, it has been proved, are more objects of solicitude to the travelling preachers, than purity of doctrine, and religious truth: it is their own kingdom, and not Christ's, which they labour to advance. With this view, they compass heaven and earth to make proselytes to their schism; resembling again the Pharisees of old, who took the same pains, because, as Lightfoot quaintly remarks, "the more they could draw over to their religion, the greater draught they should have for gain, and the more purses to fish in." With the wisdom usually observed in the children of this world, they fling away conciliation, and inflame the liberality of their followers with the ardour of sectarian zeal: for they know that the exactions of party spirit will be readily submitted to by those, who would not sacri-

fice a single farthing to the support of simple truth; and that the love of contradiction to established order will open many a hand, which would have been firmly clenched against the appeal of reason. Interested, therefore, as they are, in alienating the minds of the people from the Establishment, some conjecture may be formed, how much it is the object of their direct hostility, from the intolerance with which they are proved to have treated the seceders from their own body. We shall have done our duty to the public, by bringing before them facts so little known in general; and to the Clergy, by warning them of the active war carried on against them every where, by stealing away the affections, as well as the subscriptions, of their flocks: and they who incessantly labour, for their own ends, to subvert the Church, cannot complain, if we endeavour to clip the wings of aspiring envy, and to lower their credit and influence, by exposing their real motives, and pointing out their probable designs.

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*The Book of the Roman Catholic Church, in a Series of Letters, addressed to Robert Southey, Esq. LL.D. on his Book of the Church. By Charles Butler, Esq. pp. 346. Murray. 1824.*

THIS work, like all the writings of Mr. Butler, displays great kindness and courtesy of temper, and an unaffected liberality of sentiment,—and we think that no one has a better right to take for his motto, the golden sentence of St. Francis of Sales, that “a good Christian is never outdone in good manners.” But, we are bound to say, that mere politeness in a controversialist, is no sufficient substitute for want of vigour, and that, with all our love of the civilities and compliments of Mr. Butler, we must whisper in his ear the advice of our old friend Gil Blas to the Archbishop of Grenada—“such works as your’s are not to be criticized—there is nobody but what is charmed with it. However, since you have charged me to be free and sincere, I will take the liberty to tell you that your last discourse does not seem to have the energy of the rest.—Are you not of the same opinion?”

“This work,” we say, “is not to be criticized,”—for how is it possible for a critic to answer at least five hundred questions, and to give an account of eighteen letters, which are broken down into sixty-two sections, and each of which would require at least one of our pages to investigate? So far as any specific charges are made against Mr. Southey, for misquotation or misrepresentation of his authorities, it is his duty to clear himself, and we have no doubt that he will do it satisfactorily. All that we shall attempt is, to give our readers a short account of

the nature and contents of the work before us; and even this must be performed very briefly and rapidly, from the multifarious and miscellaneous matter, which is brought together in its pages.

After an introduction containing remarks on the proper objects of controversy, we have the Creed of Pope Pious IV. with some reflections, tending to shew, that the only documents, for which all Catholics are responsible, as containing the articles of their faith, are the Creed aforesaid, "the Catechism of the Council of Trent," "Bossuet's Exposition of Faith," Gother's "Papist misrepresented and represented," and Challoner's "Three short Summaries of Catholic Faith and Doctrine, prefixed to his *Garden of the Soul*, the *most popular* Prayer Book of the English Catholics." We know not by what authority Mr. Butler has cited these works as *authorities*: but we feel assured, that save and excepting the Creed of his Holiness, there would be little difficulty for any Catholic to disavow the remainder.

The first letter insists on the magnitude and extent of the Roman Catholic Church, from which rather a hasty inference is drawn, that, if it be in error, "the gates of Hell must have prevailed against the Church." The only flaw in this argument consists in a slight begging of the question, as to the nature of the Christian Church, or, whether, allowing the whole of its geographical extent, it is any demonstrative proof of its being the holy Apostolic Catholic Church. If mere *extent of territory* is to settle the question, then Paganism has the fairest claim to the dignity of Catholicism.

In letters 2, 3, 4, and 5, we have a short narrative of, what the Papists denominate, the "three conversions of England"—the first of which is fabulous, the second dubious, and the third so mixed with legendary lore, that it scarcely can be called historical. In letter sixth, Mr. Butler makes a strong attempt to rescue the character of St. Dunstan. We cannot say that it has at all altered our opinions respecting the imperious and insolent behaviour of that Prelate to his Sovereign; but as the story is related in an entertaining manner, we shall extract it as the most favourable specimen of Mr. Butler's style. After describing the indecorous behaviour of King Edwin in retiring from the presence of his assembled Nobles and Ecclesiastics, on the day of his Coronation, to resign himself to the blandishments of Ethelgiva and Elgiva, Mr. Butler thus goes on to set forth the conduct of the Saint on that occasion.

"The monarch was unwilling to quit the scene of infamy. Dunstan strongly represented to him the consequences of his conduct; dragged him from the embraces of the women; placed the crown upon his head; and returned with him to the banquet. It is surprising that the conduct of Dunstan, on this occasion, should be the subject of modern blame. The monarch had outraged decency, the clergy and nobles

were irritated, and the worst consequences might have followed. Dunstan brought back the unwise youth to the assembly, and thus stifled the discontent.

"But his conduct was resented, both by the king and Ethelgiva. He was banished from the court, confined to his monastery, and threatened with personal violence. Then, with the permission of the earl of Flanders, he retired to the monastery of St. Peter at Ghent; but Edwin and Ethelgiva pursued their vengeance against him. His two abbeys of Glastonbury and Abingdon were dissolved, and the monks expelled from them. Edwin continued his connexions with Ethelgiva: the Wittenagemot, which was both the supreme council, and the supreme judicial tribunal of the nation, took cognizance of it, and threatened Ethelgiva with ignominious punishment, if she should persist in her scandalous conduct. She paid no attention to their representations, and the scandal continued. By the direction of the Wittenagemot, she was branded with a hot iron, and conveyed out of the kingdom. The public discontent increased: all the provinces on the north of the Humber revolted, and transferred their allegiance to Edgar, the brother of Edwin."—

"A civil war ensued: Ethelgiva returned from her banishment, but was seized and murdered by a party of the insurgent soldiers. To put an end to the distraction of the nation, the Wittenagemot interfered, and divided the kingdom between the two brothers. On the death of Edwin, which happened soon after this event, Edgar became the sole possessor of the Anglo-Saxon throne. Modern historians have worked the misfortunes of Ethelgiva and Elgiva, into a very tragic tale, and described Dunstan as the author of their calamities; but must not all who read Dr. Lingard's account of them, and examine his authorities, acknowledge, that the tale is considerably embellished, and wholly acquit Dunstan of having acted any part in it? During the whole of these proceedings, Dunstan was in Flanders."—P. 59.

The seventh letter contains a short apology for the monks, with a defence of investitures, or the claims of the Popes to nominate to vacant Bishoprics. We are sorry to find such a writer as Mr. Butler, falling into the *slang*, by calling Rome, "the Eternal City," and using such strange expressions as these, "permit me to ask, if the Popes were not *founded* in all these objections," &c. He had before spoken of "the dignities and *gaudes* of the world." It is but fair to add, however, that his *style* is generally pure and unexceptionable.

We next come to St. Thomas, à Becket, and to the immunities of the Church, and we think that Mr. Butler has made an excuse, if not a defence, for his refusing to obey "the Constitutions of Clarendon." It is true "that Becket perished for a faithful adherence to Ecclesiastical duty;" but this is only shifting off the blame from the individual, to that tyrannical and despotic power, to which he was subservient. "From an humble *fisherman*," says Mr. B., "the Pope successively became the owner, of houses and lands, acquired the power of magistracy in Rome," &c. (p. 93.) We are quite at a loss how to in-

terpret<sup>s</sup> this sentence. Does the "humble fisherman" mean the Apostle Peter, or the first individual who took the title of Pope? "Then the Pope," he adds, "did not stop, but claimed, by divine gift, a right to exercise supreme temporal power over all Christian Sovereigns, when a great good of Religion required it. This claim was unfounded—*both the Gospel and tradition declared against it.*" Indeed this was a marvellous proof of his infallibility. Still more strangely he adds, "it produced great evil," and then proceeds to shew, both from argument and authority, that it was productive of extensive benefits to Christendom in general! Is this writing like an historian, or a partizan?

In the tenth letter we have a brief "View of the Roman Catholic system"—in which its peculiar opinions respecting the Virgin Mary—Purgatory—Auricular Confession and Indulgences—the comparative merits of St. Augustine and Pelagius—Transubstantiation—and the Authority of the Pope—are rapidly brought before us. It must be evident to our readers, that we cannot launch on this "vast deep" of controversy; we therefore prefer at once to proceed to Letter XI. which treats of the rise of the Reformation. Here Mr. Butler more than hints, that the Albigenses, &c. were the lineal descendants of Manes—a strange absurdity, which is not worth refuting, any more than the query which he proposes for Mr. Southey's investigation—"Whether these Sectaries did not, by their disorganizing tenets, *prelude* to the doctrine of liberty and equality, so frightfully propagated in our time?" (p. 140.) In section XI. 2. of this Letter, we have an attempt to defend the *mendicants* by the example of Jesus Christ himself, which is almost entirely confined to interrogations. After misapplying some precepts of Scripture, he asks:

"Do they not imply, that a voluntary renunciation of riches, a voluntary renunciation of our will, and a voluntary renunciation of sensual, but lawful pleasure, are acceptable to God? Do we not imitate, by the first, the voluntary poverty of our holy Redeemer?—by the second, *his voluntary obedience to the will of his eternal Father, and to the will of his Virgin Mother?*—by the third, his immaculate *purity?*" P. 149.

This may sound pious and devotional to the ears of a Papist, but to us it is a strange compound of nonsense and profaneness; and if we were not shocked by its presumption, we could smile at its absurdity. No one denies the scholastic powers of St. Thomas Aquinas; but it only injures him to compare him to Sir Isaac Newton (p. 152.) Nor does any one question the service, which the religious orders of the Romish Church have afforded to literature—nor the real piety of many of its female devotees; but to call them "celestial beings," (p. 154.) is to caricature their merits. In like manner, we consider that Mr. Butler makes a very poor apology for his Church, by



dwelling on the many *unsuccessful* attempts which had been made *by its own members* to reform it—an argument which has been always adduced by Protestants to shew the necessity of a reformation *from without*. In Letter XII. this period is treated of, and, strange to say, these three questions are asked, and answered in the negative ;—First, “has England gained by the Reformation in temporal happiness?”—Secondly, “has England gained by the Reformation in spiritual wisdom?”—Thirdly, “was the Reformation attended by a general improvement in morals?” We are quite contented to let Mr. Butler have all this dispute to himself, as well as his following queries—“Whether the revival of letters was assisted by the Reformation?—or whether the dissolution of the monasteries was justified by the conduct of the religious orders?” &c. We are persuaded that his friends, Dr. Milner, and Dr. Lingard, will request him to ask no more questions of this kind, unless he can make it appear, that, if the Reformation had not taken place, we should have had nobler Poets than Shakspeare and Milton—deeper Philosophers than Bacon or Newton—more learned Divines than Barrow or Taylor—braver Commanders than Marlborough or Nelson—and more elegant Scholars than Addison or Sir W. Jones. There is nothing to detain us in his account of Edward VI. in the 13th letter; but in the next, we have an apology for Mary’s persecutions, and here we must say, that Mr. Butler quite loses his usual good temper, in his abuse of our Martyrologist; and, as a proof of this, we shall cite its conclusion:

“The time is gone by—no good subject now reads with pleasure any abuse of the Roman Catholic Church, or its members. Take it to the admirers of father Fox! his mantle has descended to you! But don’t wear it! you are qualified for better things.” P. 214.

For shame, Mr. B. these are not “the good manners” of St. Francis of Sales.

Queen Elizabeth’s reign occupies the 15th letter. That great severities were exercised on the Catholics during this reign, we readily admit; but they were called for by their repeated attempts at rebellion and insurrection. Whoever has looked into the work entitled “*Pacata Hibernia, or the Warres of Ireland, during the times of Elizabeth,*” will see that the Papists were indefatigable in their attempts at revolt. But we own that we are both shocked and surprized, at Mr. Butler’s apology for the massacre of St. Bartholomew, (p. 251.) and still more by his admission, that the plea was allowed by the *See of Rome*, and yet that the Roman Catholic Church is not justly chargeable with its guilt. Nor are we more pleased with his palliation of the murder of the Prince of Orange (p. 253.) We have again more abuse of our good old Martyrologist (p. 263.) but it will be time enough to be “confident” of Mr. William

Eusebius Andrews' "triumph" over him, when his answer, which is now in course of publication in numbers, has been fully completed. We are glad to find that Mr. Butler allows that a few Catholics were led astray by the *illaudable bulls* of Pope Pius V. (p. 264.); and what is this but giving up the point at issue?

In letter 16, the truth of the Gunpowder Plot is admitted, though it is hinted, that his researches respecting it, by an examination of the documents in the Paper Office, have been favourable to the Roman Catholic cause. But so long as "The State Trials" are in existence, we think the point admits of but one opinion. Whoever wishes to investigate the subject, should consult Archdeacon Churton's Discourses, or Dr. Falconer's Appendix to his Bampton Lectures.

In letters 17 and 18, the reigns of Charles the 1st and 2nd are briefly considered with regard to the Papists. In the former, we believe that every alleviation was shown them, which the unfortunate Monarch could shew; indeed, we all know that it was one of the chief accusations against him. As to the forgeries of Oates, they are universally admitted; but it is impossible to deny, that, from the private opinions of Charles II. there was no little danger of seeing the restoration of popery in this kingdom.

Having thus laid before our readers as full a summary of Mr. Butler's publication as the limits of our Review will admit, we shall close this article with a general observation on the present state of religious parties in Great Britain and Ireland; from which it will appear, we think, that the real power and the influence of popery is greater amongst us, at this moment, than it has been at any period since the Reformation.

Supposing, then, the whole population of Great Britain and Ireland to be divided into three parts, we should say, (on a rough estimate) that one belonged to members of the Established Church, another to Protestant Dissenters, and another to the Roman Catholics. To all purposes of our argument, we conceive that this calculation will be found sufficiently accurate, because it is our object to shew, that the actual number of Roman Catholics in Great Britain and Ireland (taken together) is nearly the same as that of the members of the Established Church, when distinguished from Protestant Dissenters.

But in any dispute which relates to removing civil or ecclesiastical disabilities from the Papists, it is plain, that we cannot reckon with much confidence on the cordial assistance of Dissenters from our Establishment, because they may be supposed to have the same interests at stake—and this it is which constitutes the real power and influence of the Catholic question. When the case is viewed in this manner, we are confident that

no man can look forward, without some feelings of apprehension, to the future safety of our Church, so far, at least, as to render him very cautious and attentive to all proceedings on this subject. And what still further adds to our difficulties is this—that the situation of religious parties in Great Britain and Ireland is so extremely different. Here the difficulties arise almost entirely from Dissenters, but there from Roman Catholics. Hence results the arduous task of trimming the vessel equally between Scylla and Charybdis—a task, which demands all the care and vigilance of our Governors in Church and State, and which no real friend to the Church will affect to despise or underrate.

Under these circumstances, we earnestly recommend to all our readers to combine the spirit of Protestantism with their professions as Churchmen—ever to maintain the love of liberty, apart from licentiousness—to grasp the Bible with one hand, and their Prayer-Book with the other—and thus to present an unconquerable defence to the superstitions of Romanists, and to the disorders of schismatics. So will our Church thus turn to her favour and advantage the testimonies of her conflicting adversaries. So will the wisdom and moderation of our Reformers be attested at once by *ancient* tyranny, and by *modern* licentiousness. The dangers are great and numerous, but they, in some measure, help to neutralize each other—there is a Providential balance in our favour—and we think that we can discern, even now, a “light springing up in our darkness”—and that ere long our superiority shall become clearly apparent, “even as the noon-day.”

## MISCELLANEOUS.

### \* CORRESPONDENCE OF BISHOP ANDREWES AND DU MOULIN † ON EPISCOPACY.

To the Right Reverend Prelate, the Lord Bishop of Winchester, Peter Du Moulin sends greeting.

The death of your illustrious predecessor ‡ has been a severe affliction

\* This curious and interesting correspondence is translated from the original letters in Latin, published in a work entitled, “Reverendi in Christo Patris, Lanceloti, Episcopi Wintoniensis, Opuscula quedam Posthumæ.”—London, 1639. p., 159—200. A translation of it appeared about the commencement of the troubles in the reign of Charles I. To the best of our recollection it was anonymous, for we happen not to have it at hand to refer to it.

† Du Moulin was born at the Castle of Bay, in Vexin, in 1568, being descended from the ancient and noble family of Brié, said to be related on the female side to Queen Elizabeth. He is characterized by Bayle, “as the most famous Minister that the Protestants of France ever had.” He finished his education at Christ’s College, Cambridge; afterwards became Professor at Leyden, where Grotius was his pupil. He was invited to England in 1615, by King James, who gave him, at his return to France, a Prebend of Canterbury.

‡ James Montagué was Bishop Andrewes’s immediate Predecessor in the See of Win-

to your Church and country. Your gracious Sovereign has lost in him a prudent counsellor, and the Church a faithful pastor. I also have to lament a patron and friend, who, though always attentive to what interested me, had won my regard; not so much by immediate proofs of kindness, as by his own high character. I have a letter from him, written when his bodily strength was giving way, and his constitution was impaired beyond recovery: it is a memorial of him which awakens the deepest regret. It has been, however, a source of much consolation to me to hear that you were appointed to succeed him; for I had long admired your learning, and had personally experienced your friendly disposition. Your Sovereign shewed his accustomed discernment in not hesitating to make his choice. You were immediately looked to as the successor by all who knew the soundness of his judgment. And may this event be a blessing to yourself, to the Church, and to your country. God give you virtue increasing with your honours, and freshen and invigorate your old age; so that your gracious King may long enjoy your counsel, and the Church may derive every day greater benefit from your industry and vigilance.

In the work which I have written on the Vocation of Pastors\*, certain passages, have given offence to your King, who is so eminent for his wisdom, on account of their apparent hostility to the Episcopal Office. On the other side, however, my own countrymen complain without reserve, that I have been pleading the cause of Episcopacy, and that I have condemned Aërius† for daring to oppose the universal Church on a point received from ancient times, and in all places. And they are displeased with me for asserting, that it has been customary throughout the Church, from the time of those who succeeded the Apostles, for one of the Presbyters in each city to have the pre-eminence, and be called Bishop.

There are many passages to which the King affixed his mark of disapprobation with his usual wisdom and discernment: but three points principally offended him. The first—that I have represented the names, Bishop and Presbyter, as used in the New Testament indiscriminately. The second—that I have asserted the order of Presbyter to be one and the same with that of Bishop. The third and most important point—my opinion, that the Episcopal pre-eminence (*προεξοχή*) is not derived from divine right, is not an article of faith, but only a matter in which the ancient Church freely used its discretion; determining the pre-eminence of one to be the best provision for maintaining

chester, but held it only a year and three quarters. Du Moulin must allude to Bilson, who was Bishop of Winchester when he was in England. Andrewes's translation to that see was in 1618.

\* "Incontinent apres les Apostres ou mesme de leur temps (comme l'histoire Ecclesiastique temoigne) la coutume a esté introduite, qu'en une ville un des pasteurs se nommeroit Evêque et auroit pre-eminence sur ses compagnions: afin d'éviter les confusions qui naissent souvent de l'égalité: lequel ordre a esté généralement suivy: les Eglises ayant creu qu'en la disposition de la police Ecclesiastique elles avoyent de la liberté."—*Vocation des Pasteurs*, l. 4.

† "Dicebat (Aërius) Presbyterum ab Episcopo nullâ differentiâ debere discerni."—Augustin de Hær. ad Quodv. Hær. 53.

Bishop Hall, Episcopacy by Div. Right, part 2. §. 9.—Epiiph. Hær. 75.

order and peace; a matter in which churches may differ without any breach of unity.

All this I acknowledge that I have written : but that my words may not be perverted, or unfavourably construed, I will briefly explain to you my meaning. I said, indeed, that the words, Bishop and Presbyter, are used in the New Testament for the same thing ; but did not suppose that this assertion detracted from the episcopal dignity, since I spoke of the name alone, not of the office, and am supported in the assertion, not only by many plain passages of Scripture, not only by the Presbyter Jerome, but also by the most celebrated Bishops of the ancient Church—Chrysostom, Ambrose, Theodoret—who did not think themselves wronged, or their dignity at all impaired, if it were believed that the words Bishop and Presbyter were primitively used in the same sense.

I said, also, that the order of Bishop and Presbyter is one and the same ; for this was always the opinion of the ancient Church, and is still held by the Church of Rome, although the difference is prodigious between the pomp of her Bishops and the meanness of her Priests. It is from this opinion that we find the Roman Pontifical providing for the consecration and not for the ordination of a Bishop. For order and degree are two different things ; men, forsooth, of the same order may differ in degree and dignity, as among Bishops the Archbishop holds an higher degree.

I confess, again, that I asserted the episcopal degree and prerogative to be of ecclesiastical, but not of divine right. But, beside that to speak otherwise than I thought would not have been the part of a wise or honest man, a person of your considerate judgment will easily perceive, that a Frenchman, living under our Church Polity, could not have spoken differently without incurring the censure of our Synods, and without being compelled to recant, under pain of expulsion from the ministry. For to deliver as my opinion that our Churches are in error, both in articles of faith and in a matter of divine right, would be to brand them with the mark of heresy, and would unsettle the conscience of many weak brethren. For my part, I undertook the work in question unwillingly, induced to do so by the earnest and continued entreaties of our Church, in order to repress the insolence of our adversaries, who, in this matter, insult us extravagantly, and speak of us as mushrooms but just born from the earth, or as obscure ruffians who have invaded the pulpit by violence and tumult.

I think, however, that I have so tempered my expressions as to defend our interests without overthrowing your's; and without betraying an excess of party zeal by a spirit of contradiction. Nor have I any where made other than honourable mention of the English Bishops.

I have thought it necessary to say, thus much to you, most excellent Dignitary, whose approbation I especially desire for my writings. I should also have sent you my book long since, if I had not heard from several persons that you do not concern yourself with French literature. I now send it, because I doubt not that, as you will henceforth enjoy more frequent intercourse with your Sovereign, he will

take occasion to converse with you on this subject, and require your opinion. For my part, I shall willingly submit to your judgment, knowing that the most learned are wont to be the most candid, and hoping that you will not cut away to the quick, any thing which may be softened down by a favourable interpretation. And I pray you to consider me as one with whom the authority of antiquity will always have great influence, and who will feel himself sufficiently protected against censure if he meets with but a small share of your approbation. May God preserve you, most honourable Prelate. Farewell.

Your Lordship's devoted servant,

PETER DU MOULIN.

Paris, 5th September, 1618.

### THE BISHOP'S ANSWER.

I had completed this letter in the beginning of March, and was on the point of sending it, when unhappily the ill health of the King obliged me to lay it aside, and wholly disarranged my correspondence. This illness originated in his grief at the death of our gracious Queen, his beloved consort: and, from his neglect of himself through the anguish of his mind, it ended in a disorder so aggravated as to leave the Physicians themselves in great doubt concerning its event. Hence all writing was forgotten, and the sending of my letter was omitted. I had to resort to prayer, with the rest of my countrymen, in utter consternation, as men in danger of being deprived of their excellent monarch. But God regarded us, and restored him to us, and in him restored us to ourselves.

Being then once more myself, I render to you what I confess has been too long owing: so long that Beaulieu might justly have demanded payment of this debt from me in your name, as from a person of doubtful credit. You will, however, I trust, receive this excuse of mine, which is painfully just, in your accustomed friendly manner, and will continue to expect from me all the attentions of a friend.

To come to the subject of your book. You say that some passages in it were offensive to the King. This is not to be wondered at. He has a sensitive mind; which is alive to any such matter of offence. For such is his piety towards God, that the peace and order of the Church, of which he is guardian, are not treated as matters unworthy of his attention: and such his discernment, that he instantly perceived the tendency of your three positions. 1. *The name of Bishop is not distinct from that of Presbyter*:—2. *the order of Bishop is not distinct* (nor the thing itself therefore):—3. *the whole question is not one of divine right*. For, what are these three positions, but the objections thrown out by men who have lately agitated ourselves? What had they to say, but that the terms are used indiscriminately,—that even the thing is not distinguished,—and lastly, that the invention is human? that is, being insinuated by men, it may be abolished also by men, and thus Episcopacy stands or falls at the option of the Civil Power. The King is but too well

acquainted with all this; he has long been accustomed to it all—too long have such accents been ringing in his ears. He knows also that there are remaining among us those, who from your writings will quickly take fresh occasion, not indeed to overthrow our Order, which has struck deeply its roots for so many ages, but certainly to offer it some insult.—The case, moreover, has been aggravated by a certain Bucer, who exactly at the same time, not I believe in concert, yet apparently so, without having received offence or provocation, has edited most inopportunately, a Latin treatise on the same question. And what King would not be grieved by such things, who desired peace, not only in the Churches of his own dominions, but throughout Christendom, and would give much to purchase it? Be not, therefore, troubled, that the King has objected to those parts of your work. I take upon myself to say, that he would prefer making many marks of praise, especially in a book of yours, to affixing a single note of disapprobation.

These sentiments of the King are, however, as they ought to be, the sentiments of the kingdom in general. Which leads me to appeal to your candour and consideration. You were desirous, you said, of defending your own cause, and repressing the insolence of your adversaries;—and that, if you acted otherwise, you must incur the censure of the Synod, and either retract or look for degradation. We concede this to you; but we ask the same concession for ourselves, that we also may defend our cause as becomes upright and prudent men. For we also have forward adversaries; and we have also consciences, which we do not suffer to be unsettled, with the notion, that they are under an ecclesiastical polity different from that which has existed from the beginning, and from the very age of the Apostles:—and that our's has this antiquity, we are prepared, on any occasion, to prove to the whole Church.

Much, then, do I wish that you had not even alluded to us. For who compelled you? You might have directed your darts against the enemies whom you mention, without their glancing on us: our concerns are not so interwoven with your's but that you might have passed them over in silence, without any difficulty. “*Est et fidei tuta silentio Merces.*” If, however, you were fully purposed to introduce into your treatise something relative to our Church, I earnestly wish you had made your intention known to the King, and had consulted him in good time, on that which you designed to write respecting his interests; for he accounts our interests as his own. You yourself know, for who does not know it, since he has written so much and so admirably, that he excels in learning and in natural talents, and that, in judgment especially, whether we look for acuteness or solidity, he is among the first, or rather superior to the first. No man has so thoroughly investigated, and taken so accurate account of all that concerns us as he has done. On any subject, and especially in the affairs of our Church and nation, he could have advised you best how far to advance, and to set bounds to your progress when it had reached its proper limit. And if hereafter you undertake any thing of a similar kind, remember, I pray you, this my counsel, dictated by the best consideration for you, and coming from one who knows that the King

esteems you highly—that he has entitled himself to your gratitude, which you will not dispute—and will I trust merit it in future.

If you ask my opinion on the three points in question, I give it you with sincerity. I think that the names, Bishop and Presbyter, are promiscuously used in the sacred writings. I will grant to you, that at first little stress was laid on the terms. Nor is it so much what you have said, as the tendency of your words, that the King regards:—he considers the inference which will hence be quickly caught at by persons, in this and other countries, who are prejudiced against our order—namely, that the expression is equivalent to their being no distinction between the things signified. What other object can be imputed to a writer who dwells upon the confusion of terms, when the things are sufficiently distinguished. No one would attack the name, unless he were not thoroughly well disposed toward the thing itself.

But in this respect the case of the episcopal order is not singular. For in the same authors, and in the very passages to which you refer, there exists the same indiscriminate use of the name Deacon. We have these words of Chrysostom, (Philip. i.) “Even a Bishop was termed *διακονος*. Whence St. Paul, writing to Timothy, although a Bishop, says, fulfil thy *διακονια* \*.” Hence you may collect, that the words Bishop and Deacon were used in the same sense. But, besides this, even the Apostles call themselves in one place Presbyters, in another place Deacons, and their functions they call, accordingly, *διακονια*. Yet neither is a Deacon or Presbyter the same as an Apostle. Why then did you not in addition make it appear, that this community of names affected the other orders also; and that in the early age the names not only of Bishop, but also of Presbyter and Deacon, were promiscuously used; while the things signified, the functions themselves, were nevertheless distinct.

Again, when those authors say, “hitherto they had their names in common,” they also immediately provide a remedy to prevent misinterpretation, and remind the reader that the thing itself is not undistinguished, subjoining, “but since that time each office has had its proper name assigned; the term Bishop to a Bishop; the term Presbyter to a Presbyter †.” No one, speaking with propriety, would insist upon the use of a word in its unrestricted sense, when the restricted use of it has been adopted. No one would now use the word *tyrannus* to denote a King, or the word *latro* to designate a soldier. On the same principle, he would not apply the term Bishop to signify a Presbyter: and if Jerome, when writing what you refer to, had called himself a Bishop, and Augustin a Presbyter, you must be aware, he would have made himself ridiculous.

\* Chrys. Hom. Phil. i. 1. on the words *συνεπισκοποις και διακονοις*.

Τι γιντο; μιας πολως πολλοι επισκοποι ησαν; υδαμως. αλλα τες πρεσβυτερως ουντω εκκλησιαι. τοτε γαρ τωφ εκοινωνων τοις ονομασι και διακονος η επισκοπος ελεγτο. δια του γραφον και Τιμοθεω ελεγε την διακονιαν ου πληροφορησεν επισκοπω οντι.

† Chrys. Hom. Phil. i. 1.

Δισκεν δε, τω ιδιαιον εκασφ απονεμηται ονομα, επισκοπος επισκοπος, πρεσβυτερω πρεσβυτερω.



Add to which, that, in such passages, the Fathers, before they speak of the use of the words, are obliged to lay down and premise that which may place the thing signified out of all controversy. Thus Chrysostom, (in Philip. i.)

"What mean these words? were there several Bishops of one city? Certainly not." That is, not even when St. Paul wrote his Epistle. Thus also Theodoret, (in Philip. i.) "It was not possible that several Bishops should be pastors of one city." Thus Jerome, (in Philip i.) "For there could not be several Bishops in one city." Thus Ambrose, (in 1 Cor. xii. 28.) "God has decreed that one Bishop should preside over one Church\*." Here evidently they proclaim a distinction even then existing in the functions, before they allege any thing concerning the name. I infer, that whatever may have been the case at first with the terms,—the restricted use of them may have been then neglected,—yet in practice, even at the earliest time, there was in one city only one Bishop and Pastor. With us this is still the practice; but is it so with you? If, then, having first stated that the things signified are clearly distinguished, you had afterwards noticed in the second place the indiscriminate use of the names, which once, though but for a short time, prevailed, (although what good end could have been answered by disputing about names, when the things themselves are certain?) and had avoided making so crude a statement on the subject,—the King, I think, would not have affixed his note of censure on that passage.

We come next to the question concerning Order. Consider, first of all, whether the order ought to be called the same when the functions are not the same. And that the functions, in the present case, are not the same, is acknowledged even by those who little favour Episcopacy; for they always except ordination from the official duties of a Presbyter. Consider, secondly, whether the order ought to be called one and the same, when the imposition of hands is not one and the same, but new and distinct. For no one, I think, will deny that, throughout all antiquity, Bishops have been appointed with imposition of hands. And that the ancient Church regarded the order as distinct, let Isidorus † testify, who has expressly said, "the episcopal order."

If you refer the question to the school authors, they do not agree one with another. Your countryman, Altisiodorensis,—our countryman, Major, and others, support the distinction of the order. "Those who are less favourable to the distinction, do not, indeed, consider the admission to it as a sacrament of orders, for they hold no ordination to be sacramental but that which gives power to administer the Eucharist: nevertheless they assign an order to Bishops; order being, according to their definition, the possession of power to perform some special act; suppose, the act of ordination, to which Bishops alone are competent. For what would it be, to deny that to be an order from which ordination itself, and, of course, all orders of the ministry are derived? \*

\* "Et quia ab uno Deo patre sunt omnia singulos episcopos singulis ecclesiis preesse decrevit." Ambr. in 1 Cor. xii. 28.

† Isid. Hisp. Etym. 7. 12.

As to the Church of Rome and its Pontificate, we regard them not. If they are pleased with the term *consecration*, let them enjoy it forsooth. But formerly even the Church of Rome held different language: "The Church of Rome," says Tertullian, (de Prescr. 32.) "declares that Clement was ordained by Peter \*." Different also was the language of the Fathers, of those even to whom you refer: even Jerome (de Scrip. 2.) asserts, "that James, the brother of the Lord, was ordained a Bishop immediately after our Lord's passion †;" and says of Timothy, (Hieron. in 1 Tim. 4.) "Timothy possessed the gift of prophecy, together with the ordination of Episcopacy ‡." In like manner Ambrose (in 1 Tim. iii. 8.) says, "It was not lawful for the inferior to ordain the superior §;" that is, for the Presbyter to ordain the Bishop. And Chrysostom: (in Philip. i.) "the Presbyters would not have ordained the Bishop ||." For the Latin word *ordinatio* answers to the Greek *χειροτονια*, and is generally used to render it; and nothing is more frequent than the use of *χειροτονια* where the appointment of Bishops is spoken of. And so Theodoret speaks of "Titus, ordained Bishop of Crete by St. Paul \*\*." (Æcum. in præf. Tit.)

But you say order is one thing, degree another. You must, however, be aware, that in the Holy Scriptures these words are used indiscriminately, not less than the words Bishop and Presbyter. For there the office of Deacon is called a degree (*βαθμος*); and I know you will not deny this to be an order. In the Fathers also, you are aware, you may repeatedly read of a Deacon or Presbyter, not less than a Bishop, being displaced from his degree (*βαθμος εκπιπτειν*). Indeed every order is a degree; but the converse is not true. In the episcopal rank, however, there is both a distinct order and a distinct degree: but it is an order in one respect and a degree in another. It is a degree, inasmuch as it is a certain superiority, independently of power. It is an order inasmuch as it is a power to perform a special act. If it had been only a degree, the title *πρεσβυτατος*, which denotes the degree next above Presbyter, would have been sufficient for it, and there would have been no need of seeking elsewhere the new designation of a Bishop for a mere difference in degree. As to the distinction of Archbishops, it is made on a different principle: Archbishops are not endued with power to perform any special act. If not already Bishops, they receive ordination from Bishops. And Archbishops, as such, are not required for the ordination of Bishops: but, by the fourth Canon of the Nicene Council, "three Bishops suffice to perform the ordination."

\* "Sicut Romanorum, (Ecclesia) Clementem a Petro ordinatum (refer)." Tertull. Præser. Hæc. 32.

† "Jacobus—post passionem Domini statim ab Apostolis Hierosolymorum Episcopus ordinatus." Hieron. de Scrip. 2.

‡ "Prophetiæ gratiam habebat cum ordinatione Episcopatus." Hieron. in 1 Tim. iv.

§ "Neque enim fas erat aut licebat ut inferior ordinaret majorem." Ambr. 1 Tim. iii. 8.

|| "Ουκ αν δε πρεσβυτεροι επισκοπον χειροτονησαν." Chrys. Hóm. Phil. i. 1.

\*\* "Επισκοπος δε της Κρητης μεγαλης εσθς κεχειροτονητο υπο τω Παυλου." Theod. Æcum. præf. Tit.

Again: we know that the Apostles and the seventy-two Disciples composed two orders distinct from one another. We know, also, that Bishops and Presbyters are constantly regarded by the Fathers as after their model. Bishops as succeeding to the Apostles, and Presbyters to the seventy-two Disciples. And in instituting them they consider that our Lord instituted these two orders. For Cyprian says, "Deacons ought to recollect how the Lord himself chose Apostles, that is, Bishops and Presidents: but Deacons were appointed by the Apostles for themselves after our Lord's ascension, as attendants upon their episcopal office and upon the Church\*." Even Jerome says, "Bishops occupy among us the place of the Apostles†." And in another passage, "They all (Bishops understood) are successors of the Apostles‡." There is also a remarkable passage of Jerome §, as also of Augustine||, on Psalm xlv. 17. in which the words, "instead of thy fathers thou shalt have children," are paraphrased, "instead of Apostles, Bishops." Ambrose on 1 Cor. xii. 28, 29. says, "He therefore constituted the Apostles chief in the Church"—they are Bishops, according to the Apostle Peter—"and his bishopric let another man take\*\*." And shortly afterwards he says, "Are all Apostles? It is true they are not; because in one Church there is but one Bishop††." And again, on Ephes. iv. 11. "Apostles are Bishops‡‡."

We may hence pass on to the last point, whether this order be of divine right. I was rejoiced to find you saying, that the authority of antiquity will always be great with you. I thank you for this declaration: nor will it be the least reason for praising you, if your conduct shall be found to answer your professions. For my part, such has always been my impression—such my feeling.

Now either the whole history of antiquity greatly deceives me, or it is a fact that Apostolic men, that is to say, Disciples of the Apostles, or as Eusebius calls them, *ὁμιληται* §§—some of them not mentioned

\* "Minuissse autem Diaconi debent quoniam Apostolos, id est episcopos et præpositos, Dominus elegit; diaconos autem post ascensum Domini in cælos apostoli sibi constituerunt, episcopatus sui et ecclesiæ ministros." Cypr. Ep. 65. Ad Rogatiarum.

† "Apud nos Apostolorum locum episcopi tenent." Hieron. Epist. 54. ad Marcelinum.

‡ "Potentia dititiarum et paupertatis humilitas vel subliniorem vel in priorem Episcopum non facit. Ceterum omnes Apostolorum successores sunt." Hieron. Enagrio, Ep. 85.

§ "Fuerunt a ecclesia Apostoli patres tui quia ipsi te gennerunt. Nunc autem quia illi recesserunt a mundo habes pro his Episcopos filios qui a te creati sunt." Hieron. in Psalm xlv. 17. (Psalm xlv. Engl. Trans.)

|| "Quod est pro patribus tuis nati sunt tibi filii. Patres missi sunt Apostoli: pro Apostolis filii nati sunt tibi constituti sunt Episcopi." August. in eundem locum.

\*\* "Caput itaque a Ecclesiâ Apostolos posuit—

"Ipsi sunt Episcopi primanti istud Petro Apostolo et dicenta inter cætera de Judâ "Et Episcopatum ejus accipiet alter." Ambr. in 1 Cor. xii. 28.

†† "Numquid omnes Apostoli? Verum est: quia in Ecclesia unus Episcopus est." Id. Ibid.

‡‡ "Apostoli Episcopi sunt." Ambr. in Eph. iv.

§§ Διαπρεθε γε μην κατα τατες επι της Ασιας των Αποστολων ὁμιλητης Πολυκαρπος της κατα Σμυρναν εκκλησιας προς των αυτοπτων και υπηρειτων του Κυριου την επισκοπην εγκειχειρισμενος.

in Holy Scripture, as Polycarp and Ignatius; others, there expressly named, as Timothy, Titus, and Clement, were Bishops while the Apostles lived, and what is more, were appointed by the Apostles; Polycarp by St. John, Clement by St. Peter, Titus and Timothy by St. Paul. Of this I produce testimony as follows:

Concerning Polycarp: Irenæus, iii. 3. quoted by Eusebius iv. 14.—Tertullian de Præscr. 32.—Eusebius iii. 36. ed. Reading.—Jerome de Scriptoribus 17.

Concerning Ignatius: Eusebius iii. 36 and 22.—Jerome de Scrip. 16.

Concerning Timothy: Eusebius iii. 4.—Jerome de Scrip.—Ambrose præf. in 1 Tim.—Chrysostom in Phil. i.—Epiphanius Hær. 75.

Concerning Titus: Eusebius iii. 4.—Ambrose præf. in Tit.—Theodoret præf. in Tit. in the Commentary of Œcumenius.

Concerning Clemens: Tertullian Præscr. 32.—Eusebius iii. 15.—Jerome de Scrip.

I might also produce equal testimony concerning others; namely, Linus, Dionysius, Onesimus, Epaphroditus, Caius, Archippus\*.

Nor are these the only instances: the Evangelist Mark was a Bishop, and that during the very life-time of the Apostles. For Mark died in the eighth year of Nero, five years before the Apostles Peter and Paul were crowned with martyrdom. Nor was he the only one—the Apostle James was himself a Bishop.

Concerning Mark we have the testimony of Jerome, Præf. in Matth. and Præf. in Marc.

Concerning the Apostle James: that of Eusebius ii. 1. and vii. 19. using the authorities of Clemens and Hegesippus.—Jerome de Scrip. 2.—Chrysostom, Hom. on Acts xv. 13, 14, 15.—Ambrose in Galat. i. 2.—Epiphanius, Hæres. 66.—Augustin. contra Cresconium, ii. 37.

Shall any one then be offended with you for saying that Episcopacy has been received in the Church from the times next to the Apostolic? You have rather said too little; you might have said more, and that with the authority of antiquity—you might have said, in immediate succession from the very Apostles themselves; and what is more, that Apostles themselves were placed in the episcopal office. In this assertion there would have been no ground of offence; except perhaps, that you ought to have said, that the *office existed*, instead of speaking only of the *name*. For we have no dispute about the *name*, but about the *thing*.

Now, either this was the case, or we must make one blot on all the writers of ecclesiastical history. If we enquire, when was all this done? Eusebius† can answer, "After the ascension of the Saviour;" and Jerome‡, "Immediately after the passion of the Lord." If it be,

\* Linus—Eusebius iii. 4.

Dionysius—Eusebius iii. 4. and iv. 23.—Jerome de Scrip.

Onesimus—Eusebius iii. 36.

Epaphroditus—Theodoret in 1 Tim. iii. 1.

Caius—Origen in Rom. xvi.

Archippus—Calvin Inst. iv. 3. 7.—Eusebius.

† Euseb. ii. 1,

‡ Hieron de Ser. 2.

enquired, by whom? Tertullian \* can answer, "Constituted in the episcopal office by the Apostles;" Epiphanius, "By the Apostles;" Eusebius †, "By the servants of the Lord;" Jerome ‡, "Ordained by the Apostles;" Ambrose §, "Constituted by the Apostles." Will, then, any one deny that James, Mark, Titus, or Clement, were Bishops by Apostolic right? Was any Apostolic act done by a *right* not Apostolic? But Apostolic right I consider to be divine: for nothing was done by the Apostles which was not dictated to them by the Holy and Divine Spirit. At least, if appointed by the Apostles, they were appointed by the same *right* as were those seven, whose appointment even yourself will grant to be of divine right. Deacons they are no where called in Holy Scripture, that title being merely adopted by the Church.

I presume that what was done by the Apostles was done by divine right; and that it cannot be denied that their acts, (supposing them well authenticated,) and not their discourses or writings alone, were of divine right; and that not only St. Paul's Epistles to the Corinthians ||, but those things which he set in order when he came, however little we know of them, were of *equal right*, that is, both by *divine* right, both proceeding from the Holy Spirit. Nor yet are they *therefore* to be reckoned articles of faith; for they regard things which are to be done in the Church, and cannot properly be reckoned among things to be believed, or articles of faith.

I wonder to find you saying, that your countrymen complain of you without reserve; first, for pleading the cause of Episcopacy; which seems as if your countrymen were adverse to Bishops, unwilling to hear them defended, and desirous that they should be cast in their cause; and secondly, for condemning Aërius, whom Epiphanius \*\* condemned long ago in Asia, Philastrius in Europe, and Augustin in Africa; whose name stands in the black book of heretics throughout the world; and stands there deservedly, for his daring, as you yourself acknowledge, to oppose himself to the consent of the universal Church. They then are the most to be complained of, who complain of you on such grounds as these.

As for the keenness of criticism which you deprecate—no one intends it: otherwise the very title of your work is objectionable ††, in both the words *Pastor* and *Vocation*. Both of these, as you apply them,

\* Tertullian de Præsc. Hær. 32. "Edant ergo origines Ecclesiarum suarum, evolvent ordinem Episcoporum suorum ita per successiones ab initio decurrentem ut primus ille episcopus aliquem ex Apostolis vel Apostolicis viris qui tamen cum Apostolis perseveraverit habuerit auctorem et antecessorem. Hoc enim modo Ecclesiæ Apostolicæ census suos deferunt sicut Smyræorum Ecclesia Polycarpum ab Joanne collocatum refert: sicut Romanorum Clementem a Petro ordinatum itidem. Perinde utique et cæteræ exhibent quos ab Apostolis in episcopatum constitutos Apostolici seminis traduces habeant."

† Euseb. iii. 36.

‡ Hieron. de Scrip. 2.

§ Ambr. in Gal. i. 19.

|| 1 Cor. xi. 34.

\*\* Eph. Hær. 75.—Aug. de Hær. 53.—Philast. in Bibliotheca Patrum.—See also Bishop Hall, Episcopacy by Divine Right, part ii. sect. 19.

†† De la Vocation des Pasteurs. Par Pierre Du Moulin, Ministre de la Parole de Dieu en l'Eglise de Paris. Sedan, 1618.

are innovations, known to none but this present century, and only to a part of this. Who among the ancients ever applied them in such a sense? The title *Pastor*, you will find, is scarcely ever used by them, excepting when they speak of Bishops; which use of the word St. Peter taught them, when he connected the titles *Pastor* and *Bishop* in speaking of our Saviour. And you will not meet with any instance in which they have used this word to designate those who, either in the cities or in the country, had the cure of certain portions of the people, divided by parishes: but that *Presbyters* (urban or rural) were deputed by the Bishops for this office. For, in the primitive age, *Presbyters* formed a part of the Bishop's family, and received their daily subsistence from the Bishop's household, before the modern distinction of parishes.

The word *Vocation*, too, in the sense adopted by you, is equally foreign to the language of the Fathers, who use instead of it *ordaining*, or *constituting*.

The very name, too, of *Minister*, by which you designate yourself, is a word of the same character: the Fathers would not have understood it, unless when used to denote a *Deacon*; as corresponding with the Greek *διακονος*. But you must be pardoned: you are forced to speak in the idiom of your own Church, which has no Bishops, and has different *Presbyters*, different *Deacons*, and, I may add, a different *vocation*, from those which the ancient Church acknowledged.

For my part, I, most sincerely, and particularly desire, both for yourselves and all the reformed Churches, that all points of faith may continue to you established as they now are, but that in matters of discipline God may grant to you a Church Polity not differing from that with which he has blessed us; namely, the spiritual government of Bishops, *Presbyters*, and *Deacons*, such as we find in the History of the Church, in the Synods, and in the ancient Fathers. To these, unless self-love greatly deceives me, our's are as nearly as possible, conformed—conformed, I mean, in constitution, not in merit; though I would that they resembled them in this also. Nor do I think that the constitution of any Church on earth accords better with the intent of Scripture, or with the practice and order of the primitive Church, than that which flourishes in our country.

I send you what I have here written, that if you please you may keep it by you. Be assured, moreover, that I have always been a lover of peace, both from temper and from principle. This disposition is also required by my time of life, which warns me to prepare for my departure;—and is especially required in the subject of a King who takes for his motto those words of our Saviour—"Blessed are the peace-makers." I engage, too, that I will never side with the severe, and never consent to measures which are not moderate. And I will, as far as I can, put favourable constructions on your words. For it is with us, as it was with Augustin, whose sentiment it is: "It is one thing that we inculcate, and another that we experience."

(To be continued.)

*To the Editor of the Christian Remembrancer.*

SIR,

I HAVE just read the letter of your Correspondent "J. H.," in reply to mine signed "Criticus," on the words of Scripture *σὺ λέγεις* and *σὺ ἰππας*, and my thanks are due to him for the temperate and gentlemanly style, in which he has treated the subject. In many points we perfectly agree. In the first place, I never questioned the *sense* of these words, as indeed he admits. They are clearly affirmations. Negations they cannot be, and the idea of their being equivocal cannot for a moment be entertained. The sense of them is, therefore, rightly given, by supplying the Ellipsis, as he proposes, by the adverbs *εὖ*, *καλῶς*, *οὐδῶς*.

Still, I cannot help thinking, that such reference to Greek idiom is not the most proper and direct way of explaining the expressions in question.

I admit that the *meaning* of them is thus rightly given. I admit also, that in the passages, which J. H. has adduced from the Dramatic writers (passages certainly much more to the purpose, than those which are commonly referred to on this point) the Ellipsis after *λέγεις* is "manifestly affirmative." But there is a peculiarity in the use and force of these expressions in the New Testament, that is to say, in Jewish or Hebrew Greek, which to my mind savours strongly of Hebrew origin.

The opinion of Michaelis I stated before. He thinks that our Saviour answered כן דברת, which he considers an affirmation, and thence deduces the affirmative force of *εἰρηκας*, *σὺ ἰππας*, *σὺ λέγεις*, &c. in Jewish Greek.

Perhaps I have gone too far in asserting, in my former letter, that no light can be thrown upon the passages under consideration, by reference to Greek idiom, or to Greek Classic Writers. I ought to have said, by reference to such passages, as are commonly adduced in illustration of them—e. g. *εἴη ὁ Ορόντης* \*—*φημὶ ἔγω γὰρ* †—*σὺ δὲ ταῦτα λέγεις*, *οὐκ ἔγω* ‡—all of which are irrelevant, some, "not only indecisive, but implying dissent," as J. H. admits.

The passages which he adduces, do, I readily own, throw light on the Scripture expressions, and serve to illustrate them. They did not occur to me, while the impertinency of the others was often in my mind.

In the first, however, from Sophocles, the *τι* is emphatic after *λέγω*,—"λέγω *τι*;"—and this gives the force *λέγεις τι*, which is equivalent to *λέγεις εὖ*, or *τα ἀληθῆ*, to Creon's answer, "*λέγεις*."

But without entering into any critical examination of these places, I repeat that I agree with your correspondent J. H. in the meaning of these, as well as in the meaning of the Scripture phrases, *σὺ ἰππας*, and *σὺ λέγεις*.

I agree with him also in his remarks on the style of the Writers of the

\* By Marsh.

† By Schleusner.

‡ By Wetstein and Parkhurst.

New Testament, and on the manner of interpreting it, and ascertaining its sense.

If we differ, it is on *this* point, (and after all I may be in error)—that the expressions in question, have, in the language of the New Testament, a peculiar force and character, and that most probably, by derivation from Hebrew expressions, of assent and affirmation, which they nearly resembled. In a word, were I asked how our Saviour, evidently meaning to give a direct and solemn affirmation, came to use (according to the rendering of the Evangelists) the expressions *συ λογεις—συ πιστας*,—I should not say in reply, such expressions are direct affirmations in the Greek language; but they are *Hebraisms*, having the force of an affirmation, and to be explained most directly as Hebraisms; although expressions somewhat similar are to be met with in the Greek writers, serving to illustrate them.

I am, Sir, yours, &c.

H. R. M.

January 8, 1825.

## NONJURING CLERGY.

*To the Editor of the Christian Remembrancer.*

SIR,

It has long been a subject of regret, that we have no good history of the Nonjuring Clergy. However mistaken their principles might be, yet the manner in which they abandoned their preferment to preserve their consciences, at least deserves applause. I therefore hope, that some of your correspondents may be induced to turn their attention to the subject, and to collect whatever can be now gleaned relative to the Nonjurors. If a general enquiry was instituted, sufficient materials might be collected to form a complete history, which would most probably fill a volume. The number of Nonjuring Clergy, exclusive of the dignitaries, did not much exceed two hundred, and if their names could be recovered, and likewise the livings they possessed, the necessary particulars could be easily transmitted to any person desirous of undertaking the work. The time when the Nonjurors flourished is not so distant, but that private memorials respecting them may yet be obtained, and a diligent search of parish registers, as well as the registers of the respective dioceses, would supply whatever might be necessary as to the dates of institution and deprivation. The life of Archbishop Sancroft, by Dr. D'Oyly, may be considered as the commencement of the history now recommended. In the hope that this notice may attract the attention of some of your readers,

I remain, yours, &c.

A. B.

York, December, 1824.

## AMERICAN EPISCOPAL CHURCH.

RECENT accounts from America represent the General Theological Seminary as increasing in the number of its students, and receiving



daily accession to its funds. The Board of Managers pursuing their own high principled course, have been making appeals in its behalf to the Members of their own communion, throughout the several Dioceses of the United States, and a better criterion of the feeling of Episcopalians towards that Institution cannot be put forth than the fact, that from three or four towns of Maryland alone, throughout the whole of which State those, who are upon the *divide et impera* policy, had prognosticated that "not a dollar would be collected," upwards of six thousand dollars have been received.

In close alliance with the Theological Seminary are the *Protestant Episcopal Missionary Societies*, formed in several of the Dioceses, not for the purpose of spreading the Gospel in foreign parts (an indispensable duty when the religious wants at home have been provided for), but for the discharge of that primary obligation, the enlightening more and more the dark places of their own land; and as population advances, affording to the several masses of it, all the benefits of those legitimate and orderly ministrations which the Church only can supply. In the Diocese of New York alone, twenty-one Clergymen are now promoting this truly Christian object, under the auspices of its Diocesan Society; and such has been the success of this wise course of proceeding, that the furthest limits of the State of New York (five hundred miles from the Capital), have now been brought under Episcopal superintendence, and parishes are gradually forming throughout the whole of the intervening country.

*To the Editor of the Christian Remembrancer.*

SIR,

I SHALL feel particularly obliged by your insertion of the following circumstances relative to my beloved brother, late Vicar of Polesworth, in the county of Warwick, as being alike creditable to him, and highly honourable to the feelings of his Parishioners, amongst whom he had resided little more than four years at the time of his premature decease

In the first instance, they voluntarily incurred the whole expense of covering the desk and pulpit, and the Vicar's pew, with superfine black cloth; and shortly afterwards they entered into a subscription for the purpose of erecting a handsome Mural Tablet to the memory of their dear deceased Vicar, within the walls of their Church! Such is the result of their liberal and warm feelings, in token of respect and regard for the memory of my brother; and such is the *very rare and honourable example* which they hold out to all other members of the Church of Christ, in proof of that affectionate attachment which ought always to subsist between Minister and people, from the happy influence of pastoral exertions on the well-disposed minds of a Christian congregation! I am, Sir, your obedient servant,

SPENCER MADAN.

*Close, Litchfield, Jun. 17, 1825.*

The Tablet is of white marble, 5 feet by 3, beautifully executed by Mr. Brown, of Derby, and erected over the south door of the Church, with the following inscription :

Sacred  
to the Memory of  
the Rev. WILLIAM MADAN, M.A.,  
late Vicar of this Parish,  
and formerly Student of Christ Church, Oxford,  
(where he was admitted B.A. with the highest Academical Distinction ;)  
This Tablet is erected by his grateful Parishioners,  
To whom he was not less endeared  
By his Talents, his Integrity, his Benevolence,  
His unassuming Manners, and Christian Humility,  
than by the faithful, zealous, and exemplary Discharge of all his  
Parochial Duties,  
and the fervent Piety with which he inculcated  
the pure and Apostolic Doctrines  
of the CHURCH OF ENGLAND.

He died April 17, 1824. Aged 31 Years.  
"An unspotted life is old age." Wisdom iv. 9.

## MONTHLY REGISTER.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

#### LINCOLN'S INN FIELDS.

At a general Meeting of the Society,  
on Tuesday, January 11th,

Amidst the other business of the day, a vote of thanks was unanimously passed to the Lord Bishop of Chester, for his late very useful exertions throughout his diocese in promoting the interests of the Society.

The Venerable the Archdeacon of London, in proposing the vote of thanks to his Lordship, observed, that he did not rise merely to suggest an expression of gratulation to the excellent individual, who had so strongly attracted the notice of the Society on his late elevation to the highest office of the Church, though there was much that he might say on that account ;— he might allude to the distinguished course by which he had advanced to his present dignity—to his eminent usefulness as a parochial minister—or to his bright career at the University—that place, above all others, where borrowed plumes were useless, and where every man found his place by his own specific gravity—but this was

not the object of his present motion—he considered some return was due to the Bishop of Chester for services rendered—which had been peculiarly valuable—his Lordship having obtained, by his immediate personal labours in convening meetings and laying the claims of the Society fairly and fully before the Public, in the course of the last few months, no less a sum than 1500*l.*—500*l.* of which were annual subscriptions. It would demand, he said, the abilities of his Lordship himself, for him to do justice to the merits to which he called the attention of the meeting—he should not attempt therefore to dilate on this topic—but would only repeat that he considered "the thanks of the Society due to his Lordship for essential services conferred by him."

The Lord Bishop of Llandaff seconded the motion, adding, that he could not be satisfied to give a silent vote on such an occasion, but took a pleasure in expressing how cordially he concurred in the motion which had been submitted to the meeting.

The question was then formally put by the Lord Bishop of Down and Connor, who was in the Chair, and carried with very great approbation.

### MANCHESTER DISTRICT.

A meeting of the members and friends of this Society was held on Monday, the 13th December, 1824, in the Free Grammar School of Manchester, for the purpose of "taking into consideration what further measures might be expedient for rendering the exertions of the Manchester and Salford District Committee of the Society more efficient, and especially for more generally supplying the poorer inhabitants of these towns and their neighbourhood with Bibles, Common Prayer-books, and religious Tracts, at reduced prices.

The Lord Bishop of the Diocese entered the room at ten o'clock, and after the usual prayers of the Society, proceeded to address the meeting.

In entering upon the duties of his pastoral office in this populous and extensive diocese, his Lordship observed, he felt to the fullest extent, he believed, the great weight and responsibility which had been imposed upon him. Among the numerous objects of his solicitude, almost his first inquiry was, as to the disposition felt in the manufacturing districts to propagate the sacred truths of religion among the lower classes; and in the pursuit of that inquiry, his attention was particularly directed to the condition of that Society on behalf of which they were at present assembled. He had fondly anticipated that here he should find that the public liberality had been shown in favour of this Society, in a degree fully commensurate with its worth—that in a town, not more distinguished for its commercial prosperity than for its loyalty, its constitutional attachment to the throne of these realms, and for its veneration for our excellent Church Establishment, he should have the happiness of finding that the Society had been adequately encouraged and supported. But judge of his astonishment and regret, when he discovered from the statement of the Society's accounts and condition, that in these very towns, containing a population amounting, he understood, to nearly 200,000, the actual number of subscribers to the District Committee of the Society for Promoting Christian Knowledge was less than one hundred! Why, he would ask, was it so, when other religious societies,

which, to allow them their full share of merit, could not be compared with this Society in point of usefulness, (as auxiliaries to that Church which we believe to be the depository of true religion), were in so flourishing a condition?

Why, amidst so large a number of religious institutions, should one so valuable as this have been permitted to languish, when it ought to have been warmly and cordially supported?

The cause he believed he had discovered, and he was almost ashamed of mentioning it. The town did not appear to be wanting in attachment to the Established Church—the crowded congregation which assembled in the parish church on Sunday, and not more crowded than attentive and devout, were a demonstrative proof that this was not the case. No, it was not a want of regard for the Church that caused the Society he was advocating to languish: he could attribute it only to an ignorance of its merits. Nor, indeed, he was bound to say, was this ignorance confined to this district; for even in the neighbourhood of his own residence in the metropolis, within the very verge and sphere of the Society's exertions, he had recently found that hundreds of persons, sincere members of the Church, knew nothing of its existence, and that a still greater degree of ignorance prevailed as to its objects. This might have arisen from carelessness, or from misrepresentation, to the source of which he would not now allude; and probably the same cause might have produced similar effects here. Under other circumstances, he should not have ventured to trespass upon their time, by entering into a detail of the origin, objects, and operations of the Society: but, as it was, he felt it necessary to offer a few words in explanation of these points.

The Society was established in 1699, by several distinguished individuals, for the purpose of counteracting the evils with which the country was then threatened, by the dissemination of Popish principles and infidel publications; and of promoting among the people the growth of true Christian knowledge. Shortly afterwards it was considered expedient to separate the Society into two branches, one of which, under the

title of "the Society for Propagating the Gospel in Foreign Parts," was incorporated by charter. This Society had proceeded steadily up to the present time, in the discharge of the sacred trust reposed in it; and with the aid of Government (though not to the extent to which he should have wished), had sent out to different parts not less than two hundred Christian Ministers, to preach the saving truths of the Gospel in the North American colonies.

The objects of the other Society, namely, "the Society for Promoting Christian Knowledge," were, the propagation of Christian truth at home—the foundation and encouragement of Charity Schools—and the sending of Missionaries to foreign parts—the distribution of the Holy Scriptures, the Book of Common Prayer, and other books explanatory of the doctrines of the Established Church. For many years the exertions of the Society were extremely limited, by the straitness of its means. Indeed, it was well known, that the increased demand for the Scriptures commenced only within the last few years; and he must here take leave to say, that in a great degree the present wide diffusion of the Word of God was attributable, under the Divine blessing, to the exertions of this Society; in the hands of the Lord it had been the earliest institution to aid the Established Church—in directing the minds of the people to the sacred truths of religion. This Society was also the first to stand forward in that labour of love, the religious education of the children of the poor. It laid the foundation of that noble and comprehensive scheme of charity which had been developed by the National School Society—a monument of piety, whose praises would be written in the annals of our country in characters of light. And although that Society had now taken upon itself this department of Christian charity, yet be it remembered, that the National Schools throughout the kingdom were supplied with religious and useful books by "the Society for Promoting Christian Knowledge." So that upwards of three hundred thousand children were even now indirectly imbibing the pure streams of knowledge at the hands of this Society.

This institution has extended considerable support to Missionaries in foreign parts. His Lordship said, he did not feel disposed to press the claim of the Society as being the earliest to take the charge of Missionaries abroad: their operations had been, in a degree, limited, owing to the want of funds; but they continued to prosecute this good work to the extent of their ability, and were still labouring in this part of the vineyard of the Lord. In the southern parts of India much good had been done through the instrumentality of the Society's Missionaries; and he believed that not fewer than 20,000 Christians in these parts might be regarded as the fruits of their exertions. District Committees had been formed, and are in active operation, at the seats of government, and principal stations in the Indian peninsula; great numbers of religious books had been printed in the country, and distributed, together with still greater numbers sent from home; and a considerable number of schools had been established in the neighbourhood of Calcutta, which were well attended by the children of the natives.

The chief object of this Society, however, was, the dissemination of religious books, including the Holy Scriptures. Not one person in the meeting, he was sure, would call in question the great necessity there was of distributing the Bible; but still he saw no reason why, as members of the Established Church, the meeting should not attach its full importance to the Book of Common Prayer. Was he called upon to say, at the present time, when so much inconsistency and contrariety in discipline and in doctrine prevailed, that there was no need to introduce a help to the right interpretation of the Scriptures? Was it sufficient to acquire a knowledge of the rudiments of Gospel truth only, and leave the superstructure unfinished? He would contend, that it was our especial duty, as sincere members and supporters of the Church of England, to use our best exertions in disseminating such books as would enable our fellow-men to interpret the word of God aright; and to answer this desirable purpose, and to instruct their minds, he knew of no better book than the Common Prayer. And he was

sure, the candid seceder would admit the propriety and the justice of their pursuing this course; for he believed that no liberal nonconformist would maintain, that a man might not become a sincere Christian, by acting up in all things, to the doctrines set forth in the Book of Common Prayer.

Next to the laborious exertions of the Clergy, the operations of this Society might be the means of bringing again within the pale of the Church, many individuals who had left it. Why not, then, stand up in defence of our mother Church, and try openly, but fairly and kindly, to reclaim our seceding brethren?

He felt deeply impressed with the inconsistency which presented itself in this place. While the Ministers of the Gospel were officiating in the house of God, they were surrounded by thousands of hearers, exhibiting every appearance of attention and zeal; and yet, to the Society for Promoting Christian Knowledge, whose object was the dissemination of genuine Church principles, not a hundred subscribers were found in these extensive and populous towns! So impressed was he with the importance of the subject, that he could not resist further trespassing upon their attention. He should mention a fact, and it ought to be sufficient to induce the meeting to come forward in support of the Society. The number of books distributed during the last fourteen years amounted to nearly *fifteen millions*, a great portion of which were the Holy Scriptures and a great portion Prayer Books. But, that he might not be considered as attaching too much importance to this fact; he would add, and he could state it from his own personal knowledge, that the demand for Prayer Books was commensurate with the demand for the Holy Scriptures, the people at home and abroad very loudly calling for the Book of Common Prayer; and at this moment so great was the demand for it in India, that a corresponding supply could not be procured. They could not therefore be charged with a forced distribution of the Prayer Book. There was, he repeated it, a demand for that excellent book. It was, therefore, the duty of the members of the Established Church to come forward and

endeavour to answer that demand. The blessed fruits proceeding from the distribution of this and other books issued by the Society, we now had the happiness of enjoying. The meeting well knew the mischievous effects that were attempted to be produced a few years ago by the circulation of infidel publications, calculated to shake the attachment of the people to our venerable institutions in Church and State. For the failure of these efforts of the great enemy to mankind, we owed most especially our thanks to God; but no inconsiderable praise was due to the Society for Promoting Christian Knowledge, who, in this hour of threatened danger, appropriated a large sum of money in the printing and circulating of nearly a million of anti-infidel publications. The happy result of this measure, under God's blessing, they all well knew. Had he not, then, his Lordship said he would ask, established the indefeasible claims of this Society to the liberal support of the public? Was the dissemination of the Scriptures to be considered as the work of the Clergy exclusively? and were they to go through this duty without any assistance from the Laity? This ought not to be the case. He would, therefore, call upon the meeting to assist in this work; there was an ample field for their exertions: he would intreat them to co-operate in the zealous endeavours of the Society to reclaim sinners, and to furnish them with an accurate knowledge of the sacred truths of the Gospel—to come manfully forward, and perform the duties of soldiers of Christ's militant Church; not to interfere with the constituted teachers of the Word in the work of the ministry, but to assist them in placing in the hands of the people the materials of religious and useful knowledge. Without casting the slightest imputation on any Christian Association, or questioning their motives or their principles, he would earnestly call upon every person possessed of competent means, to aid this Society to the best of his ability, particularly in this district, where the people were so independent and intelligent, and where the humbler classes manifested so strong a desire to be taught the sav-

ing truths of the Bible. As the chief Pastor of this extensive and important diocese, he could not refrain from saying, that an unspeakable responsibility rested on those individuals who derived their profits from the labour of the persons placed under their control; who, by the exertions of their dependents, had amassed wealth, and been elevated among their fellow-men; and who, besides the pittance they gave for their exertions, had a sacred but too much forgotten duty to perform in return, in watching over the religious principles and moral conduct of their dependents—a duty, his Lordship feared, not estimated as it ought to be, but for the neglect of which, if he understood the Gospel, and the laws of his country aright, masters were deeply responsible. By keeping a watchful eye upon their conduct—by placing in their hands moral and religious books—by the establishment of lending libraries—by these means, masters would very much contribute to the present and eternal interest of their servants; and, he would add, would likewise be contributing, in a great degree, to their own.

His Lordship said a great variety of topics pressed themselves upon his attention; but by entering upon them now, he should be led farther than he could wish. He hoped, however, that what he had advanced would have some good effect—that it would have the happiest result. But let it be borne in mind, that whatever the immediate fruits of this day's meeting might be, and he saw the most pleasing grounds for anticipating a great increase of support to the Society, still it would only be the laying of the first stone of a larger building; its erection could only be accomplished by the active personal exertions of every one who wished well to the cause. He trusted that every subscriber would solicit the support of his neighbour, and that all would co-operate with the ministers of the Established Church, to procure support to the Society. They who engaged in this labour of love would most assuredly receive their reward.

His Lordship observed, in conclusion—"Permit me to thank you for

the very kind attention you have paid to the observations I have made. If, in the course of my remarks, I should have used some expressions that may be considered too strong, I hope you will think of the great importance of my office, as spiritual Pastor of this populous district; in the discharge of the duties of which I consider myself justified in speaking on such a topic as this, with an energy and warmth, which, on another occasion, I should certainly feel some reluctance in using."

Several resolutions were then proposed by James Brierley, Esq. and seconded by Samuel Grimshaw, Esq. the Boroughreeve.

Previously to their being put to the vote, the Lord Bishop said, he ought to have stated, in the remarks he had made to the meeting, that in three instances in this diocese, within the last few weeks, he had witnessed the warmest concern for the success of the Society. In the city of Chester, his Lordship convened a meeting, which was numerous attended; and in the course of a few days, upwards of 500*l.* were subscribed. Not long afterwards, a meeting was held for the same purpose, in Warrington, where 200*l.* were subscribed in the room; and since then a meeting had been held in Liverpool, at which his Lordship presided, when a very considerable sum was subscribed forthwith.

The resolutions were then put, and unanimously carried.

On the motion of the Very Rev. the Warden, seconded by James Norris, Esq. the cordial thanks of the meeting were voted to the Bishop for the zeal and ability with which he had advocated the cause of the Society, and for his conduct in the chair.

In acknowledging this vote, his Lordship said—"I return you my sincere thanks for this mark of your approbation, and I trust I shall not be considered as having gone beyond the limit of my duty. Whilst I am particularly an advocate for the Established Church, I have most sincerely at heart the spiritual welfare of the Universal Church of Christ."

Prayers were again offered up by his Lordship, after which the meeting was dissolved.

STORRINGTON DISTRICT COMMITTEE,  
ESTABLISHED IN 1815.

*Report for 1824.*

PATRON.

The Right Reverend the Bishop of  
Chichester.

PRESIDENT.

The Venerable the Archdeacon of  
Chichester.

VICE-PRESIDENTS.

R. Aldridge, Esq.  
E. Barker, Esq.  
E. Bligh, Esq.  
S. Bosanquet, Esq.  
J. Broadwood, Esq.  
Sir C. M. Burrell, Bart, M.P.  
W. Burrell, Esq. M.P.  
J. T. Daubuz, Esq.  
J. Eversfield, Esq.  
C. Goring, Esq.  
R. H. Hurst, Esq.  
Lient. Gen. Sir R. Jones, K.C.B.  
J. M. Lloyd, Esq. M.P.  
T. Sanctuary, Esq.  
Sir T. Shelley, Bart.  
H. Tredcroft, Esq.  
J. Trower, Esq.  
J. Wakefield, Esq.  
R. W. Walker, Esq.

TREASURER.

The Rev. W. Woodward, West Grin-  
stead.

SECRETARIES.

The Rev. H. J. Rose, Horsham.  
The Rev. J. Penfold, Steyning.  
Rev. J. Austin, Pulborough.  
The Rev. W. Davison, Worthing.

Notwithstanding the very extensive  
issue of books by the Committee during  
several preceding years, large demands  
are still made; and it is to be expected,

*Receipts and Expenditure from Michaelmas 1823, to Michaelmas 1824.*

RECEIPTS.

	£.	s.	d.
Balance in hand at last Au- dit .....	19	15	3½
Subscriptions and Dona- tions received .....	100	12	6
Cash for Books sold at the Reduced Price of the Committee .....	118	16	1½

£239 3 11

and indeed wished, that these demands  
should continue. A rapidly increasing  
population, — the general diffusion of  
education according to the principles of  
the Established Church, — and the  
greater accommodation which has lately  
been made for attendance on Public  
Worship, in some Parishes within the  
District; are causes which severally tend  
to this effect; and, considering the cha-  
racter of the books which are issued, it  
cannot fail to afford a very pure satis-  
faction to every benevolent mind.

The Committee congratulate the  
friends of the Institution on the in-  
creasing amount of subscriptions, which  
enables them to supply every demand in  
the fullest manner; and to furnish gra-  
tuitously to the prisoners in the gaol, at  
Horsham, and to the inmates of the  
United Workhouse, at Preston, (both  
situate within the District,) and to a  
few Schools which have strong claims  
upon the Committee, such books as  
their several circumstances require.

The Committee have issued, since  
their formation in 1815, *three thousand  
seven hundred and seventy-two BIBLES  
AND TESTAMENTS*, nearly *seven thou-  
sand PRAYER BOOKS*, and *thirty-four  
thousand seven hundred other Books  
and Tracts*; and it is very encouraging  
to them in their exertions, to be assured  
that they have been the medium of im-  
parting much information and comfort  
to many grateful and pious minds.

The Committee rely with confidence  
on a continuance of the support they  
have hitherto obtained, and will endea-  
vour to administer the Funds entrusted  
to their management in such manner as  
shall be most conducive to the object of  
their appointment.

EXPENDITURE.

	£.	s.	d.
Printing Report, Notices, &c. ....	8	5	0
Cash to Parent Society for Books .....	141	14	11
Ditto to ditto, being one third of Subscriptions and Donations .....	33	10	10
Books to Prisoners in Hor- sham Gaol, and to Schools	4	8	9
Carriage of Books, Post- age, &c. ....	2	19	3
Allowance to Collector ..	1	0	0
Balance in the hands of the Treasurer .....	47	5	2

£239 3 11

*Bibles, Testaments, Prayer Books, Books and Tracts, distributed by the Committee, between the Audit of 1823, and the Audit of 1824.*

Bibles.....	149
Testaments.....	443
Prayer Books.....	911
Other Books and Tracts..	6124

Total..... 7627

*Bibles, Testaments, Prayer Books, &c. distributed by the Committee, since its Establishment in 1815.*

Bibles .....	1696
Testaments .....	2076
Prayer Books .....	6905
Other Books and Tracts	34782

Total. ... 45459

In addition to the above, the Committee have sold several sets of the *Parochial Lending Library*, and of the *Society's FAMILY BIBLE*. The latter very useful book may be had in Numbers at 6d. each; and for all poor persons the Committee undertake to pay the expense of binding it.

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS\*.

### FORMATION OF A CANTERBURY DISTRICT COMMITTEE.

At a Meeting of Members of the Society for propagating the Gospel in Foreign Parts, resident in or near Canterbury, held at the National Schools on Saturday, Nov. 13th, 1824.

The Hon. & Ven. ARCHDEACON PERCY in the Chair.

The following Resolutions were adopted:—

1st—That a Committee be formed, to be called the Canterbury Diocesan Committee of the Society for propagating the Gospel in Foreign Parts.

2nd—That all Members of the Parent Society resident within the Diocese, and also all Subscribers to the amount of 10s. annually, be considered Members of the Committee.

3rd—That the smallest Donations or Subscriptions be received, and that the Members of the Committee be request-

ed to collect the same in their respective neighbourhoods, and to promote the interests of the Society to the utmost of their power.

4th—That his Grace the Archbishop of Canterbury be requested to accept the Title of Patron of the Committee.

5th—That the Honorable and Venerable Archdeacon PERCY be requested to accept the Office of President of the Committee.

6th—That the Honorable and Reverend G. PELLEW, and the Reverend JAMES HAMILTON, be appointed joint Secretaries and Treasurers of the Committee.

7th—That the Committee do meet once in every year, and at other times whenever the President may deem it expedient.

8th—That all Subscriptions be considered as becoming due on the First of

\* We would call attention to the following notices affixed to the last Report of the Society.

Rev. Anthony Hamilton, M.A. 42, Castle-street, Leicester-square, is their Secretary, to whom all letters on the Society's business are to be directed.

Rev. H. B. Wilson, D.D. 12, Carlton Chambers, Regent-street, is their Assistant Secretary and Receiver, to whom all remittances are to be made, and communications addressed, relative to the accounts of the Diocesan and District Committees.

James Haywood Markland, Esq. Temple, is their Treasurer, to whom all Legacies are to be paid.

Mr. John Doggett, 11, Shouldham-street, Bryanstone-square, is their Messenger and Collector.



January in every year, and be received by the Secretaries, or at either of the Canterbury Banks.

9th—That the thanks of this Meeting be given to the Hon. and Ven. Archdeacon PEARCE for his able conduct in the Chair.

GEORGE PELLEW, } Secretaries.  
JAMES HAMILTON, }

[Correspondence with the Committee may be addressed to the Hon. and Rev. G. PELLEW, Cathedral Precincts, Canterbury.]

## PRESENT MEMBERS OF THE COMMITTEE.

*His Grace the Archbishop of Canterbury, Patron.*

Date of Admission.		Annual Subscription.		
		£.	s.	d.
1805	Andrewes, G. D.D. <i>Dean of Canterbury</i> (Incorporated)....	2	2	0
1823	Barlow, Rev. Wm. <i>Vicar of St. Mary Bredin</i> .....	1	1	0
1824	Bennett, Rev. Wm. <i>Rector of St. George's</i> .....	1	1	0
	Brown, Rev. Walter, <i>Prebendary of Canterbury</i> .....	2	2	0
	Bunce, Rev. J. B. <i>Vicar of St. Dunstan's</i> .....	1	1	0
	Carter, Dr. M.D. <i>Canterbury</i> .....	1	1	0
	Clarke, Anthony, Esq. <i>Canterbury</i> .....	1	1	0
	Croft, Rev. James, <i>Prebendary of Canterbury</i> .....	2	2	0
	Dashwood, Thomas, Esq. <i>Canterbury</i> .....	1	1	0
	Dickins, Rev. W. W. <i>Rector of Addisham</i> .....	1	1	0
	Eden, Hon. and Rev. Wm. <i>Vicar of Beaksbourn</i> .....	1	1	0
	Fagg, Sir John, Bart. <i>Mystole</i> .....	1	1	0
	Fielding, Rev. Henry, <i>St. Stephen's</i> .....	1	1	0
	Fielding, Rev. Charles, <i>St. Margaret's</i> .....	1	1	0
	Fieldings, the Miss.....	1	1	0
1817	Gipps, George, Esq. <i>Howletts</i> , (Incorporated).....	1	1	0
1823	Gregory, Rev. Edw. <i>Lower Hardres</i> .....	1	1	0
1824	Hallett, Rev. C. Hughes, <i>Higham</i> .....	1	1	0
1823	Hamilton, Rev. J. R. <i>St. Stephen's, Secretary &amp; Treasurer</i>	1	1	0
1824	Hutchinson, Rev. Mr.....	1	1	0
1818	Marlow, Rev. Dr. <i>Preb. of Canterbury</i> , (Incorporated)..	2	2	0
1824	Marriot, G. P. <i>Minor Canon of Canterbury</i> .....	1	1	0
	May, George, Esq. <i>Herne</i> .....	1	1	0
	Metcalfe, Rev. J. <i>Minor Canon of Canterbury</i> .....	0	10	6
	Moody, Rev. H. R. <i>Rector of Chartham</i> .....	1	1	0
1796	Moore, Rev. G. <i>Prebendary of Canterbury</i> , (Incorporated)	2	2	0
1821	Moore, Rev. Robert, <i>Do</i> .....	2	2	0
	Mutlow, Rev. T. A. <i>Rector of St. Martin's</i> .....	1	1	0
	Parker, D. J. Esq. <i>Canterbury</i> .....	1	1	0
1818	Pellow, Hon. and Rev. G. <i>Prebendary of Canterbury, Secretary and Treasurer</i> , (Incorporated).....	2	2	0
1824	Pellow, Hon. Mrs. G.....	1	1	0
1820	Percy, Hon. & Ven. Archdeacon, <i>President</i> , (Incorporated)	2	2	0
1824	Plumptre, Rev. Henry, <i>St. Stephen's</i> .....	1	1	0
	Ramsay, General, <i>Whitefriars</i> .....	1	1	0
	Smyth, Rev. Edward, <i>Bourn House</i> .....	2	2	0
	Simons, Rev. N. <i>Rector of Ickham</i> .....	1	1	0
	Starr, Thomas, Esq. <i>Precincts</i> .....	1	1	0
	Tillard, James, Esq. <i>Street End</i> .....	2	2	0
	Webb, Colonel, <i>Harbledown</i> .....	1	1	0

## DONATIONS.

A Lady, (by Mr. Pellow).....	1	0	0
J. Dilnott, Esq. ....	1	1	0
Mrs. Hutchinson, <i>Precincts</i> .....	1	1	0
James Tillard, Esq. (for building Churches in Canada).....	50	0	0

# UNIVERSITY AND CLERICAL INTELLIGENCE.

## OXFORD.

Degrees conferred, January 14.

### MASTERS OF ARTS.

Alington, John, and  
Edwards, James, Magdalen College.  
Germon, Nicholas, Oriel College.  
Goodday, John William, Queen's College.  
Harrison, William, Christ Church.  
Hett, William Kaye, Lincoln College.  
Holberton, Robert, Exeter College.  
Horne, Thomas, Christ Church.  
Linton, James, and  
Meredith, Charles John, Magdalen College.

### BACHELORS OF ARTS.

Browne, Henry, Lincoln College.  
Chinn, Henry Barrow, Brasenose College.  
Farwell, Arthur, Exeter College.  
Hussey, Robert, Christ Church.  
Latham, Richard, Brasenose College.  
Masters, John Smalman, Jesus College.  
Woodhouse, George Windus, St. Mary Hall.

December 24.

The following gentlemen were admitted Students of Christ Church: — Douglas Smith, Walter Lucas Brown, Henry Sanders, John George Phillimore, and William Pitt Amherst, from Westminster. William Pyc, John Christopher Dowdswell, Robert French Laurence, Edward John Wingfield, Frederick Calvert, the Hon. Charles Bathurst, and Richard Seymour, Commoners.

January 15.

John Mitchell Chapman, B.A. of Exeter College, was elected Fellow of Balliol College.

## CAMBRIDGE.

Degree conferred, January 11.

### MASTER OF ARTS.

Judge, Edward, Esq. by Royal Mandate.

## BACHELORS' COMMENCEMENT.

January 22, 1825.

### WRANGLERS.

Challis,	Trin.	Smith,	Pet.
Williamson,	Clare	Heathfield,	Jes.
Newton,,	Joh.	Maude,	Cai.
Ranken,	C.C.	Martin,	Cai.
Waud,	Mag.	Riddell,	Trin.
P. Morton,	Trin.	Barlow,	Pet.
Parker,	Trin.	Duningham,	Pet.
Wigram,	Trin.	Richardson,	Cai.
Williamson,	Trin.	SENIOR OPTIMES.	
Burrows,	Cai.	Lubbock,	Triff.
Darby,	Joh.	Pooley,	Joh.
Frampton,	Joh.	Isaacson,	Joh.
Blake-lock,	Cath.	Warner,	Joh.
Dade,	Cai.	Berkeley,	Chr.
Cape,	Cai.	Langham,	Joh.
Beatson,	Pem.	Phillips,	Chr.
Wilson,	Joh.	Gaye,	Joh.
Harrison,	Joh.	Wolfe,	Clare
Fernie,	Cai.	Farish,	Trin.
Barriock,	Qu.	Gilpin,	Qu.
Graham,	Qu.	Smith,	Pem.
Knowles,	Trin.		

Malkin,	Trin.	Reade,	Cai.
Hill,	Trin.	Wayne,	Pet.
Crooker,	Trin.	Skinner,	Sid.
Warner,	Trin.	JUNIOR OPTIMES.	
Young,	Trin.	Lewis,	Joh.
Holme,	Cai.	Bollaerts,	Trin.
C. Morton,	Trin.	Hildyard,	Trin.
Prater,	Trin.	Willmore,	Trin.
Hawkins,	Trin.	Evans,	Pem.
Bell,	Qu.	Outram,	Joh.
Ward,	C.C.	Brooke,	Cai.
Ayerst,	Joh.	Wakefield,	Joh.
Pratt,	Trin.	Fletcher,	Mag
Earle,	Joh.	Falcon,	Joh.
Hayes,	Joh.	Marshall,	Joh.
Custance,	Trin.	Sanderson,	Joh.
Smith,	Trin.	Præd,	Trin.
Turner,	Joh.	Dallia,	C.C.
Gaitskell,	Trin.	Wimberley,	Emma
Youldon,	Joh.		
Barry,	Trin.		
Lowe,	Chr.		
Kempthorne,	Joh.		



that Society. The Fellows and Scholars on the foundation are to bear the name of the donor.

January 14.

The Rev. John W. Hubbersty, *M.A.* and the Rev. John Sandys, *B.A.* of Queen's College, were elected Fellows of that Society; and at the same time a petition was ordered to be presented to the King, for a dispensation to qualify the Rev. Thomas Clowes, *B.A.* to hold a fellowship of the same Society.

There will be congregations on the following days of the Lent Term:—Wednesday, Feb. 9, at eleven; Wednesday, Feb. 23, at eleven; Wednesday, March 2, at eleven; Friday, March 18, (*M.A.* Incceptors), at ten; Friday, March 25 (end of term), at ten.

The following is the subject of the Hulsean Prize dissertation for the present year:—"In what respects the Law is a Schoolmaster to bring us unto Christ."

Sir William Browne's Gold Medals.—The subjects for the present year are—

FOR THE GREEK ODE.

Ἀνδρῶν ἐπιφανῶν πᾶσα γῆ τάφος.

LATIN ODE.

*Academia Cantabrigiensis tot novis cœdificiis ornata.*

GREEK EPIGRAM.

Περισσοὶ πάντες οἱ ν μίσῳ λόγοι.

LATIN EPIGRAM.

*Suumus jure, summa injuria.*

PORSON PRIZE.

The passage fixed upon for the present year is—

SHAKESPEARE, King John, Act IV. Scene 2, beginning with

KING JOHN—"How oft the sight of Means," and ending with

HUBERT—"an innocent child."

In conformity with the regulations passed by the Senate, March 13, 1822, notice has been given that the following will be the subjects of examination in the last week of the Lent Term, 1826:—

1. The Gospel of St. Matthew.
2. Paley's Evidences of Christianity.
3. The First Book of Herodotus.
4. The Fourth Book of Virgil's Georgics.

ORDINATIONS.

December 19.

By the Bishop of London, at a General Ordination.

DEACONS.

Chaplyn, James Robert, *M.A.* Trinity College, Oxford.  
Cockran, William, Literate.  
Doran, John William, *B.A.* Trinity College, Dublin.  
Melle, Matthew Roque de, *LL.B.* Jesus College, Cambridge.  
Musgrave, Christopher John, *M.A.* St. Alban Hall, Oxford.  
Ramsden, William, *B.A.* Christ College;  
Small, Alexander Henry, *B.A.* Emmanuel College;  
Wade, William Serocold, *B.A.* St. John's College, and  
Watson, Joseph Burges, *B.A.* Emmanuel College, Cambridge.

PRIESTS.

Adams, William, *M.A.* Trinity College, Oxford.  
Beavor, William Smythies, *B.A.* Jesus College, Cambridge.  
Bosanquet, Robert William, *B.A.* Balliol College, Oxford.  
Caunter, Richard M'Donald, *S.C.L.* Sidney Sussex College;  
Clay, William Keatinge, Jesus College;  
Cuthbush, Charles, *B.A.* St. John's College;  
Earle, James Henry, *S.C.L.* Jesus College;  
Evans, David, *B.A.* St. Peter's College; and  
Lewis, Edward Page, *B.A.* Caius College; Cambridge.  
Mayo, Richard, *B.A.* St. John's College, Oxford.  
Parker, William Harris, *B.A.* Downing College;  
Tanner, John Lyneham, *B.A.* St. John's College; and  
Wallace, Arthur Capel Job, *B.A.* Corpus Christi College, Cambridge.  
Williams, William, Magdalen Hall, Oxford.

By the Lord Bishop of Bangor, in the Parish Church of Llandegni, Carnarvonshire.

DEACONS.

Goddard, William, *B.A.* Fellow of Jesus College, Oxford.  
Lloyd, Evan, *B.A.* Jesus College, Cambridge.  
Mealy, R. B. Parry, *B.A.* St. John's College, and  
Richards, Henry, *B.A.* and

Williams, Edmund, *B.A.* Jesus College, Oxford.

## PRIESTS.

Hughes, Howel, *B.A.* Jesus College, Oxford.

Owen, Thomas Lloyd, *B.A.* Jesus College, Cambridge.

Pughe, John, *B.A.* Jesus College, Oxford.

Williams, Bulkeley, St. Peter's College, Cambridge, and

Wynne, Hugh Hughes, Jesus College, Oxford.

By the Lord Bishop of Salisbury, at his Palace.

## DEACONS.

Ward, John, *B.A.* Christ College, and Williams, Thomas, *B.A.* St. John's College, Cambridge.

## PRIEST.

Dickenson, Wm. Henry, *S.C.L.* Chr. Coll.

By the Lord Bishop of Lichfield and Coventry.

## DEACONS.

Bagnall, Henry, *B.A.* Queen's College, and Kempson, Edward, *B.A.* Trinity College, Cambridge.

## January 2.

By the Lord Bishop of Bath and Wells, in the Cathedral Church of Wells.

## DEACONS.

Bower, Edward, *B.A.* Jesus College, Cambridge.

Daubeney, James, *B.A.* Brasenose College, Oxford.

Dunn, William, *B.A.* and

Garton, Joseph, *B.A.* Queen's College, and

Harvey, Thomas, *B.A.* Christ College, Cambridge, and

Potticary, George Brown Francis, *B.A.* Magdalen Hall, Oxford.

## PRIESTS.

Bagshawe, Edw. Benjamin, *B.A.* Magdalen College;

Bere, William Baker, *B.A.* Emmanuel College;

Cosens, Edward Hyde, *B.A.* Catherine Hall; and

Dakins, John Horsley, *S.C.L.* Trinity College, Cambridge.

Graham, William, *M.A.* Christ Church; and

Stone, David Smith, *B.A.* Exeter College, Oxford.

Waterfield, Richard, *M.A.* Fellow of Emmanuel College, Cambridge.

West, John, *M.A.* Exeter College, and Woodhouse, George Windus, St. Mary Hall, Oxford.

By the Lord Bishop of Lichfield, and Coventry, in the Cathedral of Lichfield.

## DEACONS.

Curzon, Hon. A. and

Chinn, H. Brasenose College.

Cragg, S. Magdalen Hall.

Ployer, C. *B.A.* and

Hassel, C. S. *B.A.* Trinity College.

Hatherell, J. W. *B.A.* St. Alban Hall.

Teasdale, T. W. *B.A.* Lincoln College, and

Wyde, T. *B.A.* Christ Church, Oxford.

## PRIESTS.

Brown, Rev. T. Powell, *B.A.* and

Wakefield, Rev. J. *B.A.* St. Edmund Hall, Oxford.

By the Lord Bishop of Worcester, in the Chapel at Hartlebury Castle.

## DEACONS.

Carles, Charles Edward, *B.A.* Catherine Hall, Cambridge.

Macdonald, Jacob, *S.C.L.* Magdalen Hall, and

Smithwick, William John, *M.A.* Oriel College, Oxford.

## PRIESTS.

Amphlett, Joseph, *B.A.* Trinity College; and

Parker, Charles Hubert, *B.A.* and

Price, Thomas, *B.A.* Wadham College, Oxford.

## PREFERMENTS.

Baker, L. P. *B.A.* Vicar of Impington' and Fellow of St. John's College, Cambridge, to the Rectory of Merbourn-cum Holt, in the County of Leicester; Patrons, the Master and Fellows of that Society.

Boudier, John, Chaplain to the Earl of Warwick, to the Rectory of Farmington, Gloucestershire, and to hold the same with the Vicarage of St. Mary's, Warwick, by Dispensation, Patron, H. E. Waller, Esq. of Hall Barn, Buckinghamshire.

Blayds, Henry, *M.A.* to the Perpetual Curacy of Charterhouse Hinton.

Clarke, William, *M.A.* Fellow of Trinity College, Cambridge, and Professor of Anatomy, to the Vicarage of Wymeswold, Leicestershire; Patrons, the Master and Fellows of that Society.

Crawley, E. J. of Bath, to be one of the Chaplains to his Royal Highness the Duke of Clarence.

Davies, G. J. of Hull, to the Perpetual Curacy of Marfield in Holderness; Patron, H. Grill, Esq.

Follet, R. F. to the Mastership of Taunton College School; Patron, the Warden of New College, Oxford.

- Forrby, Miles, *M.A.* of Brasenose College, Oxford, to the Perpetual Curacy of Cotelstone.
- Gatehouse, Thomas, *B.A.* to the Rectory of North Cheriton.
- Gathorne, John, to the Vicarage of Tavin, Cheshire.
- Godfrey, T. to the Rectory of Newbourne, Suffolk; Patron, Sir William Rowley, Bart.
- Greene, William, late Dean of Achonry, to the Rectory of Aboghill, in the Diocese of Connor.
- Haggitt, G. *M.A.* Fellow of Pembroke Hall, Cambridge, to the Vicarage of Soham, Cambridgeshire; Patrons, the Master and Fellows of Pembroke Hall.
- Harkness, Robert, *B.A.* to the Vicarage of Stewey, Somersetshire.
- Haythorne, Joseph, *M.A.* of St. Mary Hall, Oxford, to the Vicarage of Congresbury, with the Chapel of Weck St. Lawrence, annexed.
- Hopkins, Adolphus, *B.A.* to the Vicarage of Clent, with the Chapel of Rowley Regis annexed, in the county of Stafford, and Diocese of Worcester; Patron, the King.
- Irving, Matthew, *B.D.* Vicar of Sturminster Marshall, Dorset, and Prebendary of Rochester, to be Chaplain in Ordinary to his Majesty.
- Jackson, Jeremiah, *M.A.* Vicar of Swaffham Bulbeck, and Domestic Chaplain to Lord Macdonald, to hold the Vicarage of *Wlm cum Emneth*, Cambridgeshire, together with the Vicarage of Swaffham Bulbeck, by Dispensation.
- Jackson, John, *M.A.* of Queen's College, Oxford, to be Head Master of the Free Grammar School of Northleach, in the county of Gloucester; Patrons, the Provost and Fellows of that Society.
- Keane, John Epsey, late officiating Chaplain to the Garrison at Dublin, to be Chaplain to the Colony of New South Wales and its Dependencies; Patron, the Earl of Bathurst.
- Madan, Rev. Spencer, *M.A.* Canon Residentiary of Lichfield, to be Domestic Chaplain to the Earl Mann-Cornwallis.
- Michell, Bennett, *M.A.* to the Vicarage of Winsford; Patrons, the Master, Fellows and Scholars of Emmanuel College, Cambridge.
- Naylor, T. *B.A.* of St. John's College, Cambridge, to be one of the Domestic Chaplains to his Royal Highness the Duke of York.
- Palmer, G. to the Rectory of Parham, Sussex.
- Perkins, Benjamin Robert, *B.A.* of Lincoln College, Oxford, to a Chaplaincy in Christ Church; Patron, the Very Rev. the Dean of that Cathedral.
- Prince, J. C. *M.A.* of Brasenose College, Oxford, to the Perpetual Curacy of St. Thomas, Liverpool; Patrons, the Mayor and Corporation.
- Quicke, Andrew, *M.A.* Fellow of New College, Oxford, to the Vicarage of Newton St. Cyres, Devon.
- Quicke, William Henry, *B.A.* to the Rectory of Ashbrittle.
- Robson, R. S. to the Perpetual Curacy of Ranciliffe, Yorkshire, Patron, Major Yarbrough, of Neslington Lodge.
- Royle, J. *M.A.* to the Rectory of Stanfield, Norfolk; Patron, the Rev. William Newcome, of Hockwold Hall.
- Sandford, John, *B.A.* of Balliol College, and Curate of Wells, to be Chaplain to the Marquis of Queensbury.
- Sinmons, Charles Tynte, *B.A.* to the Rectory of East Lambrook.
- Smith, H. R. Somers, *B.A.* of Trinity College, Cambridge, to the Rectory of Little Bentley, Essex; Patron, Robert Foote, Esq.
- Smith, Jeremiah, *D.D.* of Corpus Christi College, Oxford, and Master of Manchester School, to be one of the King's four Preachers in Lancashire.
- Stone, David Smith, *B.A.* to the Perpetual and augmented Curacy of Wilton.
- Trevelyan, John Thomas, of St. Mary Hall, Oxford, to the Vicarage of Milverton Prima, with the Chapelry of Langford Badville annexed; Patron, the Ven. George Trevelyan, *LL.B.* Archdeacon of Taunton.
- Wharton, Rev. T. to St. John's Wood Chapel, St. Mary-la-bonne; Patron, the King.
- Wood, George, *M.A.* Rector of Cum St. Rumbold, and Chaplain to the County Gaol, to the Rectory of the Holy Trinity, Dorchester; Patron, the Corporation of Dorchester.

#### CLERGYMEN MARRIED.

- Boyd, James, Minister of the Parish of Auchinleck, in the county of Ayr, to Jane, only sister of A. K. Hutchison, Esq. Solicitor, of Crown Court; at St. Martin's Outwich, London.
- Brockman, Tatton, to Louisa, youngest daughter of Sir Henry Hawley, Bart.
- Champnes, Thomas W. Rector of Fulmer, Bucks, and Cottisford, Oxon, to Miss Langford, of Eton College.
- Cribin, J. Bowen, Curate of Llanelly, &c. Brecon, to Elizabeth, eldest daughter of Mr. Enoch Davies, of Crigwell, near Lampeter; at Llanwenog, Cardiganshire.
- Shudleigh, Stawell, to Mary, widow of

- the late James Palmer Hobbs, Esq. of Mount Ephraim, Tunbridge Wells; at Cardington, Bedfordshire.
- Davies, Matthew, *M.A.* of Hinstock, Salop, to Hannah, daughter of Mr. J. Linwood, St. Paul's-square; at Birmingham.
- Dawson, George, *B.A.* of Fennagh Lodge, to Ellen, youngest daughter of Dudley Hill, Esq.
- Donne, James, *M.A.* Vicar of St. Paul's, Bedford, and Perpetual Curate of South Carlton, Lincolnshire, to Mary, eldest daughter of the late Matthew Dobson, Esq.; January 8, at Kirk Ellen.
- Fowler, Thomas Hodgson, of Southwell, Nottinghamshire, to Frances Elizabeth, only child of Thomas Bish, Esq.; at St. Mary, Lambeth.
- Gordon, Robert, Rector of Seampton, Cambridgeshire, to Barbara, daughter of the Rev. W. Ellis, of Branston, near Lincoln.
- Gorman, — to Harriett, fourth daughter of Sir Jonas Greene, Recorder of Dublin.
- Guest, W. B. to Miss Ann Stelfox.
- Helding, John, *M.A.* of St. John's College, Oxford, and of Oakeley, Hants, to Susannah, daughter of the late Robert Lovegrove, Esq. of Wallingford.
- Jones, John Collier, *B.D.* Rector of Exeter College, Oxford, to Charlotte, daughter of the late Rev. Duke Yonge, of Cornwood, and widow of Captain G. Crawley, N.N.; at Plympton, Devon.
- Jones, Morgan, to Emmeline, second daughter of W. Wood, Esq. of the Whitehouse, Herefordshire; at Vow Church.
- Kirkby, J. to Miss Nancy Fayrer.
- Manwaring, Roger, *M.A.* of Brasenose College, Oxford, Chaplain to the Earl of Huntingdon, and youngest son of John Robert Parker, Esq. of Green Park, in the county of Cork, and of Kirmiucham Hall, in the County Palatine of Chester, to Philadelphia Sarah, daughter of Benjamin Bladen, Esq. of Bledlow House, and niece to Sir Robert Cayley, of Brompton, in the county of York, Bart.; at Bledlow, Bucks.
- Mills, John, to Caroline, second daughter of Mr. W. Corbett; at Church Lench, Worcestershire.
- M'Gregor, S. to Mary, second daughter of James Leslie, Esq.; at Leith Walk.
- Mitchipson, T. to Miss Clarke; at Boston.
- Morgan, Henry, to Emma, eldest daughter of Henry Scott, Esq. of Beslow Hall, Salop.
- the Hon. and Rev. Leland, Vicar of Campden, Gloucestershire, seventh son of Sir Gerard Noel, Bart. and the late Baroness Barham, to Mary Arabella, eldest daughter of the late John Seville Foljambe, Esq. of Aldwark Hall, Yorkshire; at Worksop, by the Rev. Archdeacon Eyre.
- Powell, J. T. Rector of Llanhamlach and Cantreff, Breconshire, to Arabella, daughter of the late E. C. Ives, Esq. of Tichfield, Hants.
- Robinson, Edmund, *M.A.* of Balliol College, to Lydia, youngest daughter of the Rev. Thomas Gisborne, *M.A.* of Yoxall Lodge, Yorkshire, and Prebendary of Durham; Dec. 20, at Yoxall.
- Robinson, M. *B.A.* of Market Rasen, to Caroline, only daughter of the late J. W. Davis, Esq. of Boston.
- Scargill, Wm. Pitt, of Bury, to Mary Anne, second daughter of Mr. Robert Cutting, late of Chevington, Norfolk.
- Short, John, to Ann, fourth daughter of the late Colonel Mercier, of Portarlinton; at Dublin.
- Spilsbury, F. W. of Willington, Derbyshire, to Emma Penelope, daughter of A. Mosley, Esq. and Lady Every, of Park Hill.
- Starkey, Samuel, to Anne, daughter of the late R. Hooper, Esq. of Cheltenham; at Wootton Bassett, Wilts.
- Stebbing, Henry, to Miss Griffin, of Norwich.
- Storry, John Bridges, *M.A.* Vicar of Great Tey, Essex, to Martha, eldest daughter of the Rev. Dr. Romaine, Castle Hill Lodge, Reading, Berks; at Kelvedon, by the Rev. Ambrose Serle, Rector of Kelvedon Hatch.
- Taylor, J. J. of Manchester, to Hannah, eldest daughter of T. Smith, Esq. of Icknield House; at Birmingham.
- Timbrill, Dr. of Worcester College, Oxford, and of Beckford, Gloucestershire, to Miss E. Edwards, of Bath.
- Triphook, John, to Maria, youngest daughter of the late Rev. Joseph Wright, Vicar of the Union of Agahdown, Kilcoo, and Cape Clear; at Creagh Church, Ireland.
- Wharton, C. Curate of Great Whitley, to Mary Ann, daughter of the late Mr. J. Crane, of Bewdley; at Milton Chapel, Stourport.
- Wilson, Edward Carus, *B.A.* third son of William Wilson Carus Wilson, Esq. M.P. of Casterton Hall, Westmoreland, to Jane, only daughter of Thomas Maude, Esq. of Woodlands, near Harrogate; at Knaresborough.
- Wills, W. Vicar of Holcombe Regis, Devon, to Judith, second daughter of H. Wilson, Esq. of the same place.

CLERGYMEN DECEASED.

Baldwin, N. R. Vicar of Leyland, Lancashire, Prebendary of St. Paul's, and one of the King's Preachers.

Blakeney, Robert, *B.C.L.* of Great Elm, Somersetshire.

Carpenter, Jas. Rector of Burwash, Kent.

Cumming, William Collins, *M.A.* Rector of St. Mary's, and Vicar of Eaton Bray, Bedfordshire; he was formerly Fellow of Trinity College, Cambridge, *B.A.* 1784, *M.A.* 1787. The Vicarage of Eaton Bray is in the Patronage of the Master and Fellows of that Society.

Clark, W. Alfred, *M.A.* Rector of Castle Camps, Cambridgeshire, late Preacher at the Charter House, and formerly Fellow of St. Peter's College, Cambridge. The Rectory is in the Patronage of the Governors of the Charter House.

Davis, Thomas, for many years Rector of Trevilan, and Vicar of Llanvihangel Ystrad, Cardiganshire; at Bwlch, aged 67.

Decker, Thomas, *M.A.* Vicar of Bawdsey, Suffolk, Rector of St. Simon and St. Jude, Perpetual Curate of St. Margaret and St. Swithin, in Norwich, and Chaplain to the County Gaol; at Norwich, aged 66.

Dowland, James, Rector of Winterborne Clenstone, near Blandford, Dorset, and one of the Magistrates for that county, aged 73.

Feild, James, *M.A.* of Queen's College, Oxford, at Powick Vicarage, in the 29th year of his age.

Fisher, Henry, *M.A.* 28 years Vicar of Soham, Cambridgeshire, and formerly

Fellow of Pembroke Hall, Cambridge, *B.A.* 1772, *M.A.* 1775. The living is in the Patronage of the Master and Fellows of that Society, aged 77.

Gartham, Thomas, Master of the Grammar School, Skipton, Yorkshire.

Hickes, P. T. at Ardingley Rectory, aged 28.

Holgate, J. at his father's house, Settle, Yorkshsre.

Molony, W. Rector of Dunleckney, county of Carlow.

Morrison, T. H. Vicar of Launcells, Cornwall, and a Magistrate for Devon.

Noyes, —, Curate of Chale, Isle of Wight.

Parsons, J. Weddell, upwards of 40 years Vicar of Wellington, and Perpetual Curate of Marston and Pencoyd, Herefordshire.

Parsons, Rev. William, Vicar of Marden, Herefordshire; at Newton Cottage.

Pochin, W. Rector of Morcott, Rutland, in the 75th year of his age.

Richman, H. J. Rector of Holy Trinity, Dorchester, Dorset; suddenly killed, at an advanced age, by the falling of the roof of his house on him while asleep in bed, during the late storm.

Stocking, William, eldest son of the Rev. William Reader, of St. James's, Bury.

Tatham, Ralph, formerly of St. John's College, Cambridge, and father of the Public Orator of that University; at Bishopton, Durham.

Toghill, Moses, *M.A.* Canon Residentiary and Precentor of Chichester Cathedral; at Chichester, in his 81st year.

Walker, T. Vicar of East Hoathly, Sussex; aged 63.

A GENERAL BILL OF ALL THE CHRISTENINGS AND BURIALS

WITHIN THE CITY OF LONDON AND BILLS OF MORTALITY,  
FROM DEC. 17, 1823, TO DEC. 14, 1824.

Christened in the 97 parishes within the walls, 909; buried, 1,127. Christened in the 17 parishes without the walls, 5,176; buried, 3,917. Christened in the 24 out-parishes in Middlesex and Snrry, 15,132; buried, 10,667. Christened in the 10 parishes in the city and liberties of Westminster, 4,641; buried, 4,526.

Christened	{ Males.....	12,978	} In all 25,758
	{ Females.....	12,780	
Buried ....	{ Males.....	10,565	} In all 20,237
	{ Females.....	9,672	

Whereof have died,

Under Two Years of Age .....	6,476	Fifty and Sixty .....	1,742
Between Two and Five .....	2,103	Sixty and Seventy .....	1,715
Five and Ten .....	798	Seventy and Eighty.....	1,411
Ten and Twenty .....	764	Eighty and Ninety .....	593
Twenty and Thirty .....	1,296	Ninety and a Hundred .....	84
Thirty and Forty .....	1,444	A Hundred and Three.....	1
Forty and Fifty .....	1,809	A Hundred and Seven.....	1

Decreased in the burials this year, 350.



## MONTHLY LIST OF PUBLICATIONS.

Sermons, Parochial and Domestic. By the Rev. R. S. Barton, Vicar of Alconbury, Hunts. 12mo. 4s.

Five Discourses, on the Personal Office of Christ, and of the Holy Ghost; on the Doctrine of the Trinity; on Faith and on Regeneration; with an Appendix. By the Rev. W. Procter, Jun, M.A. Fellow of Catherine Hall, Cambridge, and Lecturer of Berwick. Crown 8vo. 4s. 6d. bds.

Hele's Select Offices of Private Devotion: viz. 1. Office of Daily Devotion: with a Supplement—2. Office for the Lord's Day—3. Office of Penitence and Humiliation—4. Office for the Holy Communion. With large Collections out of the Holy Scriptures.

New Edition, revised and enlarged. 8vo. 10s. 6d.

An Essay on the Absolving Power of the Church; with especial reference to the offices of the Church of England for the ordering of Priests and the Visitation of the Sick. With copious Illustrations and Notes. By the Rev. T. H. Lowe, M.A. Vicar of Grimley, Worcester, and Chaplain to the Rt. Hon. Viscount Gage. 8vo. 2s. 6d.

A Reply to the Second Postscript in the Supplement to Palæoromaica. By W. G. Broughton, M.A. Curate of Hartley Wespall, in Hampshire. 8vo. 2s.

## LITERARY INTELLIGENCE.

The Rev. Dr. Russel, of Leith, is preparing for the Press two Octavo Volumes, to fill in the interval between the Works of Shuckford and Prideaux, "On the Sacred and Profane History of the World connected." It is well known that the former of these writers meant to bring down his "Connection" to the period at which Dean Prideaux commenced his learned work on the same subject, but that he was prevented by death from accomplishing his undertaking. His narrative

ends with the demise of Joshua; and the seven hundred years, which clapse from that date to the reign of Ahaz, constitute the historical field which Dr. Russel has announced his intention to occupy. His work is expected in the course of the present year.

A Volume of Sermons, translated by the Rev. Dr. Luscombe, from the French, of Protestant Continental Divines, is in the Press, and will appear in a few weeks.

## NOTICE TO CORRESPONDENTS.

"Socius" will appear in another Number.

E. D's reply to "Justus" has been received; but we do not think it expedient to continue the discussion.

We have looked over the communication of P. C. in which he objects to the "Form for admitting Converts," &c. inserted in our Number for December, p. 737, as an innovation on our Liturgy, which he considers has already provided for such an occasion in the Baptismal Service appointed for such as have been privately baptized. Now, besides that such a service does not apply to a convert from the Church of Rome, whom we must consider as *already publicly received* "into the congregation of Christ's flock," as well as baptized, we beg to inform P. C. that the form which we inserted, is an authorized one, having been set forth in the 13th of Queen Anne, in the year 1714, when Tenison was Archbishop of Canterbury, as may be seen by a reference to "Wilkins's Concilia," vol. ix. p. 660. There are a few omissions in the form as we have printed it, which ought not to have been. For after the exhortation a Psalm is appointed to be read—the 119th, at verse 161. Then a Lesson—Luke xv. to ver. 8. And after that two other Psalms—the 115th, to verse 10, when the penitent comes from the Church of Rome; or, instead of that, the 122d, if the penitent comes from "the separation."

THE  
CHRISTIAN  
REMEMBRANCER.

MARCH, 1825.

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*THE LIFE OF BISHOP FERRAR\*.*

ROBERT FERRAR, was born in the parish of Halifax, in Yorkshire, in the reign of Henry VII.† He was educated at the University of Cambridge. When a young man, he was made a Canon Regular of the Order of St. Austin, upon which he retired to a religious house in Oxford, called St. Mary's, which served as a Nursery for the Canons of the order. It was in the year 1526, during his residence here, that he became a disciple of the Reformation. The principal instrument in his conversion was a person named Thomas Garret, who is described as the Curate of Honey Lane in London, and a Lutheran, by whom he was furnished with some of the prohibited books written against the Roman Catholic Religion. In 1533 he was admitted to the degree of Bachelor in Divinity, and about the same time was chosen Prior of a Monastery of his Order, called Nostel, or St. Oswald's, in Yorkshire, which he surrendered afterwards to the Commissioners, upon the dissolution of the Monastery in the year 1540, receiving, as a compensation, a pension of one hundred pounds a year. Afterwards he became Chaplain to Archbishop Cranmer, through whom he obtained some preferment in the Church. It was probably at this period of his professional advancement that he entered into the married state.

He was much employed in public affairs in the reigns of both Henry VIII. and Edward VI.

In 1535 he accompanied Bishop Barlow in the embassy, on which that Prelate was sent by Henry to Scotland. On another occasion he was entrusted with the charge of conveying some old books of great value from the dissolved Monastery of St. Oswald's, to the Archbishop of York. And in the royal visitation in the beginning of King Edward's reign, he was amongst the number of the King's Visitors, being appointed one of the Preachers, for his great ability in that capacity.

In 1548, through the interest of the Duke of Somerset, in whose

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\* See Fox's *Acts and Monuments*, vol. 3. p. 165—180. Strype's *Memorials of Cranmer*, 8vo. vol. 1. p. 261—263. Dodd's *Church History*, vol. 1. p. 378. Heylin's *Ecclesia Restaurata*, p. 70—219. Wood's *Athenæ Oxon.* vol. 1. p. 678.

This Bishop was an ancestor of Nicholas Ferrar, or Farrar, the friend of George Herbert, and so distinguished both for his early piety, (which obtained him "the reputation, as Izaak Walton says, of being called Saint Nicholas, at the age of six years,") and for the extraordinary service of unintermitted devotion which he instituted in his family. He took much delight in reading the Book of Martyrs, and it is said, could repeat perfectly by heart the story of his kinsman as related by Fox.

† Henry the Seventh's reign began in 1485, ended in 1509. It was probably towards the close of it that Ferrar was born.

favour he stood high, he was appointed to the Bishopric of St. David's, on the translation of Barlow to the See of Bath and Wells. On September the 9th of that year, he received consecration by the hands of the Archbishop of Canterbury—Holbech, Bishop of Lincoln,—and Ridley, then Bishop of Rochester,—in the Archbishop's house at Chertsey.

This promotion was far from being any addition to his happiness; on the contrary, it only paved the way to the misfortunes of his subsequent life. Indeed he was permitted afterwards to enjoy but little of liberty, for, on the fall of his Patron, the Duke of Somerset, he became a ready prey to malicious persecutions, against which he had no longer sufficient power to shield him, "proving unhappy," as Strype observes, "by his preferment unto a Church, whose corruptions while he endeavoured to correct, he sunk under his commendable endeavours."

With that activity which distinguished him, not long after his entrance on his bishopric, he resolved to make a visitation of his diocese, learning that it was overrun with great corruptions. But what attracted his notice particularly, as requiring his prompt interference, was the gross example of corruption which had been reported to him as existing in the Chapter of the Church of Carmarthen, where two principal men, Thomas Young, the Chaunter of St. David's, and Rowland Merick, one of the Canons, who had before acted as Commissioners of the diocese, had spoiled the Cathedral Church of crosses, chalices, and censers, with other plate, jewels, and ornaments, to the value of five hundred marks or more; which they had converted to their own private benefit. The same persons had also sealed many blanks, during the vacancy of the see, without the King's license or knowledge. These circumstances coming to the ear of Ferrar, he issued out his commission to Edmund Farlee, his Chancellor, for visiting the Chapter, as well as the rest of the diocese. This commission proved the beginning of sorrow to himself. It happened that the Chancellor in drawing up the requisite form, had worded it incorrectly. For instead of asserting the King's supremacy, it was couched in the old form used under the Papal ascendancy; though the Bishop professed to visit in the King's name and authority. This informality afforded a handle against him to the two individuals who had been guilty of the acts of spoliation. Availing themselves of the absence of the requisite authority for legalizing the commission, they not only refused to obey it, but in their turn became aggressors, and accused the Bishop of a *præmunire*, as having exceeded his powers\*. With them also was leagued against him, his ungrateful Registrar, George Constantine, a man on whom he had bestowed preferment. So that his very first exertions in reforming the abuses of his Clergy being impeded by this trivial error in the form of the proceedings, were the means of involving him in calamity.

At the instigation of these persons and other enemies of Ferrar, information was laid before the Council by Hugh Rawlins, a Priest, and Thomas Lee, brother-in-law to Constantine; highly inculcating

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\* "This was a conspiracy of his enemies against him, and of wicked fellows who had robbed the Church, kept concubines, falsified records, and committed many other gross abuses." Sutcliffe's Answer to Parsons's *Threefold Conversion of England*, quoted by Strype.

thé Bishop. It branched out into fifty-six distinct articles of accusation, many of which were of the most frivolous nature. He was required accordingly to repair to London to justify himself against the vexatious prosecution. The tenor of these articles \* is sufficiently evidenced by the concluding one of the series, which asserts that, "since he came into his diocese, he had behaved himself most unmeet for a man of his vocation, being for a minister of justice, an abuser of the authority to him committed—for a teacher of the truth, and reformer of superstition, a maintainer of superstition without any doctrine of reformation,—for a liberal and hospital, an unsatiable, covetous man—for a diligent overseer, wilful and negligent;—for an example of godly wisdom, given wholly to folly—for merciful, a cruel revenger,—And further, for a peace-maker, a sower of discord. And so in all his behaviour a discrediter and slanderer of his vocation, and a deceiver of all men; that had hope that he should do any reformation. For he yet hath neither brought into his diocese, nor hath belonging to him, any learned Preacher. But such learned Preachers as he hath found in the diocese at his entry, he so vexeth and disquieteth, that they cannot attend to apply their preaching, for the defence of their livings, against his quarrellous inventions and unjust certificates."

The hearing of these vexatious charges was appointed by the

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\* Under the head of *folly* are the following specimens of ridiculous imputations against Ferrar.

"48. *Item.* To declare his folly in riding, he useth bridle with white studs and snaffle, white Scottish stirrups, white spurs, a Scottish pad with a little staff of three quarters long, which he hath not only used superstitiously these four or five years, in communication oftentimes boasting what countries he hath compassed and measured with the same staff."

"49. *Item.* He hath made a vow that he will never wear a cap, for he saith, it is comely wearing of a hat, and so cometh in his long gown and hat, both into the Cathedral Church, and to the best town of his diocese, sitting in that sort, in the King's great Sessions, and in his consistory, making himself a mock to the people."

"50. *Item.* He said he would go to the Parliament on foot; and to his friends, that dissuaded him, alleging, that it is not meet for a man in his place, he answered, 'I care not for that, it is no sin.'

"51. *Item.* Having a son, he went before the midwife to the Church, presenting the child to the Priest, and giving his name Samuel, with a solemn interpretation of the name, appointing also two Godfathers and two Godmothers, contrary to the ordination, making his son a monster, and himself a laughing stock throughout all the country."

"52. *Item.* He daily useth whistling of his child, and saith that he understood his whistle, when he was but three days old. And being advertised of his folly, he answered, 'they whistle their horses and dogs, and I am contented, they might also be contented that I whistle my child,' and so whistled him daily, all friendly admonition neglected."

"53. *Item.* In his ordinary visitation among other his surveys, he surveyed Milford Haven, where he espied a seal-fish tumbling. And he crept down to the water side, and continued there whistling by the space of an hour, persuading the company that laughed fast at him, that by his whistling he made the fish to tarry there."

"54. *Item.* Speaking of scarcity of herrings, he laid the fault to the covetousness of fishers, who in time of plenty took so many that they destroyed the breeders."

"55. *Item.* Speaking of the alteration of the coin, he wished, that what value soever it were of, the penny should be in weight worth a penny of the same metal."

Council to take place before Sir John Mason and Dr. Wotton, as Commissioners, and these received Ferrar's answers to them, which were delivered in order to the several articles brought against him. In these answers he clears himself from all imputation of any intention of acting in defiance of the King's authority—or of maintaining superstition, since on the contrary he had laboured to abolish it by true doctrine;—or of covetousness, which he alleges could be disproved by his neighbours;—or of wilful negligence, shewing that he had exerted himself to the utmost;—or lastly, of folly, setting forth "that his desire was, in true simple manner of words, and deeds, and other honest behaviour, through God's grace, to shew godly wisdom."

After the answers exhibited by Ferrar to the mass of frivolous accusations brought against him, Constantine and Young, came forward as witnesses; against whose evidence Ferrar first laid exceptions, and then proceeded to adduce matter in justification of himself. Whereupon Constantine and Young, finding their depositions to be insufficient, asked and obtained a commission for examining further witnesses in the country. And two distinct commissions being granted by the Council, severally to Rawlins and Lee, these persons contrived, through the favour of the officers, to join both in one, in order to diminish the costs. Three months were assigned them to make their return.

During all this time, while the process against him was pending before the Council, Ferrar was detained in London, his enemies alleging, that if he were suffered to go down to his diocese he would prevent their collecting the requisite proofs of the charges. Thus having full opportunity of collecting such evidence as they wished, without his being able to confront them on the spot, they returned to London at the end of the time appointed, and reported that they had examined no less than an hundred and twenty-seven witnesses. This body of evidence naturally produced a strong impression against the unfortunate Bishop, among the members of the Council. The delay also which intervened, before he could learn the nature of the evidence against him, (for on account of the bulk of the manuscript containing the depositions, it was five weeks still before he could obtain a copy of them,) must have served to heighten the unfavourable colouring of his case. Thus it was that even his friend, the Archbishop, was disposed to give credit to the injurious calumnies maintained with such malignant perseverance; though afterwards he appears to have seen through the malice of the prosecution, understanding by means of letters which Ferrar wrote in his affliction, both to him and to Bishop Goodrick, the Lord Chancellor, the flagrant injustice of the whole proceeding.

To enable him to meet his enemies on their own ground, he then asked for a commission for himself also to examine witnesses—which was granted to him,—but the great dispatch which he was required to use, and the interruption which happened to him from his being required to answer at the Bar daily during the Sessions at Carmarthen, on the charge of præmunire, conspired to render his persecutors an overmatch for him, and he sunk at last a victim to their evil designs. His detention in London had also given them a more plausible plea against him, for, as he was thus prevented from being exact in the payment of

the tithes and first fruits and subsidies due from the Clergy of his diocese, this circumstance also was another crime laid to his charge. The result was that he was committed to prison, and remained in confinement during the subsequent part of Edward's reign.

Nor did his troubles cease on the accession of Mary, in 1553, but as he had been persecuted during the Protestant ascendancy, so he obtained no respite from the Papists, to whom he was obnoxious on account of his religion.

In the King's Bench, where he was confined, he now had as companions in suffering, Taylor, Bradford and Philpot; men with whom it was no small glory to be numbered in that day of trial to the infant Reformed Church of England. With these it was intended by the Queen's Council in the following year, that Ferrar, as well as Hooper, Rogers and Crome, should be conveyed to Cambridge, in order to submit them to the solemn mockery of a disputation, similar to that which had previously been exhibited at Oxford, where sophistry, backed by clamour and outrage, had obtained a false triumph over the scriptural wisdom of the Three great Heads of the Reformation. Ferrar, and his associates, obtained information of this intention of the Papists, and not only consulted together, but also sent to Ridley, at Oxford, to obtain his advice, as to the mode of conduct which they should pursue in the proposed disputation. The project however of the Papists, it seems, was afterwards abandoned.

It was during this period of Ferrar's imprisonment, that the well-known dispute took place between the Protestant sufferers among themselves on the doctrines of Predestination and Original Sin—one party rushing into the Pelagian extreme, and derogating from the grace of God, in their zeal for asserting the free-will of man. Bradford, fearful of the spreading of such opinions, wrote to Cranmer, Latimer and Ridley, to consult them on the matter; and in this consultation, we find also the name of Ferrar subjoined, with those of Rowland Taylor and Philpot.

We hear nothing more of Ferrar, until the 4th of February of the next year, 1555, when he was summoned before the Bishop of Winchester. It was intended at once to condemn him, but the Bishop of Winchester, for some reason, determined to postpone the sentence, and he was sent back to prison, where he continued until the 14th of the same month. At this first appearance before Bishop Gardiner, with whom were associated as Commissioners, Tonstal, Bishop of Durham, Heath, Bishop of Worcester, Bourne, Southwel, and Rochester, he was examined respecting his past conduct, not without much rudeness of retort and unceremonious treatment. He was accused of being in the Queen's debt, and at the same time the royal favour was held out to him on the condition of his returning to the Papal Church. As to any debts due from him to the Queen, he referred them to the Lord Treasurer; but as to any acknowledgment of the Papal supremacy he reminded them, "that he had made an oath, never to consent or agree, that the Bishop of Rome should have any jurisdiction within this realm." Bourne then charged him with having been abjured for heresy in Oxford, which he strenuously denied; and asked other frivolous questions, such as, whether he had not gone from St. David's to Scotland—whether he had not carried books out of Oxford to the Archbishop of

York—whether he had not supplanted his master? Then, turning to Gardiner, Bourne observed, that Ferrar “had an ill name in Wales as ever had any,” and repeated the charge of his having deceived the Queen in several sums of money. On his boldly disclaiming these imputations, Gardiner called him a false knave. Upon which Ferrar rose up (for he was at the previous time kneeling) and said, “No, my Lord, I am a true man, I thank God for it. I was born under King Henry VII.; I served King Henry VIII. and King Edward VI. truly, and have served the Queen’s Majesty, that now is, truly with my poor heart and word: more I could not do, and I was never false, nor shall be by the grace of God.” Gardiner then said, “How saist thou, wilt thou be reformable?” “My Lord,” replied Ferrar, “I have made an oath to God and to King Henry VIII. and also to King Edward, and in that to the Queen’s Majesty, the which I can never break while I live, to die for it.” The Bishop of Durham objected to him, that he had made another oath before and a vow: both which assertions he simply denied. Gardiner observed, “that he had made a profession to live without a wife”—to which Ferrar answered, “that he had made profession to live chaste, but not to live without a wife.” After an altercation of this kind, when they found Ferrar still resolute in adhering to his oath, they called another of the prisoners, and dismissed him.

On the 14th of February he was removed from the place of his present confinement in London, and sent down into Wales, to receive condemnation there.

On the 26th of the same month, he was conducted by Griffith Leyson, Sheriff of the county of Carmarthen, into the church of Carmarthen, and presented before Henry Morgan, who had now supplanted him in the Bishopric of St. David’s. Constantine, who had formerly served him in the capacity of Registrar, and had been amongst the treacherous authors of his calamity during the reign of Edward, acting as Public Notary. Little was the mercy, of course, which Ferrar had to expect from such a tribunal. Morgan, having discharged the Sheriff, and received the prisoner into his own custody, further committed him to the charge of a keeper, (by name Owen Jones), and at the same time declared to him “the great mercy and clemency which it was the pleasure of the King and Queen’s Highness should be offered unto him, and which he there offered to him,—that is to say, that if he would submit himself to the laws of this realm, and conform himself to the unity of the Universal Catholic \* Church, he should be received and pardoned.” After that, when he found that Ferrar would give no answer to the proposed terms, Morgan laid before him the following articles:—

1. Whether he believed the marriage of Priests lawful by the laws of God, and Holy Church, or no?

2. Whether he believed that in the blessed Sacrament of the Altar, after the words of consecration pronounced by the Priest, the very

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\* This use of the synonymous terms together will not perhaps be objected to, if it be referred to the times of the speaker when Greek was a dead language indeed. In fact, even at this day, the terms are quite distinct, according to the popular use of them—*Catholic* being generally employed only in its *second intention*—to denote a *party* in the Church, acknowledging the Bishop of Rome as their spiritual Head, and in the face of manifest contradiction from matter of fact claiming to be the *whole* Church.

body and blood of Christ is really and substantially contained, without the substance of bread and wine ?

To these articles Morgan required Ferrar to answer upon his allegiance—to which Ferrar replied, that he would answer when he saw a lawful commission, but would make no further answer at that time. Nothing further passed on this occasion, and Jones, his keeper, was ordered to take him back to prison, there to be detained until a new monition should be had ; and he was instructed to employ the intervening time in deliberation concerning his answer to the propositions.

On the last day of February he was again examined before Bishop Morgan, when articles and interrogatories in writing being presented to him, he again refused to answer until he might see a lawful commission and authority. Upon this the Bishop pronounced him *contumacious*, and for the punishment of his contumacy to be accounted *pro confesso*, and accordingly declared him to be so by a written instrument.

Appearing again on the Monday following, the 4th of March, he submitted himself as ready to answer to the articles and positions before mentioned, only requiring that he should be furnished with a copy of the articles, and that a competent time should be allowed him to answer for himself.

Thursday, March 7, being appointed him for that purpose, he again appeared, and delivered a written answer to the last articles proposed by Morgan, which were to the following effect :—

1st. That he required him, being a Priest, to renounce matrimony.

2ndly. To grant the natural presence of Christ in the Sacrament under the forms of bread and wine.

3rdly. That the Mass is a propitiatory sacrifice for the quick and the dead.

4thly. That general Councils, lawfully congregated, never did, nor can err.

5thly. That men are not justified before God by faith only, but that hope and charity are also necessarily required to justification.

6thly. That the Catholic Church, which only hath authority to expound Scriptures, and to define controversies of religion, and to ordain things appertaining to public discipline, is visible, and like unto a city set upon a mountain for all men to understand.

To these articles thus objected to him, Ferrar refused to subscribe, affirming, “ that they were invented and excogitated by man, and pertain nothing to the Catholic faith.” Whereupon a copy of the articles was delivered to him, and the Monday following was appointed for him to answer and subscribe to the same, either affirmatively or negatively.

On Monday accordingly, the 11th of March, Ferrar came again before Morgan, but his subscription to the articles, to which he subjoined “ *tenens se de æquitate et justitia esse Episcopum Menevensensem*,” was not such as to satisfy his judge, who, with the hope probably of inducing him yet to acknowledge the authority of the Papal Church, still further delayed pronouncing the final sentence, until the Wednesday following.

Appearing on that day for the last time, he was once more demanded by Morgan, “ whether he would renounce and recant his heresies, schisms, and errors which hitherto he had maintained, and if he would subscribe to the Catholic articles, otherwise than he had done before.” Ferrar then exhibited a certain schedule, written in English, appealing



at the same time from Morgan, as from an incompetent Judge, to Cardinal Pole. But, notwithstanding this appeal, Morgan proceeded in his rage against him, and pronounced the definitive sentence from a written document, by which he condemned Ferrar "as an heretic excommunicate, and to be given up forthwith to the secular power."

His degradation from the office of priesthood then followed, and he was delivered up to the Sheriff of Carmarthen for execution.

On the 30th of March, which was the Saturday before Passion Sunday, he was led out to the place of execution, in the town of Carmarthen, the stake being prepared for him in the market-place, on the south side of the market cross: and there he endured the torments of the fire with great patience and constancy. He had pledged himself, indeed, to bear the tortures of his dreadful death with a fortitude becoming the holy cause in which they were undergone. For, when shortly before his execution, a person named Richard Jones, the son of a Knight, paid him a visit of condolence, lamenting to him the painfulness of the death which he had to suffer.—Ferrar observed to him, "that if he saw him once to stir in the pains of his burning, he should then give no credit to his doctrine:" thus identifying his personal courage with the sincerity of his profession, and binding himself to a patience worthy of the truth. And, according to his word, so he faithfully exhibited himself an example of extraordinary firmness throughout the scene of agony. As he was bound to the stake, so he stood to the last, never moving, but still holding up his arms, while they were gradually burnt to mutilated stumps, until at length some compassionate bystander, with friendly violence, relieved him of his sufferings, by forcibly striking him upon the head with a staff, and causing him to fall lifeless amidst the flames.

To enable us to form our judgment of the character of Bishop Ferrar, unfortunately but very scanty materials have been transmitted to us, by any who have spoken of the events of his life. He appears, however, undoubtedly, by his patient endurance of persecution, as well from some unworthy individuals of his own party as from the Papists, to have been actuated by a sincere love of the truth, and not by mere party-spirit, in advocating the cause of the Reformation. And his testimony, as a Martyr, is on that account highly to be valued. Had he been merely a time-serving teacher of the reformed doctrine in the days of Edward VI. with the hope that his accommodation of his opinions to those of his Patron, the Duke of Somerset, and the rest of the Court, might lead to his promotion in the Church—the ill requital which he met with from the Council, who gave too ready a credence to the scandalous charges and suborned evidence of his enemies, would have readily disposed him to retaliate on his ungrateful friends, by espousing the cause of Popery, when that in its turn obtained the ascendancy. But we find him the same man in profession and in suffering under Mary, as well as under Edward. At the same time his fortitude in the last extremity reflects a strong light on his former suffering, and convinces us of his innocence of the charges brought against him. Those very enemies, indeed, who had persecuted him in the first instance, afterwards repented of their malignity, and came to him before his death to implore his forgiveness, which he, as a true Christian, freely granted, and was reconciled to them.

## REVIEW OF NEW PUBLICATIONS.

*Discourses on Prophecy; in which are considered its Structure, Use, and Inspiration: being the Substance of twelve Sermons, preached in the Chapel of Lincoln's-Inn, in the Lecture founded by the Right Reverend William Warburton, Bishop of Gloucester. By John Davison, B.D.* 8vo. pp. 672. Murray. 1824.

THE expectation of prophecy in any revelation from God to man, is amongst the most natural feelings of the mind. There has been always among mankind a proneness to believe in any assumed intimations respecting the future; instanced sometimes in the credit given to omens and auspices—sometimes in the eagerness with which the rhapsodies of the Sibyl, or the mysterious responses of the oracular shrine and the professed Diviner have been explored, and adopted as practical guides of conduct. Human nature is not satisfied with that unambiguous oracle which it has in its past experience. Perhaps the apparent anomalous course of the moral world may be the reason why man is not disposed to rest exclusively on the admonition of the past. There appears so great an irregularity in the events which we have already experienced, that we find it difficult to deduce any general rules on which we may implicitly rely for our direction. And the difficulty itself of deducing these rules, even on the supposition that we could obtain such as would suffice for our safe conduct, diverts the generality from attempting to explore them. Ἐπὶ τὰ ἔτοιμα μᾶλλον τρέπονται. The seer and the soothsayer who come forward to solve the perplexity of our situation, and save us the irksomeness of painful investigation, appear as welcome auxiliaries; and we receive accordingly the ready knowledge which they profess themselves able to impart, with a very strong predisposition to believe it. Some weight also must be attributed to the appearance of friendly inclination towards us, by which the guides of our future conduct come recommended to our notice. To ask and to give advice is the beginning of friendly intercourse; and the oracular counsellor has the advantage of supplying advice inaccessible from any other source; and hence an additional sanction is given to his intimations. Especially is this observable in the ready belief which a prophet of good obtains, compared with the reluctant credit bestowed on the denouncer of woe. “I hate him,” said Ahab of Micaiah, “for he doth not prophesy good concerning me, but evil.” “Ah, Lord God, they say of me, doth he not speak parables?” is a feeling expression of the taunt with which the prophets of Israel were greeted, because they did not prophesy “smooth things” to those to whom they were sent. And in Homer we find Agamemnon vehement in rage against Chalcas, because, as “a

prophet of evil, he had never told him (*τὸ κρήνιον*) that which was after his heart." But, from whatever cause it may arise, the tendency among men to resort to some oracular direction for their future conduct, is indisputably clear from history, as well as from our own experience. If amongst the unenlightened and ignorant it has displayed itself in absurdities and impieties, the tendency is not to be reprobated on that account. We may only infer from this the deep seat which it has in our nature, and that accordingly it was destined by Him who implanted it, at some time to have its appropriate gratification. And, if any where, we should expect this in an authentic Revelation of his will. In this Revelation, as an authoritative guide of human conduct, proceeding from Him, unto whom all his works are known from the beginning, we should expect that that infirmity with which we are beset in all our anticipations of the future issue of events would be mercifully helped, and some insight vouchsafed into those hitherto unvisited shadowy regions into which our hopes dart forward with such trembling zeal. A Revelation without prophecy would be but a cold gleam of light shed on us; it might be enough to disclose the secrets of our dark prison-house, in which we are doomed to sojourn, as inhabitants of the world; whilst we want rather a view beyond it, to make us forget its discomfort and its gloom.

But in proportion to the natural credibility which attaches to the prophetic part of revelation, is the necessity of defining the character of those predictions which are the authentic expositors of the future, and those which are only the reveries of fanatical or mercenary imposture. It is of the utmost importance for the Christian to be able to shew, in opposition to that cavil of the sceptic, which, instead of regarding the circumstance as a presumption in favour of the revelation, perversely argues from the tendency itself to believe in predictions against the revelation which contains them, that our scriptural prophecies, so far from being mere conformities to the general appetite for the marvellous, as the unbeliever terms them, are, on the contrary, the faithful transcripts of Divine suggestions, imparted to the prophet.

The difficulty which is thus cast in our way, in verifying the authentic records of prophecy is further increased, when on entering into the examination of them, we find them for the most part overspread with a similar obscurity to that which pervades the false assumptions of predictive inspiration. The *ἰόλον στόμα* of the Pagan oracles avoids any specification of circumstances which might detect the fraud, and indulges accordingly in general expressions, which leaving the exact event undecided admit of qualification according to the result. The Pythian, indeed, told Cræsus, when he sent to complain of her fallacious direction respecting his projected expedition, that he should have

sent again to consult, whether the great power whose destruction she foretold, was his own, or that of Cyrus; but it was only when it was too late for such a consultation, that the oracle ventured thus to descend to particulars. The priests of superstition were obliged to adopt an ambiguity, which at least might admit the exercise of hope in their deluded votaries; and then they obtained a ready credence: the mind itself supplying, in its willingness to believe in the way which it wished, what was defective in the evidence of the prophecy. So also the Scripture prophecies display an ambiguity which may be construed into an effect of the like artful design. The believer, however, discerns a very different character of ambiguity in these, from that which attaches to the dubious responses of the self-constituted interpreter of the future. The obscurity of both indeed is the result of design; but while in the false pretences to inspiration we perceive only the workings of priestcraft, in the genuine effusions of the Spirit we detect the counsel of heavenly wisdom. The design of the Scripture prophecies is to be traced in their evident adaptation to the mind and the condition of man in the world; from the joint estimate of which it appears that no greater certainty of knowledge with respect to future contingencies would at any time be imparted by the Divine Wisdom, than served to preserve that equilibrium with which they are admirably adjusted to each other. If the mind of man were illumined in a degree beyond the actual exigencies of his condition, at any particular period of the world, he would be unfitted for the part which he has to perform on that stage of things which is immediately present to him—or again, if a more advanced state of the world were respected in the nature of the intimations revealed, his mind would only exhaust itself in vain aspirings after that condition of light and knowledge which was so removed from its reach. Hence, then, the evident obscurity of many of the Scripture prophecies—an obscurity which, if we regard them as historical facts, is the strongest symptom of their veracity. For they thus occupy that precise point in history to which they claim to belong.—But though the believer easily discriminates between those prophecies which he is concerned to uphold, and those which are objected to him by the infidel, as bearing similar marks of infirmity, he will not so easily induce his adversary to concede the prejudice which arises from this accidental conformity, without a more minute examination into the causes of that ambiguity which is characteristic of a true prediction, as it is distinguished from that which is the test of falsehood. For this task accordingly, much patient and sober investigation is needed. Prophecy must be viewed in its relation to the progressive state of religion through the whole reach of the divine dispensations, and

shewn to be progressively increasing in brightness as the day-spring has risen on the world.

Thus will the alleged vagueness of the prophecies be effectually converted into a real argument for their credibility. It will appear not to belong to them, as they are prophecies, and therefore not in that respect in which the reputed predictions of Pagan superstition compete with them; and, consequently, that no inference can be derived from the fallacious obscurity of the latter to that of the former—the ambiguity of heathen prophecy consisting in its relation to the event predicted—the ambiguity of the scriptural, in its relation to those to whom it is delivered.

It is important also that the Scripture Prophecies should be shewn to be of a distinct character from those which have been fortuitously struck out by a happy ingenuity. There is a natural foresight, which discerning the real tendency of affairs from their past and present appearances, pronounces the result which shall take place at some future period of time. And, if we regard the power of mind by which the future event is thus ascertained, it will appear indeed to merit, in one sense, the title of prophetic. It was through such a predictive sagacity that, in some cases, the ancient oracles successfully declared, with more than usual precision, the issue of affairs on which they were consulted; and thus Themistocles, who was eminent in this talent, (τῶν μελλόντων ἐπιπλείστον τοῦ γενησομένου ἄριστος εἰκαστής, is the character which Thucydides gives him in this respect,) was the means of redeeming the Delphic Oracle from its apparent perplexity, as to the result of the struggle between Greece and Persia, by affixing to it that sense which his own foresight of the future maritime strength of Athens discovered to be the correct view of the case. The foresight manifested in the scriptural predictions is of an opposite character to this. It bears a creative energy impressed on it, as calling the future event into being without any previous materials from which it may be constructed. Appealing to the faith of those to whom they are addressed; they are often opposed to probability, and sometimes to the whole course of nature itself. The promise of a son to be born to Abraham and Sarah, when they had past all hope of such a blessing, is, to the eye of reason, altogether improbable—and the prediction which announced that a Virgin should conceive and bear a Son, humanly speaking, we should pronounce antecedently to be impossible. There can be no suspicion, then, in these instances, that a successful sagacity enabled the prophet to conjecture the occurrence of the facts so confidently predicted. The same observation may be extended to other prophecies of the Bible. But, in order justly to set them forth on this ground of advantage, a cursory survey of them will not suffice. It requires the hand of a master to touch those points which give a

divine expression to the shadowy portrait of the future event, and thus fully to disclose to view the secret wisdom of God, setting at nought the counsels of men.

Again, if we consider Prophecy as an essential portion of that miraculous attestation, upon which the whole truth of the Revelation ultimately rests, we shall see still further the necessity of establishing its reality on the surest arguments of credibility. As an original evidence of the truth revealed, it labours under a disadvantage with which miracles in general are not encumbered. A miracle, which effects some alteration in the course of nature, works its own credibility by the act of its performance—but a prophecy, being only an insight into the regular course of nature, requires time to develop its miraculous character, and to carry the mind of man to God, as the author and giver of it. It is a miracle diffused over a continued period of time, and which must wait the evolution of years to render it complete. The original hearer of it, consequently, has no direct proof from the prediction itself that the Lord hath spoken by the pretender to divine inspiration. It requires, therefore, some extrinsic evidence to itself in order to give credibility to its own evidence. This need of additional confirmation appears to have been felt even in the case of the superstitious devotee at the shrine of Pagan prophecy. Cræsus, before he could trust the responses of the oracles, made experiment of their veracity, by the test of their true or false report of the past. The same necessity of proof is illustrated in the Prometheus of Æschylus, where Prometheus, announcing to Io the course of her future wanderings, in order to verify his predictions of her fate, recounts to her the toils and vexations by which she had already been harassed\*. In the Scripture itself it is particularly shewn, in the conversation between our Lord and the woman of Samaria, in which the exclamation of the woman, "Sir, I perceive that thou art a prophet," is immediately subjoined to the discovery which he had made to her of his knowledge of the events of her former life. When accordingly, in exploring the prophetic part of the evidence of Revelation, we have arrived at the proof of the actual delivery of any particular prediction, much still remains to be done. When we have verified the account of a miracle by which some positive and immediate effect has been produced on the face of nature, our labour is accomplished; but it is not so with prophecy—after that we have ascertained its genuineness and authenticity, we only bring ourselves by such a process to the situation of those who actually heard the predictions delivered, and even in such case we find there is a need of some extraneous confirmation.

But here we stand on a ground of advantage above those in whose ears the accents of prophetic inspiration resounded.

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\* See also the speech of Cassandra. *Agam.* 1189—1208.

Prophecy indeed may be regarded as peculiarly that species of miraculous evidence which addresses itself to the remote contemplator of the signs of a teacher sent from God. History supplying the means of connecting the prediction with its fulfilment, enables us (if we may be allowed so to express it) to *complete* the miracle—to present it in its entire form, as one act of interposition on the part of the Deity; by his omniscience bespeaking his omnipotence.

In order, however, thus to combine the parts of the prophetic evidence, a wide field of investigation is necessarily presented to the exploring eye of the theologian. He has to collect from the vast storehouses of history, materials lying scattered at great intervals, and to construct out of them a solid and proportioned fabric, which, resting on the assumed foundation of divine prediction, as on its proper basis, shall exhibit, in the united whole, the character of the Heavenly Architect impressed on its form. He becomes a fellow-worker with God himself, it may be said, while he is thus engaged in detecting the concealed signs of the Almighty handy-work, and establishing the certainty of a miraculous agency. And in proportion to the dignity of the task is its responsibility and its labour. He must be careful that the materials which he selects be worthy of the sacred operation, and that he does not render his work altogether frustrate, by associating with the divine truth the unstable edifice of facts which admit only a precarious application. In his attempt to exhibit the apparently broken tissue of the divine dealings in its integrity, he must not introduce incongruous materials, lest he should rather make the rent worse, instead of fitly joining together the severed parts.

The arduous dignity and importance of the task has called into the service the efforts of many a “learned and painful Divine” of the Church; and the labour, happily, has not been ineffectually bestowed, but a body of evidence to the truth of prophecy has been collected by various tracks of inquiry. The admirable work of Bishop Newton is in itself a decisive evidence to the truth of prophetic inspiration. The skill with which that judicious interpreter unfolds the mysterious scroll of the sacred oracles, and discloses the substantial facts adumbrated by the prophet, astonishes us as a sort of creative power of mind, analogous to that power of the imagination which is usually so designated; since it imparts, as it were, a reality and a life to objects, which, viewed in their predictive form, are as if they were not.

But while the evidence of prophecy has been satisfactorily explored with successful diligence, its import and value, as an essential portion in itself of the volume of inspiration, is a department of the inquiry which has been comparatively deserted. And yet it is plain that, under this point of view, it must possess much matter of interesting speculation, as well as of divine

instruction. It is, indeed, by the course of such an examination alone, that we can arrive at a proper notion of the character of that evidence which prophecy bears to the truth of the revelation. By comparing particular predictions with their corresponding events, we may see that the evidence of prophecy (of whatever nature it may be) is great in *quantity*, but we do not see the exact force with which it bears on the truth of the revelation. We do not see *why* such a prediction is more obscure in its application than another—why in many cases temporal and peculiar blessings have been made the themes of prophecy—and, on the whole, why the evidence of prophecy is no greater than it is. Many inquiries and doubts therefore still remain to be satisfied, even after the comparison of prophecy with the events of history; and, strong as the argument may be, from the aggregate of coincidences, the mind still anxiously seeks for some intrinsic moral evidence, which shall redeem each particular coincidence from the appearance of being merely an ingenious solution of an ambiguous oracle, and disclose the grand simplicity of the Divine Providence, amidst all the variety of subject and complexity of expression which diversify the sacred predictions.

The discourses of Bishop Sherlock are exceedingly valuable in this respect, as they consider prophecy in its relation to the state of religion at the successive periods of its delivery, and though they do not descend much into the detail of particular prophecies, prepare us for entering as more competent judges on any work, such as that of Bishop Newton, which professes to develop the application to the events of the world. But, before the appearance of the present publication of Mr. Davison, we are not aware that any work has adequately comprised both views of the subject, at the same time fully explaining the use and structure of prophecy, independently of its fulfilment, and demonstrating its inspiration by the test of its fulfilment. We would accordingly direct the attention of the theological student to the volume now before us, as supplying a hiatus in the path of his inquiries:—and as an introduction to the knowledge of the subject as discussed by Mr. Davison, we will proceed to give some account of his work.

After some preliminary observations on the importance of Revelation, and on the evidences by which Christianity is accredited, which he shews to be such in *kind* as the best reason of man could desire and expect, as well as on the relation which those evidences have to each other in the correct estimate of their force, as *parts* of a body of cumulative proof, Mr. Davison opens the more immediate argument of his work, with an account of the “contents of the prophetic volume, as distinguished from its predictions,” confining his inquiry to the prophecies contained in the Old Testament alone. First, then, he points out the tone of moral doctrine which pervades these



inspired compositions—to such a degree, that no where, except in the Gospel itself, do we find such pure theology and such authoritative expositions of the rule of life; and from this fact he draws an inference to the truth of the oracles which contain this discipline of righteousness—an inference, strengthened by a consideration of the period when these moral doctrines were thus set forth, since at that period philosophy and religion were at variance throughout the world,—the Prophets of Israel being conspicuous as the only teachers who held both in concord.—The progressive character of this moral revelation declared by the Prophets is next adverted to, and shewn to hold an intermediate place between the Law and the Gospel—the instruction delivered growing in fulness and brightness as the pages of prophecy speak more clearly of the kingdom of Christ. Of Isaiah in particular, the following beautiful account occurs under this head :

“ It is remarkable, that the prophet who, of all others, is the most full and explicit in delineating the Messiah's kingdom of redemption, is equally distinguished for the copiousness and variety of his lessons of holiness. Isaiah is not more ‘ the evangelical Prophet’ for that which he foretold, than for that which he taught. And this might be said, that, although a Christian could not consent to a surrender of the New Testament itself, yet if any one book of the Old were to be selected as a substitute for that more perfect gift, whereby to direct equally his faith and his obedience, none could be taken so adequate to both those purposes as the volume of this eminent Prophet, to whom it was given to behold the glory of Christ's kingdom with an eagle eye, and to drink of the spirit of holiness beyond his brethren.” P. 64.

Thirdly, our attention is called to the ministerial character of the Prophets, as it is impressed on their writings; and from the bold sincerity with which they appear to have executed their office of pastors and monitors, the reality of their mission is argued, whether we look to their own personal evidence as that of martyrs and confessors, or their acknowledged authority among that very people whose national character they represent in so unfavourable a light by the severity of their rebukes.

In continuing this division of his subject, Mr. Davison selects for more ample illustration, two topics of moral instruction which have been unfolded by the Prophets—the doctrine of an over-ruling Providence and that of repentance; and insists, with great force of reason, on the important aid rendered by prophecy under the doubts, in which those subjects of deepest interest to man are involved, when speculatively considered.—Some reflections are then deduced from the preceding view of the moral tenour of prophecy. These refer us to the wisdom evidenced in the union of ethical and predictive inspiration—

—the moral teaching of the Prophet removing from him the imputation of a mere soothsayer, and his predictive power giving authority to his doctrine—to the practical superiority of the rules of life thus derived immediately from the Divine, over the morality which is taught by systems of science,—to the necessity of a spirit conformable with the spirit of religion, in order duly to appreciate its divine origin as established by its internal evidence.

The conviction of the truth of the Prophecies arising from their moral instruction having been thus far considered, Mr. Davison proceeds in his 3rd, 4th, 5th, and 6th 'Discourses to examine the structure of the Prophecies, i. e. "the subjects and order of them, in relation to seasons and purposes"—pre-mising, that this part of his inquiry rests on the assumption of the reality of their inspiration; which still remains to be established on its proper proofs, arising from their accomplishment.

Commencing then with the first promise given to man at the Fall, of a Redeemer who should bruise the Serpent's head,—he directs our attention to the adaptation of the light conveyed in it to the condition of man at the time.

"Since religion cannot so much as exist without hope, the earliest intimation of prophecy we see, was adapted to the support of that essential feeling in the heart of man. It was clearly a promise of relief, an antidote to perfect despair. It contained the prediction, that some one should be born of the seed of the woman 'who should bruise the head of the tempter,' by whom therefore the penal effect of man's transgression should be in some way reversed. With all its uncertainty as to the mode in which this end should be effected, the promise had within it a principle of hope and encouragement, and the materials of a religious trust fitted to keep man still looking to his Maker. And such was the immediate moral use of this original prophecy." P. 104.

We come next, to the consideration of Prophecy at the period of the Flood. The prediction to Noah himself of the impending deluge—and that conveyed to the rest of the world by the building itself of the ark—are shewn to have had also their moral uses—both being "expressive of the righteous and gracious government of God,"—the first, exercising and sustaining the faith of "the Elect Family,"—the latter, speaking the long-suffering of God to the world in general, in the intermediate opportunity of repentance. With these predictions before the Flood, are connected those which intimated the future stability of the seasons; which, whether they be understood as implying a relief to the earth from the primitive curse, according to Sherlock,—or be restricted to its preservation from the recurrence of any similar disturbance,—were *opportunistically* given at that period, and served as an encouragement to man to trust in any other mercies of God yet remaining to be fulfilled.

Mr. Davison then proceeds to the third great epoch of Prophecy—when the two-fold promise was given to Abraham,—that of temporal blessing to his own immediate descendants,—and that of a general blessing on all mankind, through his seed. This, as the point from which Prophecy assumes that two-fold character of relation to both covenants, which it thenceforth preserves, forms a prominent subject of notice with Mr. Davison. His observations here, which are characterized by the most sober spirit of inquiry, as indeed they are throughout his work, tend to shew that there is a strict connexion between the evangelical promises and those which belong to the Jewish economy, founded on the connexion subsisting between the Jewish and Christian dispensations themselves; from which it follows, that not only those predictions which are of a mixed character, but those which stop short in the Jewish dispensation alone, as many must be allowed to do, have their force in accrediting the Christian. The fuller communication of the Gospel Promises, which begins with the patriarchal age, is pointed out as harmonizing with the course of Providence,—first, in making Abraham, as the Father of the Faithful, the receiver of the oracles;—in making known to Jacob, the circumstance of the destination of his family to an intermediate protracted abode in Egypt, at the very crisis when he was carried thither under the uncertainties of a momentary occasion, and when all appearances were adverse to the fulfilment of the original promise to Abraham,—in the intimation further given by Jacob on his death-bed, of the tribal constitution of the future great nation, to spring from his twelve sons, so as to give them an immediate personal claim in the promised land, lest their domestication in Egypt should induce them to forget their proper inheritance,—as also in the accompanying prediction, which alluded specifically to the tribe of Judah, as that, whose power should survive until the Advent of Shiloh, by which promise, thus given at the time when the tribal constitution was foretold, an analogy was observed to the original communication to Abraham, which accompanied the separation of the Jews, with the general blessing of all mankind. The fact of the temporal promises being evidently the most full and distinct throughout this period, is stated as perfectly accordant with the order of Providence,—as thus the hopes and actions of men were kept in conformity with that course of things which was their sphere of faith and trial. While the light afforded by the evangelical promises, was a suitable guidance in that age, it may have sufficed for the cultivation of religion, by exciting inquiry, hope, and a desire of further knowledge, and in some instances, may have enabled men of more enlightened minds, and more exalted piety, to see further than the actual revelation made in them:—Yet patriarchal prophecy must be regarded

more properly, Mr. D. insists, as a preparation for the covenant of Canaan,—having the same relation to that covenant which later prophecy has to the Christian.

We enter then, into a view of the state of prophecy, contemporary with the promulgation of the Mosaic Law. And here he makes a digression from his immediate argument, into a discussion respecting the state of religion as it was moulded by the Law, in order to illustrate the use and import of Prophecy at that period of its delivery. He considers the Law in its nature, and its sanctions, and its probable religious effect on the people who were the subjects of it,—shewing that the tendency of the Law, though we have so sufficient ground for supposing that it revealed the doctrine of a future life, or that the types and ceremonial ordinances expressed to the Jews, that doctrine of atonement which they prefigured, was such as to form the elements of a Christian spirit and temper.—This is a very valuable part of the work, and we extremely regret that our limits will not suffer us to follow out the course of the argument. We earnestly recommend it to the attentive consideration of all who have felt themselves at a loss to account for the introduction of so much ceremonial matter in the Mosaic Law, and we are convinced that they will find whatever scruples they may have had concerning it, converted into admiration and respect. They will find its admirable suberviency, in conjunction with the moral code, to the formation of the religious principles of repentance, and a desire for some better mode of reconciliation to God, set forth with great strength of argument and felicity of illustration.—This introductory survey of the state of religion under the Mosaic Law, enables Mr. Davison to unfold the use and import of Prophecy at that period. As far as the types form a part of the prophetic intimations of the Gospel, he has already considered them in the course of the previous discussion on the nature of the Law, wherein he has shewn, that they must be regarded only as *latent* prophecies to the Jews. He goes on then, to the prediction of Balaam, delivered at the approach of the Israelites to Canaan,—which, indefinite as it was in its information to that age respecting the character and mission of Christ, was calculated to direct the minds of men to something beyond the Law, not only as describing a person of remote advent, under the authoritative symbols of a star and a sceptre, but as delivered by a prophet of so singular a cast. Supposing even this prediction to have had its fulfilment in the reign of David, (a supposition which cannot well be maintained,) still it would have had the like effect of raising an expectation beyond the Law, and though in itself it reached no further than that age, it would have served as an introduction to the fuller predictions which

then succeeded it. From the prophecy of Balaam, Mr. D. proceeds to that of Moses, foretelling a Prophet who should arise from among the Israelites, to be an authorized Interpreter, as he was, of the will of God,—in which we behold the Legislator of the first covenant, discarding the *exclusive* pretensions of his own ministry by a reference to the Prophet of the Second.—But whilst the intent of Evangelical Prophecy at this period of the world, was “to promote the patient inquiries of faith, rather than give to it any clear illumination,” the strain of temporal Prophecy was far more explicit and direct. The passages in which Moses declares to the Jews the temporal blessings and curses which should befall them, according to their obedience or disobedience, are not less clear than the declarations of subsequent prophets—Moses at the same time predicting which of these alternatives they would adopt, and the consequent misery which would ensue. This intimation of the downfall of the Jewish Polity at the very period of its successful establishment, it is shewn, is not only characteristic of a divine prescience, but of a divine wisdom of design, limiting at the *most critical time*, the duration of the covenant of Canaan, and thus making it apparent, that the divine promises to all mankind could not be comprehended in that covenant.

Some observations are then added, recalling our attention to the conformity discernible between the law and the prophecy of Moses, and between the prophecy of that period, and the state of things contemporary with it,—and pointing out the experimental confirmation derived, from the occupation of Canaan by the Israelites after an interval of four hundred years from the first prophetic promise, to the truth of God's future dispensations.

In Discourse 5th we enter on the third great era of Prophecy,—that occupied by the prophets from Samuel to Malachi,—which comprizes the whole of Prophecy from Moses to the advent of Christ. That there should have been a silence of Prophecy for so long a space as 400 years between Moses and Samuel, is accounted for from the comparative tranquillity which the Israelites enjoyed during that time,—its revival with Samuel commencing at a period of great and violent disturbance of their national institutions. From this point is dated the variety of subjects into which it enters—the Jewish, Christian, and Pagan subjects being successively, either singly or jointly, made matter of prediction, but the Christian predominating throughout. But first with Samuel, Mr. Davison shews, how it was confined to the immediate changes in the Jewish polity and priesthood; Samuel being raised up with especial marks of a distinguished prophet, to establish the monarchical government, in compliance with the perverse wishes of the infatuated people, first in the person of Saul, and then in that of David—and to commence in his own

person a new succession of the priesthood. Prophecy accordingly, it is observed, in this age, bears a *civil* character adapted to the peculiar emergencies in which the chosen people were placed.

After Samuel it assumes a wider range, in all cases however grounded on some circumstances of the Jewish history. The leading points of that history selected by Mr. Davison for the arrangement of his subsequent observations on this period, are, the establishment of the kingdom of David—the reign of Solomon, including the building of the temple—the division of the monarchy of Israel—the public establishment of idolatry in Samaria—the captivity of that kingdom—the captivity of Judah—the restoration of Judah with the building of the second temple followed by the cessation of Prophecy.

The important aid rendered by Prophecy during the time of David, is shewn in the security which it gave to the kingdom of Israel by clear intimations of the stability of David's throne after the season of agitation which had preceded.

But temporal purposes were not the whole scope of the predictions contemporary with David. In him, as in Abraham, the evangelical and temporal promises strikingly coincide; as the Messiah was to come of the seed of David, so the exaltation of the house of David is *appropriately* selected as the period of originating the most illustrious prophecies concerning the Messiah. There is also a congruity noticed in this reunion of the two branches of Prophecy at this period, founded on the analogy between the kingdom of David and that of Christ.—This last observation leads Mr. Davison to remark on the *double* sense of Prophecy, which is dated from hence. The reasonableness of the doctrine of the double sense is argued from its exhibiting a combination of two subjects, distinct, yet strictly related to each other; which, in order to the completion of both, requires a greater skill of prescience, and in fact restricts the latitude of application instead of extending it—as well as at the same time opens to our view the harmony of God's dispensations. As this doctrine however is very liable to be perverted by an ill-directed ingenuity, as a rule of such interpretation it is added, that the correspondence between the two united subjects should be in important particulars, such as is simple and clear, and also accordant with the whole volume of Prophecy; as for instance in the predictions foreshewing at once the restoration of Judah and the Gospel redemption; or in those conjoining the destruction of Jerusalem and the last judgment.—Mr. Davison then proceeds to argue the wisdom of design in the prophecies of this period; from their triumphant character, which instructed the Israelite in the glories of Christ's kingdom by the fortunes and successes of the house of David; from their being delivered by David himself,

more than by any other prophet, who thus effectually directs our observation to "his Greater;" from their being embodied in the poetry of Hymns and Psalms, (the Prophetic Psalms giving the first intimations of the *personal* glory of the promised Benefactor) and thus carrying forward the devotions of the Israelite to the Messiah as the object of his worship—and lastly from the character of truth impressed on them, by the accompanying record which they give of the personal transgressions of the kings themselves whose greatness they foretel.

Reverting to the information conveyed at this period on the temporal subject, he explains the application of the promise of dominion *for ever* to the house of David, shewing that this promise was strictly fulfilled in its proper sense of a long *uninterrupted* dominion in the house of David, as contrasted with the rival kingdom of Israel.

"There was then a special Providence in the preservation of that one family and throne. It was upheld when ruin was around it. The fact of its preservation is a rock upon which Prophecy will rest.

"Perhaps few persons read the history of these two kingdoms without some feeling of distaste and a painful repugnance: the general picture of it is so dark, so deeply charged with the crimes of bad Princes, and a sequacious people; their bold sin, public unthankfulness, apostacy, wars, tumults, and treasons. In the midst of this confused scene, it is some relief to watch the stability of Prophecy, and perceive, that the disorders and commotions, otherwise so distasteful, contribute to authenticate the veracity of one promise of God. There is a fixed point, a spot of light, for the mind to revert to. It is that of a prophecy always under trial, and always confirmed. Add to that prophecy its singular connection with Christianity, and its confirmation touches upon our Christian belief. For Christ is 'the root and offspring of David;' and the prophecies relating to both are in their evidence connected together." P. 281.

As the kingdom of David had been founded on Prophecy, so was its dissolution, Mr. Davison goes on to observe, marked in the same way. Adverting to that pathetic prediction of Jeremiah which pronounces the sentence of deprivation on Coniah, he points out its importance as a solemn revocation on the part of God of the title to the earthly kingdom.

"The deep pathetic force of this chapter of prophecy is well known; but it must be read in another view, as God's solemn revocation of the title to the earthly kingdom. It is his interdict laid upon the house of David; the withering of that sceptre which he had blessed. Why that invocation, 'O earth, earth, earth, hear the word of the Lord;' but to attest the departure of the favour and prerogative of his promise? nothing but his former word sealing the promise could have created the appeal, or given the earth an ear to listen to that invocation. But what is there for the world to listen to, if it be not these

promulgations wherein God explains his righteous government over the kings and families of the earth, and proclaims the repeal of his most distinguished favour, when the transgression of man has wrought the defeasance of it?" P. 283.

The reign of Solomon comes next in order to be considered. The conspicuous place occupied by Prophecy, at the dedication of the Temple,—the prediction which the Temple was in itself of the future stability of the people as conjoined with its own stability,—the singular union of the prediction of its overthrow, with the prayer of dedication,—the similar predictions of subsequent prophets, and that of Jeremiah, in particular, uttered in the gate itself of the Temple,—are severally noticed, to shew how every part of the history of the first Temple was made a subject of prophecy, in close correspondence with that of the second,—and indeed, with the universal tenor of the Divine appointments, none of which, it is observed, have been suffered to pass away without some special notice of prophecy.

"Whence I infer this *general proposition*, that it was one office of prophecy to give the adequate information concerning the *special institutions* of God's covenant; and those things which he had himself ordained were not suffered to undergo any visible change, with a less comment upon them than that of his revealed prophetic word. Accordingly, a religious Israelite had in the prophecies a faithful account of God's government, as it respected his first dispensation, as well as the presages and hopes of a better. And no doubt his study of them, under the frequent shocks and vicissitudes of that economy, was rewarded with many important observations, many supports to his faith and his knowledge, and thereby to his piety and virtue, which to us, in a cursory view of the prophecies as mere *predictions*, will pass unregarded, or imperfectly valued:—a great reason for looking into them with a more judicious attention." P. 302.

The review of this period of Prophecy, is concluded with a survey of the predicted pre-eminence of the tribe of Judah, which was now strikingly accomplished, arguing to those who admit the doctrine of the double sense, its eventual completion in the person of Christ; but, even if it be limited to the temporal purpose, indisputably serving as a ground of confident expectation to the Israelites of the age, of the future fulfilment of the associated prediction of the coming of Shiloh.

The sixth Discourse introduces us to the state of Prophecy, from the reign of Solomon to its final cessation. It is subdivided into four parts,—the first setting forth the temporal prophecy relating to the Hebrew people, from the time of Solomon to the Restoration from Babylon,—the second, the Christian Prophecy during the same period,—the third, the Pagan Prophecy during it,—the fourth, the last age of prophecy, from the end of the captivity to its cessation.



The first part commences with a general remark of the historical relation which Prophecy bears to the Jewish history, inasmuch, that prophecy was to the Israelites the interpreter of their history,—agreeably to this, Mr. Davison shews how Prophecy prepared the way to the ensuing dismemberment of the kingdom, which, without such a preparation, might have caused perplexity as to the transmission of the covenanted promises of God. Here are specified the express intimations given, of the ascendancy and survival of the power of Judah,—of favour to the house of David,—of the Temple, as giving a local seat to the religion,—the Prophecy of Ahijah, (1 Kings, xi. 31), declaring both the form of the event, and the reason of it,—as also that of Shemaiah (2 Chron. xi. 3), by which the attempt to quell the revolt of the ten tribes was suddenly checked.

When Jeroboam had established idolatry in Israel, prophecy again, we are informed, was not silent in this crisis of religion, but was still favoured to Israel until their transgression had reached its height. The predicted overthrow of the idol altar in Bethel, as soon as it was reared, with the striking circumstances attending the prophet himself who denounced it,—the withering of the king's hand,—all concurred to give a timely remonstrance against the heinousness and misery of the sin of idolatry. Such also was the purport of the whole subsequent prophecy delivered to Israel. The important confirmation derived to the predictions relative to the superiority of Judah, from their preservation amongst the seceding tribes, is a circumstance belonging to this period of prophecy, and is accordingly here brought forward to our notice.

From the *establishment* of the separate kingdoms, Mr. Davison passes on to their *dissolution* and *captivity*. The service of Prophecy as connected with these events is shewn to have consisted in deciding the *comparative duration* of the two kingdoms at a time when there were no human means of determining the issue, or rather when the new kingdom of Israel appeared to have the advantage. Among the prophets, Hosea, Amos, and Isaiah, are particularly adduced as declaring the *earlier downfall* of Israel. Isaiah specifying the period of sixty-five years for its duration, and Hosea mentioning the Assyrian power as the instrument of the Divine judgment on it, whilst Judah was preserved at the crisis of utmost danger from the same power by the consoling prediction of Isaiah.

But as even the surviving power of Judah was to be visited at length by the just judgment of God in a captivity of seventy years in Babylon, Prophecy accordingly prepared the way as well to this event—as to their subsequent restoration—setting forth the moral reasons of the calamity—the period of seventy years as that of its duration,—its issue and the course of means by

which that issue should take effect—by a succession of predictions commencing even in the prosperous reign of Hezekiah, and copiously and perspicuously delivered in proportion to the perplexity in which the fortunes of Judah were involved at that period of their history.

Some considerations are then suggested on the singular character of this predicted restoration of Judah—on its use for the purposes of piety, as appears in the case of Daniel, while yet it was in prospect—and its service in shewing that the ruin foretold in the earlier prophecy of Moses was not consummated in the disaster of the captivity. In concluding this part of the subject, Mr. Davison impresses upon his reader the evidence of prophetic wisdom arising from this combination of predictions bearing on the respective fortunes of the two kingdoms.

“ Here I would put the question to any person acquainted with the history of those times and countries, as preserved in independent heathen writers; and enough is preserved for the purpose of the inquiry; whether there existed in the age of the prophet Isaiah the most remote preparations discernible by human foresight for the conclusion of this order of things which is so described by him. In particular, whether the *Medo-Persian* victories by Cyrus, or by any other person either of *Median* or *Persian* race, as the means of releasing *Judah* from *Babylon*, could have been foreseen, when the *Median* power, as we know, much more the *Persian*, had no existence; when there was neither captivity in *Babylon*, nor victories of *Babylon* to produce it: when in fact the *Assyrian* power was yet in vigour, the subversion of which was only the opening to the possibility of the several distant changes and events foretold. One prediction of this prophet penetrates through another, and each stage of the anticipated course of things leads to more remote positions of prophecy. There is a depth and a combination of prescience in the prolonged succession of his predictions which oblige us to ask, whence it came, whence it could come, if not from the revelation of Him, ‘ who calleth the things that are not, as though they were ? ’ ” P. 351.

We enter on the second part of this Discourse, that which treats of the contemporary Christian Prophecy. While the Christian and temporal predictions had their greatest increase together, there was an intermission of the Christian until after the ministry of both Elijah and Elisha. The last chapter of Amos is conceived by Mr. Davison to be the beginning of the Evangelical Prophecy contained in the prophetic Canon. And the great propriety with which it is there introduced is argued from the greatness of the consolation which it would afford to the devout of that age, when contrasted with the desolation and rejection described in the earlier parts of the same book. The same sort of consolation, it is further shewn, must have arisen from the prediction of Hosea xiii. 14. “ I will ransom them

from the power of the grave ; I will redeem them from death. O Death, I will be thy plague ; O Grave, I will be thy destruction : " a text, which it is very forcibly reasoned, cannot be restricted to promises of national happiness. But these are only selected out of the mass of similar predictions scattered through the prophets, and above all in Isaiah, as being probably the earliest in the Canon.

But instead of pursuing the investigation through the prophets whose writings are confessedly evangelical, Mr. Davison takes the other side of the question, and examines the predictions of Jonah, Nahum, and Habakkuk, the three prophets who may be regarded as bearing " no distinct reference to Christ or his religion." Jonah, the oldest of all the prophets, he describes as *compensating* for the absence of any direct Christian prediction, by the typical prophecy embodied in his personal history ; his mission to the Ninevites as a preacher of repentance ; and the hope in death expressed in his prayer. Nahum he considers as furnishing an illustration of the divine judgment in contrast with the divine clemency preached by Jonah, but not as containing even any *typical* Christian prophecy. To Habakkuk also the same remark is applied, though there are one or two passages in his book which must be allowed to relate to the Gospel, such as that " the just shall live by faith ; " the description of his patient watching for the vision ; and in particular the conclusion of his prophecy in which is a confession of his own faith.

" The conclusion of Habbakuk is in fact a beginning of Christ's proper doctrine, and whoever will read it, and then pass to the beatitudes of the Sermon on the Mount, will see in both the sanctions of Canaan recede, and the vision of the better kingdom opened." P. 372.

The important service rendered by the Evangelical prophecy during this period, is then shewn in its adaptation to the declining state of the Temporal Covenant ;—as the fall of Israel and of Judah approached, God vouchsafing a fuller insight into the greater deliverances yet in store, through the sacrifice of a Redeemer ; whence both his unchanged Providence was manifested, and his mercy towards those who trusted in Him, whose hearts must have sunk at the miseries before their eyes—God also at the same time opportunely declaring by his Prophets the value of spiritual obedience, as the possibility of discharging the duties of a ceremonial religion was endangered.

The third part—the consideration of Pagan Prophecy during this period next ensues. On this part of the subject Mr. Davison dwells but briefly, referring to the well-known works on prophecy, in which it is more amply unfolded.—First,

he notices the analogy observable from the time of Abraham throughout the succeeding æras of Prophecy,—in the constant union of the three heads of prediction,—the Christian, the Jewish, and the Pagan;—and then illustrates the moral use of the Pagan predictions thus given,—in demonstrating the *universality* of the providence of God,—in refuting and excluding the pretences of heathen soothsayers, so prevalent in the world, and thus affording a *compensation* for the excluded rites of human craft,—in its greater copiousness and explicitness in the most perplexing circumstances of heathen triumph, when the religion of the Israelites was exposed to the severest trials,—in its fuller effusion also, when the interposition of miracles was withdrawn, and particularly in the case of Daniel's prophecies, delivered in the depths of bondage, and thus strikingly adapted alike, to uphold the Jewish religion, and to sustain the expectation, and complete the prophetic evidence, of the Christian.

We proceed to the fourth part of this Discourse,—the last age of ancient Prophecy,—viz. from the end of the Babylonian Captivity, to its final cessation, prior to the Gospel.

After some remarks, pointing out the striking completion of Prophecy displayed in the singular facts belonging to the restoration of the Jews, Mr. D. adverts to the capture of Jerusalem by Antiochus Epiphanes, and its final desolation by Titus, as the only two visitations of divine judgment, (though the Jews experienced altogether six captures of their city,) which formed the themes of prediction;—Prophecy thus exactly corresponding with the essential history of the people, in dwelling on the only important events which befel them. Accordingly, it is observed, there ensued the long silence of 400 years, immediately preceding the coming of Christ. Haggai, Zechariah, and Malachi, were the only Prophets belonging to this period, and the subjects of their predictions are stated to be, 1st, The re-establishment of the Hebrew people and their Temple, 2ndly, The annunciation of the Gospel. Prophecy, by discoursing on these subjects supplied the encouragement needed by the people in that peculiar emergency, assuring them of the repression of their enemies,—the complete re-establishment of their city, temple, and public peace,—while it suggested under the same form the analogous subject of the Christian Priesthood and Church. In particular, the oracle of Zechariah, (vi. 10,—15.) which speaks of "*the man, whose name is the Branch,*" is selected, and shewn to be incapable of full and correct application to any other person but Christ,—and then the predictions relative to the Second Temple are contrasted with those delivered respecting the first, and their greater typical import is demonstrated. But the remarkable text of Haggai, xi. 6. declaring the greater glory

of the latter temple, having been controverted, both as to the correctness of its translation and its fulfilment in Christ, Mr. Davison, under an impression of its great importance, enters into an elucidation of its meaning,—arguing, that impossible as it may be upon principles of philology to decide the exact sense of the text, yet the Christian application of it is sufficiently apparent from collateral arguments—and in regard to the objection that it was a *third* temple built by Herod which Christ visited, and not the *second* mentioned by Haggai, shewing that, in point of *historical importance*, the second and third temples are identified, as appears from Josephus;—as well as that the peculiar circumstances of the prophecy will not admit of application to the structure considered as Herod's.—Another prophecy of Haggai is next examined, that of chap. xi. 21, 22., addressed to Zerubbabel, and restricted to his person by Archbishop Newcome, but improperly, according to Mr. D.'s juster estimate of it; by which it is carried forward to Christ as the lineal descendant of Zerubbabel, in whom the house of David was raised up again, and the succession of the promises restored, at a crisis which signally required such an interposition of prophecy, in strict analogy to the former Gospel predictions, delivered contemporaneously with the emergencies of the temporal covenant.—Lastly, the prediction of Malachi, uttered after the rebuilding of the temple, come under review, and the characteristic of these is noted in the prophetic parallel drawn between the Jewish and Christian Priesthood, wherein the grace and sanctity of the Christian is opposed to the ignorance and corruption of the Jewish. The light afforded by prophecy, as it sunk beneath the horizon of the old dispensation, is thus beautifully described:—

“ And now when Prophecy was to be withdrawn from the ancient church of God; its last light was mingled with the rising beams of ‘the sun of righteousness.’ In one view it combined a retrospect to the Law with the clearest specific signs of the Gospel advent. ‘Remember ye the Law of Moses my servant, which I commanded him in Horeb, for all Israel, with the statutes and judgments. Behold I will send you *Elijah* the prophet, before the great and dreadful day of judgment.’ Prophecy had been the oracle of Judaism and of Christianity, to uphold the authority of the one, and reveal the promises of the other. And now its latest admonitions were like those of a faithful departing minister, embracing and summing up its duties. Resigning its charge to the *personal precursor* of Christ, it expired, with the Gospel upon its tongue.” P. 456.

So far Mr. Davison has been employed in giving an account of the structure of Prophecy. In the seventh Discourse he takes up the question arising out of his subject, respecting

the liberty of human action in connection with the Divine foreknowledge. Stating the opinion of Augustine and the ancient fathers to have wisely asserted the existence of both principles,—and the true notion of liberty to be, not an entire freedom of the will of man, but only “so much freedom and power of rational election left to him as to be a subject of probation, and within the limits of that probation, to be responsible for his actions,”—he goes on to observe that the difficulty of reconciling the two principles cannot justify us in rejecting either, whilst both rest most strongly on their proper proofs—suggesting however, as he proceeds, some considerations in order to diminish the difficulty and reduce it within its proper bounds.—These are the distinctions between the divine foreknowledge and causation—between certainty and necessity.—Two classes of writers are noticed who have disjoined the principles—speculatists, such as Hobbes, Bayle, and Collins, who have argued from the divine prescience against human freedom—the older Socinian writers who have denied the divine prescience of free undetermined actions. To deny the freedom of man, it is remarked, is natural to the sceptic, as the foundation of religion is thus overthrown; but the character of Scriptural Theology, it is added, is no less subverted by those who on the pretension of a more exalted piety hold that God is the sole doer of all things,—and in opposition to a mistaken sentiment of Lord Bacon on this subject, it is argued, that the divine *knowledge* and divine *agency* are not *inseparable*, as the power of God may be exerted, not in the *causation* of some actions, but in the *moral government* of them—he may controul and appoint the effects of evil actions without producing the evil actions themselves, as is apparent from the whole scheme of the prophetic volume. We are referred also to the text of Romans viii. 29, and that of Acts iv. 28, as according with this view of the subject.

The opinion that the free actions of men are not within the divine prescience (as recently advocated by Dr. Pearson) is next canvassed. This opinion so far as it claims the authority of Scripture is disproved by the fact, that there are express predictions in Scripture of judicial visitation for voluntary sin, and some “including equally the particular sin and its punishment;” so far as it rests on the abstract reason of an inherent impossibility, has been already disproved in the previous part of the Discourse in which the distinction between certainty and necessity has been shewn.

The right mode of considering the subject is suggested to be that which begins from ourselves; with the supposition of our own freedom; and so rises to an acknowledgment of the Divine prescience; instead of taking the reverse order:—and the Discourse concludes with observations of the great import-

ance of just notions of God's attributes, and of his omniscience in particular, as extending to the actions of free agents, in which respect it is compared to the creative power of his omnipotence.

In the eighth Discourse the inquiry is directed to the Inspiration of Prophecy. And first a criterion of a true Prophecy is given; that the event foretold be not such as could be foreseen by experience or probability or other ordinary means of rational foresight; and then the conditions are stated which bring particular predictions within the scope of the criterion—1. the known promulgation of the Prophecy prior to the event—2. the clear and palpable fulfilment—3. the moral remoteness of the event.

The first instance of Prophecy examined is that which relates to the establishment of the Christian religion. Here the points brought forward are the direct and systematic propagation of Christianity; its peculiar genius; its origin from amongst so peculiar a people as the Jews; all proving the event to be quite out of the reach of human calculation, and consequently the recorded prediction of it to be one of supernatural prescience.

"Had you seen the finger of an unknown power at first, eighteen hundred years ago, strike the rock and bring forth water in the desert, you would more readily have owned the wonder, as every impartial and disengaged spectator must have owned it. But whilst you look at it only in its present course, you may forget whence it came or cease to be affected by its presence. Trace it to its source; Judæa was the rock from which it broke, and the world around it was, and still is, the wilderness through which it flows. Now without inquiring whose hand it was which *could* produce this effect (which is another topic); I argue only that the propagation and institution of Christianity, an event so extraordinary in its kind, and so improbable in the circumstances of its origin, is sufficient to authenticate the inspiration of the prophecy by which it was foretold." P. 512.

Express prophecies of Isaiah are then adduced, corresponding with the facts of the Gospel, and the inference to their truth is strengthened by an appeal to the coincidences of doctrine observable in the predictions and the religion,—to the variety of circumstances foretold, all centering in the establishment of Christianity,—to the publicity of the prophecies through the translation of the Old Testament into Greek, long before the æra of the Gospel,—to the testimony of the Jews, as unwilling agents in accomplishing them—to the pre-eminent place given in the prophecies to the subject of Christianity, in correspondence with the importance of the religion.

The prescience displayed in this instance, it is further remarked, is rather of God's *own work and design* than of the

actions of men: and as to the apparently incomplete accomplishment of the universal prevalence of the Gospel, conceived to be foretold in the prophecies respecting it, enough, it is stated, has been accomplished to shew the probability of a future greater diffusion in answer to any objection on this ground, whilst its foundation and triumphant settlement is a point in which the evidence is complete both of Christianity and of Prophecy.

In the 9th Discourse, another portion of prophecy is taken, that relative to the degraded and exiled state of the Jewish people, and shewn to answer the conditions of the criterion given in the preceding Discourse—first, in its long antecedent promulgation, as appears indisputably from the books of Moses; secondly, in its eminent and palpable accomplishment; thirdly, in the remoteness of the event from the possibility of anticipation, as is evident from the extraordinary circumstance of the *dispersion* of the people forming an essential part in the prediction of their woe, whereas their subjugation alone, or their decay, would not have indicated an inspiration of the prophecy which would then only have foretold what is not unusual in the natural course of things.

“In that divided state they remain; present in all countries, and with a home in none; intermixed, and yet separated; and neither amalgamated nor lost: but like those mountain streams which are said to pass through lakes of another kind of water, and keep a native quality to repel commixture, they hold communication without union, and may be traced, as rivers without banks, in the midst of the alien element which surrounds them.” P. 549.

To this case of dispersion, that of the wandering tribes of Gipsies or Guebres, to which a frivolous ingenuity would compare it, it is further urged, admits no just comparison, nor if it did, would it invalidate the proof of prescience resulting from so extraordinary a coincidence between the prophecy and the fortunes of the Jews. Nor is it an inconsiderable fact which is added; that the same law which *originally* separated the people, *still* acts as the cause of their present distinction from the rest of mankind.

The prediction of Ezekiel, respecting the *scattering* of the Egyptians, is then examined, and shewn to be very dissimilar from that respecting the Jews, as the Egyptians were to be *gathered* again after *forty* years; and not besides to be scattered, like the Jews, *into all the kingdoms of the earth*. The striking prophecy of Amos, ix. 8. is next noticed, as containing at once the notice of the *destruction* and *preservation* of the Jews—their *scattering*, and at the same time their *perpetual custody*,—and afterwards the proverbial ignominy which it is



declared in Deuteronomy should attach to them, so wonderfully exemplified at this day. From all which particulars the indisputable inspiration of this portion of prophecy is inferred.

In the close of this discourse, the following collateral points are touched: the importance of the *coeval* annunciation of the gift and forfeiture of Canaan—the probable absence of the spirit of Judaism amidst a nominal conformity to it as the real cause of Jewish infidelity—the *instructive* evidence of religion resulting from the general dispersion of the Jews—their future restoration to a happier state, and perhaps to their own land on their future conversion to Christianity—the evidence arising from the concurrent accomplishment of the prophecies relative to the subversion of the Jewish state and the introduction of Christianity.

The next instance selected in proof of the inspiration of prophecy, is taken from the New Testament—the predictions relative to the Papal apostacy, contained in the Apocalypse. The discussion is prefaced with some remarks on the Apocalypse itself. This book is stated to consist of three parts: 1. The proœmium in which the divine author of the ensuing revelation is exhibited in the person of Christ. 2. The prophetic and didactic charge given to the Seven Churches of Asia. 3. The extended prophetic revelation from the fourth chapter to the end, conveyed under symbolical imagery.—That this imagery is capable of definite interpretation as much as any other document of prophecy—that it is marked by chronological order in the several predictions—that the fortunes of the Christian faith are clearly distinguishable as its master-subject, are facts adduced by Mr. Davison as a guarantee to the character of the book, independently of the high testimony derived to it by the respect in which it was held by Newton and Clarke.

We enter then, with Mr. Davison, on the prediction of the xviith chapter of the Revelations, in which Rome is prefigured under the name of Babylon. The locality of the apostate power—the external pomp—the persecuting fury—the sway over vassal kingdoms—the propagated corruption of the faith,—are shewn to be manifestly designated under the terms of the prophetic vision, and to concur in fixing the prophecy on the See of Rome.—That Pagan Rome cannot be meant, appears from the falsehood of the charge when applied to her, since she did not corrupt the Christian faith, nor obtrude her creed on the rest of the world; nor can the phrase of spiritual fornication used in the prophecy, mean any thing but a pollution of the pure faith, which Pagan Rome never had; nor will the chronology admit it; nor was there the divided civil sovereignty, of which the prophecy speaks, during the Pagan empire of the city.

• “The offending Church, therefore, vainly endeavours to remove the accusation of the prophecy from herself, to fix it upon her Pagan ancestor; an ancestor, who with some features of resemblance to her, was still, it must be confessed, far from shewing so foul and hideous an air of moral and religious deformity. In the elder power, her civil tyranny, and her usurpations of conquest, her persecutions and stains of martyr blood, were not aggravated by the profligacy of false and antichristian doctrines systematized, and taught under the scourge of a sanguinary inquisition, and the sway of a domineering religious supremacy. If the kingdoms of the earth fell under her arms, they were not made drunk with the cup of her abominations. She did not wield an iron sceptre in one hand, and an intoxicating chalice in the other. The religious sorceress, the Circe of the Christian world, unhappily, is of a later age; and though her wand was broken, as we have cause to rejoice it was, at the Reformation, and her arts and corruptions have long been fully disclosed; corruptions in which we ourselves had once our full share; yet some of the kingdoms which had drunk the deepest of her cup, have not yet recovered from the transformation she had made of them, but still retain something of the irrational, unchristianized visage upon them, imperfectly discharged by the action of reformed truth, and by that improved religious knowledge, which has, however, greatly qualified and softened error, in places where it has not yet been able to establish the genuine purity, or assert the public dignity, of truth. ‘For by thy sorceries,’ such is the complaint of outraged religion, ‘were all nations once deceived.’ And the delusion has been too strong, too deeply imbibed, to be quickly obliterated, except by great efforts, and a masculine spirit of reformation.” P. 584.

The prophecy of St. Paul in his 2nd epistle to the Thessalonians, descriptive of “the man of sin,” is next applied to the same event of the papal apostacy; and first, it is shewn to bear some marks of internal correspondence with the prediction of the Apocalypse; and then the identity of subject in the two, is more fully illustrated from the verification of St. Paul’s expressions in the history of the Romish Church—in its claims and infallibility—its demand of implicit faith in its corrupt doctrine—its tyranny over the consciences of men—its blasphemous homage to its Pontiff—its assumed dominion over other Churches—its pretended prophecies and miracles—its various impieties of doctrine and worship—its prohibition or discouragement of the use both of Scripture and of reason.

The prophecy contained in 1 Timothy iv. 1, 2, 3, in which St. Paul characterizes the future apostacy, is also examined, and the mixture of *licentiousness* and *formality* described in it, pointed out as instanced, in the pious frauds of the Romish Church—its gross casuistry—its forced celibacy of the Clergy—its rigorous ritual of fasts—as the former prophecy of St. Paul had signified the ambition and spiritual pride, so this prefigured its spirit of deceit and doctrinal immorality and superstition.

The natural incredibility which attaches to the history of so gross a corruption, is then argued, and an inference derived from it to the divine inspiration of the prophecies which have been adduced; to which are subjoined the attesting circumstances—that these complex prophecies were promulged in the most conspicuous station of the Christian world—and all of them delivered before the end of the first century.

The survey which has now been taken of the three great subjects of prophecy—the establishment of Christianity—the fall of the Jewish polity—and the great apostacy,—is closed with a striking remark of the divine wisdom displayed in the proportionate copiousness of the predictions respecting them.

The Prophecies concerning Pagan kingdoms, form the subject of examination in the 11th discourse. Omitting those relative to the smaller states as not equally capable of proof at the present day, Mr. Davison proceeds to those which declare the overthrow and degradation of the four great kingdoms of Nineveh, Babylon, Tyre, and Egypt, and which we have the means of verifying by history. The anticipation of the ruin of these kingdoms, it is first observed, could not have been built on human experience, as experience in an early age of the world had not furnished the requisite data.

The following distinctive particulars, are then alleged in proof of a prescience more than human. In the two cases of Nineveh and Babylon, a capture amidst revelry and by means of a river is foretold, but with a marked discrimination of the two cases—of Nineveh merely a sudden capture during a state of drunkenness—and by the *overflowing* of the river—of Babylon, a similar surprise of the *city itself*, and by the *drying up* of the river—a variation strikingly accordant with the recorded events. In proof of these predictions having been delivered before the events, while there is only a probability as to the case of Nineveh from the want of accurate dates—in the case of Babylon, the priority of the alleged prophecies, it is urged, is indisputable,—the *dissolution* foretold by Jeremiah and Isaiah, taking place even subsequently to the collection of the Jewish Canon of Scripture made in the age after the return from Babylon.

The catastrophe of Tyre is in like manner authenticated as to its prediction, from its having taken place a century after the collection of the canon. And in regard to these three cases the impossibility of their being reached by human foresight is further inferred from the magnitude of the events; to which the experience of men, when the prophecies were uttered, had furnished no parallels.

The degradation of Egypt is lastly compared with the existing predictions respecting it, and the exact correspondence of

the state of baseness since the day of its first conquest, with the sentence pronounced by Ezekiel very forcibly depicted.

"The doom of that kingdom has been *baseness and degradation*, not *destruction*. The body of it has lasted, *diminished*, but not annihilated; many of its great cities have been dilapidated; still the carcase of its ancient being remains, like one of those objects of its own native art, a withered figure, a mummy, preserved in decay." P. 627.

The introductory part of the 12th discourse is occupied in stating some modification of the three conditions previously affirmed to be requisite for the verification of a prophecy, viz. that some obscurity as to the real date of promulgation may consist with the truth of a prediction—that though it may not be clearly out of the range of human sagacity, yet it may demand a supernatural prescience—and that its correspondence with the event may vary in fulness and precision. These limitations of the general criterion have a reference to the instances of prophetic inspiration, which are afterwards brought forward—1. The wild character of the descendants of Ishmael, in correspondence with the prophecy concerning them *ascribed* by Moses to the time of Abraham. This prophecy is placed however by Mr. Davison, for the sake of argument, no higher than the time of the Pentateuch, and even on this supposition the evidence of a divine prescience in it is shewn to result from the singular uniformity with which the characteristic of the Ishmaelite, or Arabian, intimated in the prophecy exists to this day,—and from the difficulty of humanly anticipating the manners and civil character of nations.—The second and last example touched, is the famous prophecy of Daniel, describing the succession of the four great empires of the ancient world. Of the two visions, the one selected as the subject of observation, is that of the image composed of four metals. Having remarked its clear correspondence with the history of the successive empires—the Babylonian—the Persian—the Grecian—the Roman,—Mr. D. discusses the doubts which have arisen as to the epoch of the publication of Daniel's prophecies, as the only point deficient in the vindication of this prediction. First, he argues that it cannot reasonably be attributed to the age of Antiochus Epiphanes, according to the statement of Porphyry, from the Canon of Scripture having been collected long before the time of Antiochus, and from the difficulty of obtruding such a forgery on the Jews three centuries after the life-time of the prophet. But if the prophecies of Daniel are assigned to the age of Antiochus, even with this concession it is argued, we must admit their inspiration, as the Roman arms had not then attained that overwhelming power of subjugation described in the prophecy, nor could it then be seen that the Roman empire would be *the last*.

The vast extent however of the prescience manifested in these prophecies, is subsequently pointed out, as developed in the allusions to the establishment and triumph of Christianity, *during the time* of the 4th empire, made in each of the visions by the introduction of a fifth appropriate emblem, and in the indication of the numerous petty kingdoms, which should arise on the termination of the *fourth* empire.

In conclusion, the result of this survey of prophecy is collected under the general observations, that there are prophecies amounting to an absolute proof of revealed religion,—that there are others again which address themselves with a different degree of evidence to different ages of the world,—and that this inferiority of evidence in some is no derogation from the perfect authority of prophecy;—and lastly, we are forcibly reminded of the practical reference of all such rational conviction.

We have thus given as full an account of Mr. Davison's work, as our limits would permit, and we regret that we have been obliged to give a more imperfect detail than we could have wished. We have often felt ourselves tempted to dwell on particular passages, and in many instances to present them entire in his own words, which indeed it is necessary for every one to have recourse to, in order to catch the full spirit of his work. There is an originality in the style as well as in the thought, which bespeaks attention. To some perhaps the style may bear the appearance of an obscurity, the result of either a careless or a studied peculiarity, but those who look more closely into it, and judge of it from its adaptation to the tone of the writer, will find it to be rather the genuine impression stamped by his thoughts; which it seems to be his only object to convey to his reader, in their full force as they occurred to his own mind. Perhaps it may be objected with truth, that his expressions have sometimes a quaintness, which darkens the sense, from the very reason that they are exclusively shaped to the bent of his own mind, instead of being accommodated to the more general standard, and the reader must accordingly first familiarize himself with the author, before he feels himself quite at home in his work. Such indeed, we acknowledge, was the effect on ourselves when we commenced the perusal of the volume, but before we had proceeded very far in it, we became acquainted with his language, and found a force and great beauty not unfrequently in expressions to which we should at first have objected from their unfamiliarity. To those indeed, who seek an easy and full flow of eloquence, the style is certainly not calculated to give satisfaction. It is the most remote from the "*esse videatur*" rotundity of some writers. Its characteristic is rather a masculine dignity, a gracefulness chastised by severity; it may not hurry us along with a tide of words, but it powerfully engages by unaffected touches of pathos and energy.

But what appears to us the commanding excellence of the volume, is the deep sense of the majesty of Scripture, with which the author shews himself to be animated, and which the reader, who attentively studies his work, cannot fail to imbibe from it by a happy contagion. The admirable caution with which he confines himself to the word of revelation, never suffering his speculations to exceed the sacred limits with which it has pleased God to bound the excursions of human curiosity, is a warrant of the sound theological instruction which is to be found in his pages. There is a feeling of satisfaction which belong to the conclusions which he draws, that nothing has been admitted into his premises which is of questionable truth. We readily trust the information which he gives us, when we find that he ventures into no region of inquiry, further than "the text," according to Ridley's just and beautiful sentiment, "leads him by the hand." Nor is it immaterial to observe, the eminent example which he exhibits of the docility required in the theologian, in order to comprehend and set forth to others the import of divine truth in all its proper cogeny of argument and instruction.

But we must now take our leave of him and his delightful volume, with many thanks for the profit that we have derived from it. We shall only add, that we hope it is his intention to resume the inquiry, and prosecute it through the prophecies of the New Testament.



*The Protestant's Apology for reading the Scriptures; in which the various Objections urged against the Dissemination of them amongst the People are briefly examined. By the Rev. John Hayden, Curate of Derry Cathedral. Londonderry. 1824. pp. 44. Second Edition.*

THIS is a very useful and interesting tract, which has, we understand, been much read amongst the Papists of the North of Ireland, and which ought to be reprinted in this country, and circulated amongst persons of the same description. It is drawn up in a very candid and dispassionate manner, and to meet the usual arguments of the Papists, it proceeds chiefly with reasoning on the authority of the Fathers against any restrictions on reading the Scriptures. Each section contains some argument to enforce this duty, or a reply to some objections against it, and though small in compass, it exhibits considerable research and enquiry. In the first four sections, the author shows why there was no written rule of faith before the time of Moses: viz.—"from the great longevity of the Patriarchs, and their God's

command to the Jews to teach his words to their children \*." That God has not been less gracious to the Gentiles, since he has given them also a written rule of faith. He next adduces the examples which are given us to search the Scriptures—explains who are "the unlearned" alluded to by St. Peter, and proves that the Scriptures were intended for the people, and that they afford a sufficient rule of faith. In the fifth section, two objections are answered. First, that which relates to the Patriarchal dispensation; and secondly, that from the ignorance of printing, the Bible could not have been universally read by the first Christians. A very interesting fact is here adduced, to show the great Scriptural knowledge of the first believers, which we do not remember to have met with before.

"It is related by Sozomen, that a Bishop of Cyprus, having substituted in a discourse one word for another, in a passage quoted from Scripture, a tumult arose among the people. A circumstance of a similar kind occurred in the presence of St. Austin." p. 13.

The objections arising from errors and heresies are answered in the sixth chapter, and in the two following, the expostulations of the Apostles for the reading of the Scriptures are adduced, and the Scriptural meaning of the word "tradition" is explained. In chapters nine and ten, the supposition of the necessity of an infallible authority is shewn to be erroneous, and the authority of the Church is explained. In the succeeding chapter we have an admirable defence of the rights of private judgment; and as a specimen of the work we shall lay before our readers the whole of Chapter xii.

"Vincentius, a presbyter of Lerins, whose name occurs in the Roman Martyrology, and who has been dignified with the title of saint, composed about the year 434, a treatise on the mode of discerning heresies; and of so much as remains of this treatise it must be said, that if it had been written in a more charitable temper, it would be an invaluable addition to the writings of the purer ages of Christianity which have descended to us. His work, which is very short, has been translated by the Roman Catholics and disseminated with zeal; and it derives an importance, certainly equal to its merits, in controversy, from having been often appealed to as an authority by the earliest Reformers of the Church of England. Bishop Ridley, whose name stands highest, and whose memory is perhaps the most fondly cherished, of that bright roll of Martyrs whose blood was the cement of the English Reformed Church, is represented, in the disputation at Oxford, as appealing to the sentiments of Vincentius, as a great authority in his cause. Thus appealed to on both sides, no doubt the reader will de-

pire to hear him speak for himself. He \* says, (chapter iii.) that a doctrine to be "Catholic" must have been held "in all places, at all times, and by all the faithful, for there is nothing truly and properly Catholic, as the word sufficiently declares, but what truly and fully comprehends all these." The word Catholic, then, means universal in *three* senses. A doctrine to be reputed Catholic must have been received at *all* times, in *all* places, and by *all* the *faithful*. To apply therefore this test.—It is not sufficient that a doctrine has been received by the majority of the Christian world, it must also be clearly proved that it was received at the *beginning*. Nor would it be sufficient that it had been received at the beginning, unless it would be also shewn that it had been received at some one time by all the *faithful*. Thus communion in one kind, was introduced, to avoid, say Roman Catholic writers, the possibility of sacrilege, in the twelfth century; and therefore applying the rule of Vincentius, we pronounce it † *not Catholic*. The Church of England does not, nor does Vincentius, admit any thing but Scripture as the foundation of any doctrine, but she admits Catholic tradition, as explained by him, as authority for ritual observances, and for the interpretation of obscure and disputed passages of Scripture; and in this she differs from every other Protestant Church. Applying therefore at the period of the Reformation, the rule of Vincentius Lirinensis, she rejected every doctrine and practice which had not the concurrent voice of antiquity to plead in its favour. There was a sobriety in this procedure, and without meaning to reflect upon the opinions of those who have adopted a different course, it must have been no small recommendation to the Reformed Church of England, that she could confidently appeal to the sentiments of those pious and eminent men, whose blood had nurtured the seeds of the infant Church. And surely it must not be thought that she was led away by a vain reverence for the opinions of men, when she admitted in her Liturgy, and appealed to, in her defence, the words of Athanasius, the persecuted but undismayed champion of the truth. His writings, and those of his period, will fully satisfy the impartial enquirer, that the English reformers had not been influenced by any undue hostility to the Church of Rome; but that they found themselves bound by the Fathers of the primitive Church, (rising as it were from their graves,) to reject those things which the CATHOLIC CHURCH had not received."

In the thirteenth and fourteenth sections, it is shewn that the authority of the Church does not set aside the rights of private judgment—that the Scriptures contain all truth necessary for salvation,—and in the concluding section the authority of Vincentius is cited to shew that errors might overrun the Christian Church. There are a few notes at the end, the last of which

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\* "I quote the translation published by the Roman Catholics.—*Dublin, Coyne, 1809.*"

† "Vincentius would have called it a novelty, The council of Constance candidly confesses in its decree, that communion in *both* kinds was the practice of the primitive Church. But in truth no Roman Catholic writer denies it."



contains such a sound defence of the validity of the Irish Episcopacy that we shall lay it before our readers.

"Much has been latterly said on the subject of English ordination, and though I do not mean to charge the whole Roman Catholic Priesthood of Ireland with maintaining the audacious and wilful falsehoods of Thomas Ward, yet as his opinions, or rather his statements, appear to be in these days raked up from his grave, I have deemed it right to subjoin a few words on the subject, intended to satisfy the minds of those whom plain truth can convince. The Bishops, any four of whom were empowered, in the year 1559, to consecrate Parker, the Protestant Archbishop of Canterbury, (from whom the succession of orders in the Church of England is derived,) were Kitchen, Barlow, Scory, Coverdale, Hodgins, Salesbury, and Bale. If it can be shewn that all these were truly Bishops, then no doubt whatever can rest on the subject of English ordination. Kitchen had been a Bishop in Mary's reign, and consecrated by Romish ordinal. He took the oath of supremacy to Elizabeth, and retained his See. Salesbury, of Thetford, and Bale, of Ossory, had been Roman Catholic Bishops and conformed. Barlow had been a Bishop under Henry VIII., had been consecrated by the Romish ritual in 1535, sat in Parliament as Bishop in Henry's reign, officiated as one of the nine Bishops at the funeral of that monarch, and was three times acknowledged to be a Bishop by public official documents in Mary's reign. Hodgins had been consecrated by Romish ritual in 1537; all the official records of his consecration are yet extant; and what should be conclusive with Roman Catholics, he assisted Bonner in several consecrations in Mary's reign, and held ordinations for him in 1540, 1541, and 1542. Scory had been consecrated by the form of Edward VI., which was the oldest form known; and after he had been deprived of his See, was restored to his rank and office as Bishop, in Mary's reign, by the well-remembered Bonner, without any *new consecration*. And Cardinal Pole, as well as Bonner, who acted under special directions from the Pope, thus acknowledged the validity of orders conferred in Edward's reign. Coverdale was consecrated under circumstances similar to Scory, and therefore his ordination or consecration was equally valid.

"It could not be supposed that those who planned and promoted the Reformation under the cautious Elizabeth, would have neglected to record all those matters with due circumspection—they were careful so to do, and no facts whatsoever are more satisfactorily established\*. The Church of England does not, (and God forbid she should) dogmatically condemn those who deny the necessity of Episcopacy, and this liberality (if it can be so called) which was intended as a recognition of, and bond of union with, the Protestant Churches on the Continent, has been turned into an argument against her by Catholic writers. It will perhaps be a satisfactory conclusion of this subject to

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\* "Whoever wishes to make himself *fully* acquainted with the whole of these matters, will consult Elrington's unanswered and unanswerable works on ordination."

Give the names of eminent Roman Catholic writers who felt themselves obliged to acknowledge the validity of English ordination. Peter Walsh, the celebrated author of the Irish Remonstrance, Bossuet, the celebrated controversialist, Davenport, and more particularly the learned Corayer, who though a Roman Catholic Clergyman, wrote a most excellent book in defence of English ordination; Cudsemsius, Pere Arnaud, Doctor Snellaerts, the Abbe Longuerue, and the Doctors of the Sorbonne in 1718. The confessions of all these distinguished adversaries may well console the Protestants of the Church of England for the contempt expressed for their Clergy by superficial and intemperate men, who mistake bold assertions for convincing argument. It does not appear from these facts that the Clergy of the Church of England "have set up for themselves." Every thing which even their *adversaries* consider essential to a true Church they have preserved, except their *errors*, and it is not unreasonable to hope, that even bigoted men will see the expediency of abstaining from repeating assertions which, if they have taken proper pains to inform themselves, they must be conscious are not true. This subject has been latterly *forced* upon the public mind, and it requires the strongest sense of what is due to the charity of Christian discussion to refrain from applying to those men who have endeavoured to cast obloquy on the Established Clergy, the indignant language of insulted truth. The Reformers of the Church of England have been accused of establishing a *new* Church, not a Christian Church, and of having no succession of orders, &c. I would ask their defamers, if a man who renounced his evil habits, could be denied to be the same individual after his reformation that he had been before. It would be as unreasonable to deny a man to be a rational being while he possessed all the essentials of rational existence, life, sensation, and reason, as for Roman Catholics to deny a Christian Assembly to be a Church, while it possessed all the essentials of a Church on their *own* principles. The argument, as far as regards the question of ordination, has been conducted by the advocates of the Church of England, entirely on the principles of Roman Catholics themselves: supposing orders to be a sacrament, and giving, in other respects, to the members of the Church of Rome all the advantages of their peculiar opinions.

"It may be satisfactory to the reader to learn how the question of Irish ordination stands. Curwin, Archbishop of Dublin; Baron, Archbishop of Cashel; Bodekin, Archbishop of Tuam, besides the Bishops of Ferns, Limerick, Cork, Waterford, and Killaloe, who had all held bishoprics in Mary's reign, took the oaths and conformed to the new Liturgy, under Elizabeth. From those the succession of orders in this country is derived; and upon what principles or pretence, the succession of orders in the Established Church in Ireland, could be fairly denied, one may well feel at a loss to conjecture."

Having thus fully enabled others to judge of the high value of this little tract, (with which we hear the Irish Primate has been so much pleased, that he has ordered 500 copies for his own distribution) we shall take this opportunity of making

some observations respecting that great controversy which is now agitating the sister kingdom, and which relates principally to the subject treated of in the pamphlet.

Whether the Scriptures shall be read universally by the Laity or not, is, and ever has been, the great point at issue between Papists and Protestants—a point which ought never to be confounded with the controversy which has been so warmly agitated amongst us, whether the Scriptures, when circulated by members of the Church of England, should be accompanied with the authorized commentaries of the Prayer Book and Homilies and the sound expositions of our Divines. The latter is a question which ought only be agitated between Churchmen and Dissenters; but the former is the same controversy which was carried on between our Reformers and the Papists, about 300 years ago, in this kingdom, and which has been recently revived and with much acrimony in Ireland.

We are then fully persuaded, that before there can be any prospect of rendering the cause of Protestantism triumphant in our sister kingdom, the Scriptures must be generally circulated amongst all its inhabitants; and that we are right in this opinion is evident, from the great alarm which the Priests of the Roman Communion, the upholders of unscriptural tradition, have already exhibited. It is, on this point, that all the Irish Protestants should join issue against the Papists, and so long as their opposition is that of Christians, conducted with uncompromising firmness, and yet with charity towards their Papal antagonists, we have every confidence in the advantage which will ultimately result to the cause of truth from the issue of the present struggle.

But though we do not hesitate to declare our opinion, that it is the duty of all Protestants to come forward at this crisis in defence of the great principles of the Reformation, now so pugnaciously assailed by the Papist Priesthood of Ireland; we must add that we cannot, and do not approve of, the Irish Bible Society, a Society which is calculated to throw contempt on Episcopacy, and to excite fresh prejudices on the part of the Papists. Nor do we think it expedient that public disputations should be held with them on this subject. So long as the Scriptures are brought into circulation, we think, that the more quietly and peaceably it is accomplished, the more probable will be the success attending their dissemination.

In what manner assistance can be most effectually given by our Church to the religious necessities of Ireland, we do not pretend to determine, from our ignorance of local circumstances. But we are persuaded, that if the Prelacy of our sister kingdom would open a channel of more regular and frequent communication between the two Churches, the best conse-

quences would arise to the cause of the Irish Protestants. The unanimity which would thus be displayed would inspire the timid with confidence, would regulate the zeal of the active, and would call forth the energies of the indolent. We dislike all public meetings and debates for religious purposes; we disclaim all attempts at proselytism; but we think that the present times demand the united exertions of all sound Protestants, and especially of the members of our Church, as the truest professors of Protestantism: and that this union cannot be more practically or effectually exhibited than by a friendly communication and co-operation between the Ecclesiastical governors of the English and Irish establishments. We believe there is a strong desire on the part of many excellent members of our Church to testify their love and esteem for their Protestant brethren in Ireland, and if the Society for Promoting Christian Knowledge undertakes to become the channel for regulating and directing this truly Christian sympathy, we are persuaded that it will accomplish an important benefit, and add another obligation to the many which it has already conferred on our inestimable Establishment.

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## MISCELLANEOUS.

### CORRESPONDENCE OF BISHOP ANDREWES AND DU MOULIN ON EPISCOPACY\*.

(Continued from page 98.)

#### DU MOULIN'S SECOND LETTER.

To the Right Reverend Father, the Lord Bishop of Winchester.

I HAVE sent you, Right Reverend Prelate, my book on the Vocation of Pastors, and with it a letter, in which I endeavoured to satisfy you

\* Allusion being made in the course of the correspondence to the definition of Order given by the Schoolmen, and to the term *consecration* as applied in the Roman Pontifical to the ordination of a Bishop, the following passage from Bishop Burnet may elucidate these points, and at the same time serve to disclose (what may be regarded as a theological paradox,) the *Papal* origin of the Presbyterian schism.

"Another thing is, that both in this writing, (the Injunctions given to the Clergy in 1538) and in the "Necessary Erudition of a Christian Man," Bishops and Priests are spoken of as one and the same offices. In the ancient Church they knew none of those subtilties which were found out in the latter ages. It was then thought enough, that a Bishop was to be dedicated to his function by a new imposition of hands, and that several offices could not be performed without Bishops, such as ordination, confirmation, &c. but they did not refine in these matters, so much as to inquire whether Bishops and Priests differed in order and office, or only in degree. But after the schoolmen fell to examine matters of divinity with logical and unintelligible niceties, and the Canonists began to comment upon the rules of the ancient Church, they studied to make Bishops and Priests seem very near one another, so that the difference was but small. They did it with different designs. The Schoolmen having set up the grand mystery of transubstantiation, were to exalt the priestly office as much as possible; for the turning the Host into,

upon some points, wherien I appeared to your gracious Sovereign to have spoken to the prejudice of the Episcopal order. If you have received that letter, I doubt not but you consider me as one who thinks and speaks respectfully of you Ordrer. I assure you I am not so presumptuously arrogant; as to wish to set myself in opposition to all antiquity; and to contemn, as faulty or wrong, that which has been received in the Church ever since the age immediately subsequent to the Apostles. I have always thought that Churches might subsist under different forms of Ecclesiastical polity, without any infringement of the integrity of their union; provided that Christ be preached, as He is set forth in the Gospel, and the Christian faith remain entire and uncorrupted. As for yourself, as a member of your Order, I have always most highly valued you, for many reasons, which I would rather express to others than to you. And in proof of this my esteem, I send you a new work, which, the desire of the Church which I serve, and the insolence of a Jesuit of the Court, have extorted from me. I entreat your friendly offices in appeasing the King, that he may reflect with himself, and impartially weigh, that no Pastor could possibly hold a station in the French Churches, who should teach, that the pre-emi-

God was so great an action, that they reckoned there could be no office higher, than that which qualified a man to so mighty a performance, therefore, as they changed the form of ordination from what it was anciently believed to consist in to a delivering of the sacred vessels, and held that the Priest had his orders by that rite, and not by the imposition of hands; so they raised their order or office so high as to make it equal with the order of a Bishop. But as they designed to extol the order of priesthood, so the Canonists had as great a mind to depress the Episcopal order. They generally wrote for preferment, and the way to it was to exalt the Papacy. Nothing could do that so effectually, as to bring down the power of Bishops. This only could justify the exemptions of the Monks and Friars, the Popes setting up Legantine Courts, and receiving at first appeals, and then original causes before them, together with many other encroachments on their jurisdiction; all which were unlawful, if the Bishops had, by Divine Right, jurisdiction in their dioceses. Therefore it was necessary to lower them as low as could be, and to make them think that the power they held, was rather as delegates of the Apostolic See, than by a commission from Christ or his Apostles; so that they looked on the declaring Episcopal authority to be of Divine right, as a blow that would be fatal to the Court of Rome; and therefore they did after this at Trent use all possible endeavours to hinder any such decision. It having been then the common style of that age to reckon Bishops and Priests as the same office, it is no wonder if at this time (1538) the Clergy of this Church, the greatest part of them being still leavened with the old superstition, and the rest of them not having enough of spare time to examine lesser matters, retained still the former phrases in this particular.

On this I have insisted the more, that it may appear how little they have considered things, who are so far carried with their zeal against the established government of this Church, as to make much use of some passages of the Schoolmen and Canonists that deny them to be distinct offices, for these are the very dregs of Popery, the one raising the Priests higher for the sake of transubstantiation, the other pulling the Bishops lower for the sake of the Pope's supremacy, and by such means bringing them almost to an equality. So partial are some men to their particular conceits, that they make use of the most mischievous topics when they can serve their turn, not considering how much further these arguments will run if they ever admit them."—*Burnet's Hist. Reform.* Vol. I. p. 366. Folio Edit. 1679.

nence of Bishops is a matter of Divine right, without which a Church cannot be in a state of salvation, nor subsist.

To assert this, would be nothing else than to consign all our Churches to the region of eternal misery, and to pronounce sentence of condemnation on my own flock: a mode of proceeding which would convict me, even in your opinion, of a guilty infatuation, and as worthy of being treated with the utmost indignity. But of these matters, *κατακαρτος*. To address an over-laboured defence to a wise man, on a point which is clear and obvious, is irrelevant. May God preserve you, and promote your endeavours, that they may redound to the edification of the Church. Farewell.

Your most devoted,

Paris, November 16th, 1618.

Peter Du Moulin.

### THE BISHOP'S ANSWER TO THE SECOND LETTER.

The messenger was not yet gone, remaining day after day, with the inclosed letter, sealed as it is, when I received another from you through the hands of the King's agent, Beecher, just returned from your country, upon which I recalled my former letter, and without opening, have simply inclosed it in this. For I would not twice be guilty of the same fault, but desired rather to compensate for the delay of my first reply by the promptness of this. You will thus receive my second letter as soon as the first, and my thanks at the same time for your two: but in a manner *διωρισμενως*—my second letter becoming the first, and the first the second—my thanks, I say, as well for your book sent me some time since, as for the letter, of which I am in daily expectation. For Beecher assured me, that when he came away it was not completed, or at any rate was not delivered to him; on this account; however, its arrival has been delayed: he encouraged me however to trust that I should not be disappointed.

As to appeasing the King, believe me, you need not be anxious on this score. In his disposition toward you there is nothing which requires to be appeased; there is, perhaps, a ground for continually increasing favour towards you, which you would do well to cultivate. And you would do so, if you would observe a mode of conduct which can be better learned of no one than of himself.

For my part, I readily acknowledge that you are less prejudiced against our Church than the generality of your countrymen; so far as you are more conversant in antiquity, so far are you less prejudiced; you would moreover become still less so, if your Church would permit you. (I wish indeed she would permit you.) Your Church, as it seems, has imputed the delinquencies of individuals to things, and thus has abolished the lawful use on account of the abuse; an error, from which she must be gradually reclaimed by you, her members. It is from your anxiety to bend in compliance to her, that you comply not with your own disposition. For of your disposition, I conjecture from your own pen, for so much was it inclined to favour us, that it wrote, (and I believe not against your will,) that our Episcopal Order was a thing received in the Church *immediately from the age of the Apostles*. Thus had your pen rightly stated the fact; but you erased the words

"*of the Apostles*," and substituted in their place, "*next to the Apostles* + :—" which I suppose you did in accommodation to your Church. Certainly, what you substituted is true, but what you erased is not less true. For this Order has existed, not merely from the age *next to the Apostles*, but from the very *age of the Apostles*; otherwise, all antiquity deceives us, and no faithful history of the Church is extant. You yourself do not deny, that all antiquity is on our side; and whether any single Church ought to have greater deference paid to it than to all antiquity, you shall judge.

Unless I am mistaken in you, the more truly and ingenuously I write to you, the greater regard you will have for me; as I shall for you if you observe a like conduct towards myself. Hear then:—it is not sufficient for us, that a man only refrain from contemning our Ecclesiastical polity as a thing faulty or wrong; the point with us is, that it be manifest and be conceded, that that form of polity exists with us, which approaches as nearly as possible to the practice and institution of the primitive Church; whether, (as you concede) of that next to the Apostles; or as you had once written, and as we maintain, of the Apostolic Church itself. That your real sentiments coincide with those of ourselves, I have no doubt. If your Church will permit you to avow them, you will much gratify us; if it is out of your power, you will not disoblige us, if henceforth you will dismiss our concerns. In the course which you are pursuing, it will be scarcely possible for you to please your own countrymen without displeasing us.

Nor yet, because our polity is of divine right, does it thence follow, that *without it there is no salvation*, or that a Church cannot subsist. Let him be blind who does not see Churches subsisting without it; let him be iron-hearted, who denies them salvation. We have not that heart of iron. We place a wide distinction between such things. Some matter of Divine right may be wanting, (in the external regimen indeed of a Church) and yet a basis of salvation may remain. Nor will you therefore consign to the region of eternal misery, or pronounce the sentence of damnation on your flock. It is not condemning a thing when preference is given to a better. Nor is it to condemn your Church, to reclaim it to a form more agreeably to all antiquity; namely, to that of our own,—that is, when God shall grant it, and your affairs will admit it. If we can agree on this subject, on other matters we shall not differ.

Moreover, we are desirous of an union, maintained not merely *without any infringement of its integrity*, but thoroughly entire and unblemished ‡,—which we doubt not is also the object of your wishes.

If any thing remains, I refer you to my former letter, (for we are at present much engaged here) which I commend to your impartial consideration. I also commend you to God in my prayers, and desire to be commended to Him in your's. Farewell.

*London, December 12th, 1618.*

*(To be continued.)*

\* A Sauto Apostolorum.

† A Sauto Apostoloris proximo.

‡ Non sartam integramque concordiam, set integre integram, absque sartura omui.

*To the Editor of the Christian Remembrancer.*

SIR,

It has been suggested to me, that the publication of the following outline of a "Clerical Society," in the pages of the *Remembrancer*, might be acceptable to some of your readers.

In consequence of an opinion which appeared to prevail among the Clergy, that much benefit, both of a public and private nature, would arise from their more frequent personal communication with each other, a meeting was convened at a neighbouring town, and (the Incumbent of the parish having been called to the chair) a Society was formed of the Clergy residing in its vicinity, for the discussion of professional subjects, and for the purpose of promoting friendly intercourse among its members. The Society having been honoured with the approbation of the Archdeacon, who accepted the office of President, and having elected three Vice-Presidents, (to take the chair in rotation in the absence of the President) with a Secretary and Treasurer, agreed to meet about the time of the full moon in the alternate summer months, beginning with March and ending with September. An ordinary, at 2s. 6d. a head, is provided at an inn in the neighbouring market-town, at three o'clock precisely, and at seven the Secretary calls for the bill. A fine of 2s. 6d. is exacted for absence, except it be of an official nature. Any member of the Society is allowed to introduce a friend, provided he is in holy orders, and not resident within ten miles of the central town. The election of new members, nominated at a previous meeting, takes place immediately after dinner by ballot, two negatives precluding admission: then follows the remaining business of the day. Upon a requisition, signed by four members, a special meeting may be called by the Secretary, between the hours of one and three, for the purpose of deliberating upon any important subject, of which notice must be given, by letter, at least a fortnight before. No alteration of the Rules can be proposed without due notice at a previous meeting; and no new Resolution can be made, unless a majority of the members be present, and two-thirds of those present agree thereto.

Soon after the formation of the Clerical Society, it was thought that its object would be further promoted by the circulation of books and pamphlets, on ecclesiastical subjects, among its members. But, as the Regulations of the Book-Club annexed to it, differ little from those of other Societies of a similar description, I shall not trespass upon your time by detailing them. The annual subscription is half-a-guinea, in addition to the fund raised by the sale of books and pamphlets (which have passed through the Society) at the second meeting in each year.

Such is the general outline of our Clerical Society, the advantages of which may be briefly stated in the increased intercourse and personal acquaintance of the parochial Clergy, a body of men, whose habits of life are for the most part retired and confined, and who are thus assembled to discuss subjects of common interest, to collect opinions upon local occurrences of a professional nature, to concert measures for the public good, to declare occasionally (after due deliberation) their sentiments upon any important question, and to make arrangements for general co-operation and support. By means of the



Book-Club, they may be supplied with a succession of Theological publications, as Sermons, Charges, &c. and sometimes of larger works, which all may be desirous to read, but few would choose to buy. It will be observed, that with a view to general convenience, moderation in the scale of expense has been properly considered. The number of members has varied between fifteen and twenty. Our meetings have been for the most part very well attended; indeed, many of us (old as well as young) look forward to the day with feelings of peculiar interest and satisfaction; and I believe I may venture to assert, that *all* are deeply sensible of the public and private advantages practically derived through the means of this Society, which has now been established nearly six years, and has every prospect of becoming a permanent benefit to the neighbourhood.

I am informed, that similar Clerical Societies \* have been established in different parts of the kingdom, varying only according to local circumstances: in some, the meetings are more frequent, and are continued throughout the year; in others, they are holden at the houses of individuals, in rotation; but, as far as I have been able to learn, they have every where been attended with the most beneficial results. In the hope of making their utility more generally known, through the medium of your excellent Miscellany, I have been induced to trouble you with this communication, if you should think it worthy of insertion. I am, Sir,

Your obedient servant,

January 17, 1825.

SOCIUS.

### DE-APPROPRIATION OF STAPLEGROVE RECTORY.

WE have been requested to insert the following notice respecting the Rectory of Staplegrove, contained in Strype's Annals of the Reformation.

"I will insert into this history one particular matter, which, how little soever it may be thought, yet, because of the strangeness and rarity of it, may deserve to be recorded. It was the *De-appropriation* of an *Impropriation* in the diocese of Bath and Wells; which was turned back to the Church by Dier, Lord Chief Justice, in the reign of King Philip and Queen Mary; and by James Dier, and his heirs, for ever made presentatal, or presentable, lawfully, and by royal authority. It was the Church of *Staplegrove*, juxta Taunton; and James Dier, Knight, and Capital Justicier of the Bench, presented Christopher Dyr-ling thereunto, September 17th, void by the death of Walter Gardiner. The above De-appropriation took place, 1575."—*Strype's Annals of the Reformation*, Vol. II. p. 390.

It is understood that Staplegrove was formerly a Chapel of St. Mary Magdalen, Taunton, and, together with the mother-church, formed part of the possessions of the Priory there; but that at the dissolution of the said Priory, and the granting away of the rest of its

\* A notice has been transmitted to us of a similar Society formed at Southampton, in last October, for the Clergy of that town and its neighbourhood.

temporalities by Henry VIII., *no grant* was made of the tithes of Staplegrave, and, consequently, that it continued the property of the Crown, until it was restored to the Church, in the manner in which Strype has related; and *that* constituted it both a *distinct parish*, and a *Rectory Ecclesiastical*. But, it is presumed, this so “strange and rare” a transaction must have been confirmed by some authoritative and public instrument, if not, by a specific Act of Parliament. Any observations, therefore, which may tend to throw light on this subject, and lead to the disclosure of this instrument, or Act of Parliament, would, obviously, be very important; which, indeed, it is the object of this communication to elicit, and which would be very thankfully received by the present Rector.

### GENERAL THEOLOGICAL SEMINARY OF THE AMERICAN EPISCOPAL CHURCH.

WE have refrained from animadverting upon two Letters upon the subject of Bishop Chase, which the promoters of the subscription in his behalf have very extensively circulated, but which abounds in misrepresentations, because we are wearied with the discussion, as well as disgusted with the whole proceeding. But as Bishop Ravenscroft is the only American Prelate, whose Letter was fully approbatory both of the Ohio Seminary and of the means devoted for its establishment, and who was therefore set up as the chief countervailing authority to the venerable Head of the Episcopate, and to the majority of the Bishops who concurred with him in their remonstrances against the measure, his *υστεραι φροντιδες*, delivered upon mature deliberation, are too important to be suppressed. The communication of them is made in Letters from himself to a gentleman at New York; the following extracts from which have been allowed to be made public, and appear in an American Journal\*:—

“I look upon the GENERAL SEMINARY as the *cementing principle* of the Church in this wide-spread *speculative* country: and the more I think on the *tout ensemble*, the more convinced I am that *nothing else* can save us from all the mischiefs of *sectional theology* and fanatical delusion.” “Every day, and the many little passing circumstances which come under my notice, convince me more and more that *it* (the general Seminary) is to be considered as our *sheet anchor*. It has been said, and truly said, that, from the *heterogeneous* nature of our population, we have no national character in the proper sense of these words. This applies with *equal* strength to our *religious* condition in *general*. It applies *particularly* to the Church in the only just meaning of that word. And to produce this essential character, the Seminary *must* be cherished. From *one root* *unity* and *uniformity* may proceed. From *two or more roots* *nothing but* *division* can grow. And in this *unformed*, extended, and incipient country, nothing in my opinion can save us from variance and *ultimate severance*, but the inculcation of

\* The Christian Journal for Oct. 1824, p. 306. published at New York.

*one fixed and unvarying system of tuition for those who have to teach others."*

It is asked at the close of these extracts, "Is not the truth on this subject *entitled to respect*, in both England and America?" In America it has *obtained* it, as the Subscribers from all parts of the United States to the General Theological Seminary testify. What has been the case in England has been sufficiently blazoned forth, and it is hoped that those Churchmen, who have been the heralds on the occasion, will be the most desirous to bury it in oblivion, and to repair, as far as they can now repair, the error they have committed, by subjecting the rival institution which they have reared, as much as yet remains in their power, to the control of the Board of Managers of the General Theological Seminary.

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## MONTHLY REGISTER.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

#### BATH AND WELLS DISTRICT.

##### REPORT.

The Bath and Wells Diocesan Association of the Society for Promoting Christian Knowledge, in presenting their Eighth Annual Report to their Members and Friends, in General Meeting assembled, are enabled again to congratulate them upon a steady course of progress towards the attainment of all the great objects of their union. Year after year, the anticipated increasing growth of a common feeling of zeal and duty among the District Committees of which they are composed, is giving to their Association additional strength and activity. By means of this common impulse, thus happily brought into action, the field of its culture is constantly and progressively enlarged: parishes are annually roused from comparative lethargy by the sound, and near approach of its activity, communicated through its District Committees; and the light of its venerable Parent's instruction thus promises speedily to shine upon the humblest dwelling of the remotest hamlet within the extent of country for whose benefit it is established. In this manner operating, as it does, by means of its local divisions, over every part of the Diocese of Bath and Wells, it pursues perseveringly that one

great purpose, the moral and religious instruction of the people in the principles of the established religion of the land. The fruits of its exertions in this grateful field of Christian cultivation, annually and carefully collected, and presented, in the form of Diocesan Reports, at the Anniversary Meetings, have, during the last eight years, at once elevated greatly the name and influence of our Parent Society around us, and exhibited, in a most favourable light, the attention of the Church to the mental and spiritual wants of the people in this populous Diocese. The present Report will, it is believed, sustain this character with additional strength, and thus prove the different District Committees of the union to be worthy of an increase of that support with which they have hitherto been favoured.

Such have been the effects of the present plan on which the business of the Society is conducted in the Bath District, that it was resolved at the District Meeting of the present year, to address the Society for the purpose of obtaining its sanction for the general adoption of the same plan throughout the large towns and cities of England and Wales. Though the answer to this address does not allow us to expect the entire advantages which would have probably arisen from the full recommendation of the Parent Society, yet it is such as, we believe will, ultimately, lead to its general, though gradual adoption. "The Board have resolved to

leave it open to the respective Committees to determine whether they shall hire a separate shop and employ a separate agent, as at Bath, or whether they shall entrust the business to a regular bookseller, as at Brighton and many other places." We are satisfied that the superiority of the former method will continue to be displayed by the superiority of the sales at all places which shall give it the preference; and the simple fact, that the sales in the small Archdeaconry of Bath at present far exceed those of any other District in the Kingdom, however large and populous, is of itself sufficient to recommend it to the attention of all who desire to promote the power and influence of this truly Christian Association.

The sales at the Bath Depository were as follow during the year 1823—1824:

Bibles .....	708
Psalters .....	217
Testaments .....	629
Common Prayer Books ...	2118
Bound Books and Tracts..	13,959

Grand Total....17,636

In the mean time, the Committee at Bath will be happy to give every kind of information which may lead to the

extension of this plan throughout the Diocese; for which purpose they request that letters (post paid) may be addressed to their Depository, No. 13, Kingston-buildings.

Orders for Books, Parochial and Domestic Libraries, &c. must be addressed to the Rev. E. W. Grinfield, District Secretary, No. 13, Kingston-buildings, at the Bath District Society's Depository; or Mr. J. Gregory, the Sub-Secretary: who is in attendance during the usual hours of business.

OFFICERS OF THE BATH COMMITTEE:  
PRESIDENT.

The Right Reverend the Lord Bishop of Bath and Wells.

VICE-PRESIDENTS.

The Venerable the Archdeacon of Bath.

The Reverend the Rector of Bath.

SECRETARY.

The Reverend E. W. Grinfield, M.A. Minister of Laura Chapel, Bath.

TREASURER.

Charles Lowder, Esq.

The Select Committee consists of twenty-four Clerical and Lay Members of the Parent Society, resident within the District.

Subscriptions to the Lending Library, at 2s. per year, amounting to 7l. 8s.

General Abstract of the Books and Tracts circulated by the different District Committees of the Diocese of Bath and Wells, during the past Year,

District.	Bibles.	Testam.	Common Prayers.	Psalters.	Other Bound Books and Tracts.
Bath.....	708	629	2118	217	13959
Bridgewater .....	57	54	343	—	1075
Castle-Carey.....	57	154	213	—	4443
Crewkerne .....	112	204	423	—	923
Frome .....	31	122	94	—	1257
Merston .....	10	108	174	164	1816
Taunton and Dunster	379	662	1700	182	7128
Wells and Axbridge ..	No return.				
Total....	1354	1933	5065	563	30601

General Abstract of the Returns of Children belonging to Daily and Sunday Schools, in connection with the National Church within the Diocese of Bath and Wells, for the Year 1823—1824.

Bath and Bedminster (including non-returned Parishes, as by last return)..... 5135

Chew-Magna, in the Bath Archdeaconry, (received since the Report went to press): Sunday School, Boys 66, Girls 80: (supported chiefly by the family of the Rev. Mr. Hall, the Vicar) .... 140  
Bridgewater ..... 1524 || Castle-Carey ..... | 1470 |
| Crewkerne ..... | 1258 |

*Frome .....	2134
Merston and Ilchester 1589	} 3131
Ditto (received since Report went to press.. 1542)	
Taunton and Dunster.....	2848
Wells and Axbridge (return not completed but supposed to be ..	3303
	20,943

Add to the above, Castle-Carey Day Schools 158, and Crewkerne ditto 281, not returned; making together (as per report of 1822 and last year) ..... 439

Total..21,382

Being an increase above the report of last year..... 1776

*Income of the respective District Committees, during the last year.*

	£.	s.	d.
Bath and Bedminster	169	0	0
Bridgewater .....	13	18	11½
Castle-Carey .....	42	9	0
Crewkerne (not returned) —	—	—	—
Frome .....	46	11	10
Merston and Ilchester	37	4	6
Taunton and Dunster ..	83	6	4
Wells and Axbridge.....	19	9	0

£411 19 6½

Such is the aspect of the Parent Society's affairs, and such the extent of its operation during the past year, in the different divisions of the Diocese of Bath and Wells, which the Association are enabled to present in this (the Eighth) Annual Report of their proceedings. The whole certainly exhibits a well consolidated system of moral and religious instruction, excellently adapted in its organization extensively to purify and enlighten the popular mind, and in its practical operation also, conducted, in some portions of the Diocesan Union, with considerable energy and great public advantage. If, in others

\* A large and handsome National School, to be capable of receiving several hundred Children,\* is now in course of erection at Frome. A grant of 350*l.* has been obtained for it from the National Society, and 50*l.* from the Diocesan School at Wells.

of the associated Districts, its action be still comparatively feeble, and in *all* of them, *at best*, be susceptible of great additional extension, that common impulse of active attachment to the great common cause, spoken of in the beginning of this Report as gradually strengthening the hands of the Association, will, it may be hoped, in no long time, adequately supply every deficiency.—The present Report, however, presents, as former ones have done, some features worthy of separate notice.

The greatly increased extent to which the Bath Committee continue to circulate the Society's instruction, furnishes a most satisfactory proof of the value and wisdom of the plan of their new Depository. Such a freedom and energy of action have indeed been thereby communicated to the book-sales of this Committee, and, consequently, to its public usefulness, as must, ere long, render their experience in this respect most valuable, by way of example, to the kingdom at large. The Town Lending Library also, and the noble National School immediately connected with the same Committee, continue eminently to flourish.

The Crewkerne District, during the last year, has assumed a more prominent station than heretofore among the associated divisions of the Diocese; and, in consequence, there is the best reason to hope, that the Society is entering in that part of the country, under powerful local patronage, upon an extensive career of public benefit.

The satisfactory improvement of the Society's affairs also, in the important Deanery of Ilchester, which, for several years past, has contributed but little to the valuable matter of the Diocesan Reports, though not already positively brought into action, may be said to be on the eve of displaying itself. Under the promised co-operation of zealous friends, it is confidently expected that the Society will soon, therefore, take deep root, and flourish in that hitherto comparatively neglected district.

The circulation of the Society's Books generally throughout the Diocese, during the past year, appears to have proceeded upon a satisfactory and increasing scale. But *that* of the Holy Scriptures, and of the *Book of Common*

*Prayer more especially*, has considerably exceeded even the gratifying amounts reported last year. The Association, therefore, have again ample grounds for congratulating the Diocese at large upon a symptom unequivocally favourable to the growing influence of pure and orthodox Christianity around them. The attachment, indeed, of the popular mind to the established formularies of the Church of England, they consider as the best national security which can be obtained for the permanence of the pure worship of God, and of sound Christian morality in the land.

The Report of Schools, for the last year, which they are now enabled to present, will be also a material improvement upon that of any former year. From the Districts of Bath and Bridgewater, and Frome, the zealous exertions of the officers of the Committees have succeeded in procuring returns approximating to accuracy and fulness. The laudable exertions, indeed, of most of the local Committees are clearly indicated by the amount of their respective Reports under this head; and if they fall short of *entire*, and well merited success, the partial failure can only be accounted for by such a backwardness, on the part of *some* of the Parochial Clergy, to answer the annual school enquiries, as the Association can *only* regret and *hope* to see in time yield to the obvious interest of the holy and enlightened cause in which they are engaged. The Sub-Committee appointed, with reference to this important subject, by the eighth resolution of last year's anniversary meeting, have made known, clearly and respectfully, by means of a circular letter sent throughout the districts, and appended to this Report, the objects and wishes of the Association in these education enquiries; and the present improved character of the returns from some districts may, therefore, be looked upon as one of the first results of that prudent and well-timed measure.

The respective funds of the several united Committees will be found, *all* of them, during the last year, to have retained, at least, the *same* degree of prosperity which distinguished them in the last Diocesan Report; whilst those of a few of the districts (and of that of Bath

in particular) have increased in amount of income.

The whole sum annually expended in the circulation of the Society's instruction through the Diocese, at present amounts to between 4 and 500*l.* The Diocesan Fund, whose object is *exclusively* the *permanent* support of the Association in its *corporate* capacity, has been augmented, during the last year, to the sum of 359*l.* 10*s.* 6*d.* by a considerable additional investment in the public four per cent. funds; and has now, therefore, attained a power of effecting, with the aid of a trifling subsidiary aid from the districts, every object which was contemplated by its establishment. The principal part of this last investment, it is worthy of special record, consisted of a legacy of 20*l.* bequeathed by the late Rev. Thomas Abraham Salmon, who has thus left behind him an additional proof of the zealous interest with which he ever regarded and promoted the interests of the Association.

Whilst, however, the retrospect of the past year is upon the whole cheering in its character, it is again clouded by one of those natural events which, whenever they occur, cannot fail to leave regrets behind them. The recent death of their late very venerable Diocesan has deprived the Association not only of a zealous president, but of a steady and munificent friend. From the first formation of their Union, his influence had been exerted to strengthen, his counsel to direct it, and his encouragement, in every way, to promote its prosperity. However naturally, therefore, in the maturity of years, he may have departed from among them to that peace, "passing all understanding," which doubtless awaited him, they cannot but feel regret, humanly speaking, at the separation which has removed him from his paternal superintendence over them, and his anxious and active concern for their welfare. •

It is unnecessary here to offer any detailed observations on the general proceedings of the Parent Society. Its Annual Report, widely circulated, and full and accurate in information, as it always is, carries the record of its own excellencies and extensive activity generally throughout the country; and leaves,

therefore, to its Provincial affiliated Associations, only the grateful duty of expressing their warmest congratulations on its increasing and providential prosperity. The extent, indeed, to which it carries forward its grand and benevolent designs, in its united foreign and domestic character, both as a distributor of the Holy Scriptures, and as a teacher of the Gospel in entire strength and purity, justly entitles it to be considered as the first religious charity in this favoured land of charitable energy and zeal.

### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

THIS Society held their Anniversary Meeting on Friday last, at Bow Church, when a most masterly and eloquent discourse was delivered by the Bishop of Gloucester, from Isaiah liv. 2, 3. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." After the proceeding of the day, the Lord Mayor entertained the Bishops and other dignified Clergy, the Treasurer and Secretary of the Society, the Aldermen, Sheriffs, &c. with a sumptuous dinner at the Mansion House: present the Bishops of London, Lincoln, Salisbury, St. David's, Bath and Wells, Carlisle, Exeter, Gloucester, Chester, Landaff, Chichester, Down and Connor, the Bishop designate of Nova Scotia, the Dean of Carlisle, the Archdeacon of London, Messrs. Wellesley, Blomberg, Trollope, Hamilton, Markland, Kenny, Wrench, &c. Aldermen Flower, Hunter, Birch, and Magnay; Sheriffs Brown and Key.

### LICHFIELD DISTRICT.

At a numerous and respectable Meeting of the LICHFIELD Diocesan Committee of the above Society, held in

the Consistory Court, in the Cathedral, on Monday, the 3rd day of January, 1825,

*The Hon. and Rt. Rev.*  
**THE LORD BISHOP** of the  
*Diocese (President) in the Chair.*

It was resolved unanimously—

I. That the Committee are gratified to observe an accession of new members in the course of the last year; but that they remark with regret that the Society has not received support, in the Diocese, by any means adequate to the supply of its multiplied objects, and increased wants.

II. That as the comparative fewness of the Subscribers cannot but be chiefly owing to a want of information, respecting the character and conduct of the Society, the Secretary be requested to send a copy of the last "Report," and several copies of the "Appeal to the Public," to the Incumbent of each of the following chief Towns, in the Diocese, with a request that he will make such use of them as he deems best calculated to promote the interests of the Society: Stafford, Stone, Newcastle, Derby, Burton-on-Trent, Ashbourne, Chesterfield, Wolverhampton, Coventry, Leamington, Leek, Buxton, &c.

III. That these Resolutions, with a List of the Committees already formed in the Diocese, be printed and sent with the Report.

IV. On the motion of the Dean, seconded by Sir Charles Oakeley, Bart.

That the thanks of the Committee be unanimously offered to the Lord Bishop, for the honour and great benefit of his Lordship's Presidency at this meeting.

V. On the motion of the Lord Bishop:—

That the thanks of the Committee be given to the Rev. Secretary and Treasurer.

**SPENCER MADAN,**  
*Secretary and Treasurer.*

Then follows a list of the Committees alluded to in the Resolutions.

The following Circular has been sent to the Members of the different Districts.

Reverend Sir,

Permit me to suggest, in furtherance of the wishes of the Society, that in several Districts, Committees have been formed, after due notice by advertisement, or by circulars, at the quarterly or other meetings of the Committee of the Sister Society for Promoting Christian Knowledge, to meet in future, at the same time and place, and, in many instances, with the same Secretary and Treasurer acting for both Committees. You will, however, of course, be guided by circumstances, as to the measures which you may think well to adopt.

As the new Committees shall be formed, many of the names which now appear in the Diocesan List, may be transferred to their proper Deanery or District, according to local convenience.

From the large proportion of Clerical Subscribers, observable in the foregoing lists, it seems particularly desirable to endeavour to interest the affluent and charitable Laity, of every rank and station, in favour of a Society, which, from the simple fact of its having exceeded its means, in the last three years, to the amount of 23,000*l.* in the earnest prosecution of its benevolent designs, has the strongest claims on their cordial and liberal support.

I am, Reverend Sir,

Your obedient humble servant,  
SPENCER MADAN.

Close, Lichfield,  
January 10th, 1825.

## STORRINGTON DISTRICT.

### BATRON.

The Right Reverend the Bishop of  
Clchester.

### PRESIDENT.

The Venerable the Archdeacon of  
Clchester.

### VICE-PRESIDENTS.

The Right Hon. Lord De la Zouche.

E. Barker, Esq.

Sir C. M. Burrell, Bart. M.P.

W. Burrell, Esq. M.P.

J. T. Daubuz, Esq.

C. Goring, Esq.

R. H. Hurst, Esq.

Lieut. Gen. Sir R. Jones, K.C.B.

J. M. Lloyd, Esq. M.P.

H. Tredcroft, Esq.

J. Trower, Esq.

J. Wakefield, Esq.

R. W. Walker, Esq.

### TREASURER.

The Rev. Henry Warren.

### SECRETARIES.

The Rev. W. Woodward,

The Rev. G. Wells,

The Rev. W. Vaux.

### REPORT.

THE STORRINGTON DISTRICT COMMITTEE, in aid of the Society for the *Propagation of the Gospel in Foreign Parts*, have again to congratulate the Subscribers on the increasing interest taken in the proceedings of the Society, manifested in an addition, during the last year, of *eleven* District Committees to those before in correspondence with the Parent Society: making the whole number of such Committees, as stated in the Annual Report of the Society, just published, to be *sixty-four*.

In reviewing the proceedings of the Society, as detailed in that Report, it cannot but afford a high gratification to every contributor to its objects, to find that a measure, which the Society took the lead in advocating with his Majesty's Government, and to which this Committee in their Report of last year ventured to allude, has been happily carried into effect; and that our West Indian Colonies will, ere long, enjoy the advantage of a regular resident Episcopal superintendence over their Ecclesiastical concerns. Two Bishops, one for Jamaica and its dependencies, the other for Barbados and the Leeward Islands, were consecrated in July last; and before this Address is in the hands of the Subscribers will probably be far advanced on their voyage to their respective destinations. From this appointment, and from the increased number of resident Clergy, which forms a part of the arrangement, the most favourable results may be anticipated; not only in that, to which a Society for the *Propagation of the Gospel* most naturally looks, the advance of Christianity itself among the Slave population, but in the extension of the legiti-



mate influence of religion, which may be expected to follow, among the Planters\* themselves.

The record of the ordinary proceedings of the Society, in its Report for the past year, will not be read without interest by those who take pleasure in reviewing the effects of a zealous activity directed by prudence to worthy objects. Of this many examples will be found in the annals of the various Missions, supported by the Society, more especially in the North American Colonies of Great Britain.

The Subscribers to this excellent Charity will hear with pain, that the continued inadequacy of its Funds has again rendered the sale of no less a sum than £8000, of its capital stock indispensable to supply the deficiencies of its annual revenue. The repetition of such draughts on its permanent Funds points to results of the most alarming nature to the ultimate efficiency of the Society. From the Tables of its Receipts and Expenditure for the last ten years, annexed to its Annual Report, it sufficiently appears that, unless speedy and effectual aid be supplied, the scale of its exertions must of necessity be contracted, to the no small risk of the best interests of our fellow subjects in almost all our Colonies.

It has indeed been suggested, that the Government at home, or the local governments might, perhaps, be induced to relieve the Society of that part of its expenditure which is directed to the support of *permanent* Ministers and Catechists; a burden clearly incumbent upon every Christian Government, and for which, in some shape or other, they are bound to provide. And this obligation having been already in some degree recognized by the Government of this country, hopes are entertained, that some more effectual measures for this purpose than any hitherto taken may, ere long, be carried into effect. But in the mean time, the calls upon the Society, in its own proper sphere of exertion, are daily increasing, and demand the attention of all who are interested in the cause of genuine Christianity. And the Storrington Committee, while it gratefully acknowledges the support already afforded to the Society, through its agency, cannot conclude this Address, without once more entreating the attention of those, into whose hands it may fall, to the claims of the Society for the Propagation of the Gospel in Foreign Parts.

P. Woon, Chairman.

Steyning, Oct. 28, 1824.

*Treasurer's Annual Account to Midsummer, 1824.*

	£.	s.	d.		£.	s.	d.
Received to Midsummer,				Paid for Printing, &c.		4	14
1824, .....	43	0	6	Remitted to Parent Society	38	6	
					£43	0	6

*Remitted by the Storrington District Committee to the Parent Society.*

	£.	s.	d.
In the Year 1820	35	17	10
1821	30	10	9
1822	37	7	11
1823	39	12	0
1824	38	6	6

Total remitted in five years. . £181 15 0

\* Subscriptions and Benefactions will be received by the Treasurer, the Rev. H. WARREN, Ashington; as also by the Secretaries, the Rev. W. WOODWARD, West Grinstead; the Rev. G. WELLS, Wiston; and the Rev. W. VAUX, Tarring.

\* On this subject the Committee desire particularly to draw the attention of those interested in the question to the Bishop of Exeter's Sermon preached before the Society in February last, and printed with the Annual Report, lately published.

## CLERGY ORPHAN SOCIETY.

On Tuesday, the 22d of February, was held the anniversary of this excellent Institution. A very full attendance of the members of the Society took place in the earlier part of the day for the dispatch of business, at the Freemasons' Tavern, and at five the company sat down to dinner. There were not less than 130 persons present. Among those who honoured the Institution with their presence on this occasion were, the Bishop of London, as President, in the Chair, the Bishops of Salisbury, Bath and Wells, Lichfield and Coventry, Llandaff, Exeter, Gloucester, Chichester, Chester, the Lord Chief Justice of the King's Bench, the Lord Chief Justice of the Common Pleas, Mr. Justice Park, Mr. Justice Gaselee, Lord Bolton, Mr. T. Wilson, M. P., Mr. Bosanquet, the Dean of Carlisle, the Archdeacons of London, Middlesex, St. Albans, Stafford, and several other Dignitaries of the Church, besides many highly respectable Laymen.

After the toasts of "Church and King," "the Royal Family," "the Archbishop of Canterbury," had been given from the Chair, the Bishop of Bath and Wells rose to propose the health of the excellent and revered President, of whom he spoke with much animation and feeling, as a man whose distinguished virtues in his high station were too well known to require him to expatiate on them, especially on such an occasion when his Lordship himself was present; but at the same time he would touch more particularly on one point, he meant the cordial interest which he (the Bishop of London) evinced in the Institution which the company were then assembled to celebrate, and he would therefore propose the health of his Lordship as a toast peculiarly appropriate on the present occasion.

The Bishop of London then rose to return thanks for the manner in which his name has been received, and assured the company that the Bishop of Bath and Wells had only done him justice in mentioning his cordial attachment to this Institution. He had anxiously watched its progress, and it de-

lighted him to behold it in its present state of promise, supported as it was by the most eminent men of the country. His Lordship then entered into some detail respecting the flourishing state of the Clergy Orphan School, and expressed his great satisfaction at the manner in which it was conducted by the present master and mistress of the School. He hoped the finances of the Society would soon enable them to fill up the number which the buildings were capable of accommodating. A great deal, he observed, might be accomplished by the formation of District Committees, and by the personal exertions of individual members in making known the comprehensive nature of the charity, in their respective neighbourhoods. Much indeed, he added, had been already effected by well directed exertions in particular parts of the country. In particular his Lordship alluded to what has lately been done on behalf of the Society in the diocese of Chichester, under the encouragement of the excellent Prelate who presides over that diocese; and at Worthing, by Mr. Davison. He concluded with proposing as a toast, "the prosperity of the Clergy Orphan Society."

"The Corporation of the Sons of the Clergy" was then given from the Chair, and then the "Society for Promoting Christian Knowledge." Mr. Parker, as Secretary, returned thanks in behalf of the Society, and bore testimony to their willingness to co-operate with the Clergy Orphan Society to the utmost of their power.

The Bishop of London afterwards proposed the health of "his friend Lord Kenyon," whom, he said, he regretted not to see on this occasion by his side according to his usual custom, and whom he highly eulogized as a warm and active friend of the Church, and a man also universally respected and esteemed for the virtues of his private life.

The Bishop of London then gave the health of the two Chief Justices, and of Mr. Justice Park and Mr. Justice Gaselee. The Lord Chief Justice re-

turned thanks, and briefly alluded to the union between Religion and the Law, which had been touched on by the Right Rev. Prelate in proposing the health of the Judges, and which he trusted would be indissoluble.

The health of the Stewards being given from the Chair, Mr. Justice Best rose and returned thanks, expressing his warm attachment to the Church, in the bosom of which he had been nurtured, and the Ministers of which he had every reason to respect, from his own knowledge of the private as well as professional merits of many of them. This Charity, he observed, was amply entitled to support from all members of the Church, for he believed it was owing in a great measure to the lenity with which the Clergy required the payment of their legal dues, that their orphans were left in a state requiring the protection of others.

The Bishop of London then gave "the City of London, and Mr. Wilson, one of its Representatives, who had favoured the Institution with his support on this occasion." Mr. Wilson returned thanks, adding, the lively interest which he took in a Charity of so admirable a nature, and he trusted the company present would on their meeting here again be enabled to congratulate themselves on its increased and increasing prosperity.

The Bishop of London then proposed the health of the Treasurers.—The Reverend Archdeacon Cambridge, and Mr. Joshua Watson,—the latter of whom, he regretted, was prevented by the pressure of illness from being present at the dinner, though he had not failed to give his attendance in the course of the morning as long as there was any business of the Society to be transacted.

The Reverend Archdeacon Cambridge returned thanks for himself and his brother Treasurer, to whose merits, he said, he could not lose the present opportunity of paying a just tribute of praise, as he considered the Society principally indebted to his exertions for the present state of efficiency.

The "National Society for the Education of the Poor in the Principles of the Established Church," was then given from the Chair.

The Rev. Dr. Walmsley, the Secretary, returned thanks, and at the same

time described the flourishing condition of the Institution and the great benefits accruing to the country from its establishment. The last toast given by the Bishop of London was, "May the Orphans of the Clergy never want protection, and the protected never want gratitude." After which, the meeting dispersed about nine o'clock.

#### GENERAL PENITENTIARY, MILLBANK.

*From the Chaplain's Journal, p. 281.*

"1824, Sept. 11.—The extreme ignorance as to their religious duties which I have, in the course of more than eight years, met with among the prisoners received into the Penitentiary, has been lamentable; but among those that have been recently admitted, their state of ignorance has exceeded all possible imagination. Several of them appear, from their own account, never, when in society, to have been in a place of worship, or even to have said their prayers. The same sad history they have given of their parents. With all this before me, I cannot but anticipate much benefit from the religious instruction they will derive in the schools established in the Penitentiary, and also that, as the system of NATIONAL EDUCATION is more widely extended throughout the country, so much the more will the COMMISSION OF CRIME be diminished, and that *parents themselves*, from their children having been taught their duty to God and their neighbour, will, by *their example*, be brought, with the blessing of Divine Providence, to feel the importance of true religion, and the benefits to be derived from a constant attendance at public worship on the Lord's day, and also to estimate, in a proper manner, the value of that instruction which is now so generally diffused among the Poor.

"SAMUEL BENNETT, D.D.  
Chaplain.

"Sept. 15, 1822."

\*.\* Of the small number of persons that can read in the Penitentiary, several have been taught in the Gaols from which they have been received, as much as their term of imprisonment would allow.

# UNIVERSITY AND CLERICAL INTELLIGENCE.

## OXFORD.

*Degrees conferred, January 27.*

### MASTERS OF ARTS.

Anstey, Rev. Charles Alleyne, Trinity College.  
 Drummond, Rev. James, Christ Church, Grand Compounder.  
 Hetling, Rev. Thomas, Wadham College.  
 New, Edward Parris, Fellow of St. John's College.  
 Norwood, Rev. George, Oriel College.  
 Pegus, Rev. Frederick Edward, St. John's College; and  
 Wootesley, Rev. Robert, Christ Church.

### BACHELORS OF ARTS.

Antram, Richard, Queen's College.  
 Bleack, William, Magdalen Hall.  
 Higgins, Edward, Brasenose College.  
 Hope, Thomas, University College.  
 Jackson, James, Brasenose College.  
 Jeans, George, Pembroke College.  
 Legge, William, Student of Christ Church.  
 Leigh, Thomas, Brasenose College.  
 Manvell, James Temple, and  
 Sterkey, Frederick Alexander, Students of Christ Church.

*February 3.*

### BACHELOR IN DIVINITY.

Eliot, Rev. Edward, Fellow of Exeter College.

### MASTERS OF ARTS.

Mildmay, Carew Anthony St. John, Oriel College.  
 Bold, Rev. Hugh, Christ Church.  
 Morgan, Edward, St. Alban Hall.  
 Plumptre, Rev. Charles Thomas, University College.  
 Quarrington, Rev. Frederick, Pembroke College, and  
 Shepherd, Rev. Robert, Queen's College.

### BACHELORS OF ARTS.

Bowman, Frederick, Exeter College.  
 Brooke, John, Brasenose College.  
 Buller, Charles George, Oriel College.  
 Childers, John, Christ Church, Grand Compounder.  
 Ferrers, Proby John, Oriel College.

Mayers, John, University College.  
 Nouaille, Peter, St. John's College.  
 Penton, Thomas, Pembroke College.  
 Plumptre, Henry Western, University College.  
 Pole, Watson Buller, Baliol College.  
 Ryder, Henry Dudley, Oriel College.  
 Strong, Edmund, Exeter College.  
 Tyrell, Charles Tyseen, Oriel College.  
 Wigley, Charles Meysey, Baliol College, and  
 Wingfield, Edward John, Student of Christ Church.

*February 12.*

### DOCTOR IN MEDICINE.

Hawkins, Francis Bissett, Exeter College.

### BACHELOR IN DIVINITY.

Oakeley, Herbert, Oriel College, Grand Compounder.

### MASTERS OF ARTS.

Dyer, James Hardwicke, Trinity College.  
 Everard, Rev. William Hest, Baliol College.  
 Wilkinson, Rev. Thomas Hattam, Exeter College, and  
 Perfect, Robert, Queen's College.

### BACHELORS OF ARTS.

Bassett, Francis, Trinity College.  
 Bewes, Thomas Archer, Exeter College.  
 Bridges, Brook George, Oriel College.  
 Harbin, Edward, Wadham College.  
 Polwhile, William, Exeter College.  
 Sherson, Robert, St. Mary Hall; and  
 Vernon, Egerton Venables, Student of Christ Church.

*February 17.*

### BACHELOR OF ARTS.

Saumarez, James De, Scholar of Pembroke College.

*January 27.*

On Thursday last Mr. Thomas Clutton was elected Founder's Kin Fellow of New College.

*A Summary of the Members of the University, January 27, 1825.*

	Members of Convocation.	Members on the Books.
1 University .....	105	198
2 Baliol .....	77	200
3 Merton .....	65	122
4 Exeter .....	81	228
5 Oriel .....	135	274
6 Queen's .....	134	317
7 New .....	63	136
8 Lincoln .....	46	116
9 All Souls' .....	70	92
10 Magdalen .....	109	169
11 Brasenose .....	214	419
12 Corpus .....	65	111
13 Christ Church .....	387	787
14 Trinity .....	86	220
15 St. John's .....	118	215
16 Jesus .....	57	169
17 Wadham .....	56	171
18 Pembroke .....	57	154
19 Worcester .....	83	200
20 St. Mary Hall .....	28	75
21 Magdalen Hall .....	33	142
22 New Inn Hall .....	1	1
23 St. Alban Hall .....	11	48
24 St. Edmund Hall .....	35	96
	<hr/> 2116	<hr/> 4660

*February 1.*

In full Convocation, the University Seal was affixed to an instrument releasing the Mayor, Bailiffs, and Citizens of Oxford from the observance of certain acts heretofore required of them on *Dies Scholastica*, in memory of the diastrous events which occurred in a conflict between the Students of the University and the Citizens of Oxford, in the year 1354-5, 30 Edward III.

Daniel, Rev. Edwin, St. John's College.  
Egginton, Joseph Smith, Trinity College,  
and  
Hartley, James R. Queen's College.

## BACHELOR IN PHYSIC.

Moore, James Townsend, Caius College.

## BACHELOR OF ARTS.

Jackson, Joseph, St. John's College.

*February 3.*

The Rev. John Nelson, *M.A.* of Trinity Hall, Cambridge, was admitted to an *ad eundem* Degree in this University, to which he was presented by the Rev. Dr. Ellerton, Fellow of Magdalen College.

*February 16.*

Mr. Anthony Grant was admitted Scholar of New College.

## CAMBRIDGE.

*Degrees conferred January 26.*

## MASTERS OF ARTS.

Clavering, William Moyzins, Trinity College.

*February 9.*

## BACHELOR IN DIVINITY.

Homer, Rev. Thomas, Trinity College.

## LICENTIATES IN PHYSIC.

Allatt, Christopher John Robert, Esq.  
*M.B.* and

Morton, Edward, Esq. *M.B.* Trinity College.

## MASTERS OF ARTS.

Earle, Rev. Edward Robert, Christ College, and

Frere, Rev. E. B. Corpus Christi College.

## BACHELORS IN CIVIL LAW.

Purvis, Rev. Richard Fortescue, and  
Earle, Rev. James Henry, Jesus College.

BACHELOR OF ARTS.

O'Brien, Lucius, Esq. Trinity College.

February 23.

DOCTOR IN DIVINITY.

Wade, Arthur Savage, St. John's College.

MASTERS OF ARTS.

Harvey, Rev. Thomas, Pembroke Hall.  
Synge, Rev. Thomas, St. Peter's College.

BACHELORS OF ARTS.

Edgar, Edward Raikes, Downing College.  
Fowler, Frederick Cooke, Jesus College.  
Moffatt, William Palmer, Queen's College.  
Vernon, John, Emmanuel College.  
Whitter, Walrond, St. Peter's College.

DOCTOR OF LAWS.

Frere, William, Esq. Master of Downing College.

His Grace the Duke of Buccleugh is admitted of St. John's College.

Samuel Stones Rusby, Esq. *B.A.* of Catherine Hall, is elected a foundation Fellow of that Society.

SEATONIAN PRIZE.

The subject of the Seatonian Prize Poem for the present year is—"The Building and Dedication of the Second Temple."

January 28.

The late Dr. Smith's Annual Prizes of 25*l.* each to the two best proficients in Mathematics and Natural Philosophy among the commencing Bachelors of Arts, were adjudged to Mr. James Challis, of Trinity College, and Mr. William Williamson, of Clare Hall, the first and second Wranglers.

February 9.

The Rev. George Maclear, *M.A.* of Trinity College, Dublin, was incorporated of this University.

MEMBERS' PRIZES.

The subjects for the present year are, for the

SENIOR BACHELORS.

De statu futuro quænam fuero Veterum inter Græcos et Romanos Philosophorum dogmata?

MIDDLE BACHELORS.

Quantopere sibi invicem prosint populi liberè mutandis inter se mercibus.

February 18.

Mr. Thomas Williamson Peile, of Trinity College, was elected University Scholar, on Dr. Davies's Foundation.

CLASSICAL TRIPOS, 1825.

EXAMINERS.

Graham, John, *M.A.* Christ.  
Law, Henry, *M.A.* St. John's.  
Platt, Thomas Pell, *M.A.* Trin.  
Shelford, Thomas, *M.A.* Corpus Christi.

FIRST CLASS.

Beatson, Pembroke.  
Hawkins, Trinity.  
Isaacson, John's.  
Malkin, Trinity.  
Pooley, } *Æq.* John's.  
Praed, } Trinity.  
Prater, Trinity.  
Riddell, Trinity.  
Smith, Trinity.  
Williamson, Trinity.  
Wilson, John's.  
Wimberley, Emmanuel.

SECOND CLASS.

Blakelock, Catherine.  
Dade, Caius.  
Kempthorne, *Æq.* John's.  
Pratt, Trinity.  
Warner, Trinity.  
Warner, John's.  
Williamson, *Æq.* Clare.  
Young, Trinity.

THIRD CLASS.

Barlow, Peter's.  
Bollaerts, Trinity.  
Earle, John's.  
Farish, Trinity.  
Hildyard, Trinity.  
Marshall, John's.  
Morton, C. Trinity.

PREFERMENTS.

Adamson, Lawrence, to be First Minister of the Church and Parish of Cupar, in the presbytery of Cupar and county of Fife; Patron, the King.  
Baker, Laurence P. *B.D.* Vicar of Impington, and Fellow of St. John's College, Cambridge, to the Rectory of Medbourne cum Holt, Leicestershire; Patrons, the Master and Fellows of that Society.

- Beresford, Marcus, to the Rectory of Kildallen; Patron, his father, the Lord Bishop of Kilmore.
- Brown, James, to be Chaplain to the Norfolk County Gaol.
- Cosens, Edward Hyde, *B.A.* to the Chaplaincy of the House of Correction at Shepton Mallett.
- Cox, Thomas, *D.D.* Rector of Oxhill, to the Rectory of Atherston-upon-Stour, both in the county of Warwick and diocese of Worcester, by Dispensation under the Great Seal.
- Dickson, Henry, to the Vicarage of Wis-tow, Yorkshire.
- Felix, P. to the Vicarage of Easton Neston; Patron, the Right Hon. Earl of Pomfret.
- Fielding, Henry, *M.A.* late of Emmanuel College, Cambridge, to be Chaplain of the Prison, Salford.
- Fitzgerald, the Very Rev. Vesey, Dean of Emley, and Rector of Castleraghan, county of Cavan, to the Deanery of Kilmore.
- Gale, George Norman, *B.A.* of Worcester College, to the Curacy of Corfe.
- Holland, Dr. Rector of Poynings, to the dignity of Precentor of Chichester Cathedral; Patron, the Archbishop of Canterbury.
- Hoste, James, *M.A.* to the Vicarage of Barwick, Norfolk; Patron, Mrs. Ann Hoste, of Barwick Hall, widow.
- Hunt, J. to the Prebend and Parish of Rathmichael, Ireland. Patron, The King.
- Madden, W. C. *B.A.* of Queen's College, Cambridge, to the Perpetual Curacy of Christ Church, at Woodhouse, in the parish of Huddersfield; Patron, J. Whitacre, Esq.
- M'Cleod, N. to the Church and Parish of Campsie, in the presbytery of Glasgow and county of Stirling; Patron, the King.
- Massy, Hon. and Rev. Dawson, to be Domestic Chaplain to his brother, Lord Massy.
- Packman, K. C. *B.A.* of St. Peter's College, Cambridge, to the Rectory of Langdon Hills, Essex; Patrons, the Dean and Chapter of St. Paul's.
- Pearson, George, *B.D.* Fellow of St. John's College, Cambridge, to the Rectory of Castle Camps, Cambridgeshire; Patrons, the Governors of the Charter House.
- Plunkett, W. to the Rectory of Bray, Ireland; Patron, the King.
- Polleyne, B. to the Vicarage of Sherring-ton, Norfolk; Patron, the Bishop of Ely.
- Radford, John Arundel, *B.A.* to the Rectory of Nymet Rowland, and also to the Rectory of Lapford, both in Devon.
- Russell, W. to the Rectory of Chiddingley, Sussex.
- Sedgwick; Adam, *M.A.* Woodwardian Professor and Fellow of Trinity College, Cambridge, to the Vicarage of Shudy Camps, Cambridgeshire; Patrons, the Master and Fellows of that Society.
- Stopford, Dr. to the Archdeaconry of Armagh and Living of Aghnacloy, Ireland.
- Turnour, Hon. and Rev. A. A. to the Rectory of Garveston, Norfolk; Patron, Sir William Clayton, Bart.
- Watson, John James, *D.D.* Archdeacon of St. Albans, to the Prebend of Brondesbury, in the Cathedral Church of St. Paul; Patron, the Bishop of London.
- Williams, David, *S.C.L.* and Fellow of New College, Oxford, to the Curacy of St. Mary's Church, Brecknock.
- Williamson, Wm. to the Curacy of the parish church of Leeds.
- Wilson, Wm. Corbett, Jun. *M.A.* of Trinity College, Cambridge, to the Vicarage of Bozeat cum Strixton, Northamptonshire; Patron, Earl Spencer.
- Wood, John, *M.A.* Fellow of Pembroke Hall, Cambridge, to the Vicarage of Santhorpe, Norfolk; Patrons, the Master and Fellows of that Society.
- Woodford, Francis, *B.A.* to the Rectory of Weston Bamfylde.
- Worthington, J. W. of Trinity College, Cambridge, to be Evening Lecturer in the parish of Allhallows, Lombard-street, London.

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#### CLERGYMEN MARRIED.

- Archer, Richard, to Jane Matilda Campbell, youngest daughter of the late Watkins W. Verling, Esq. of Cork, at Boisterstown Church.
- Broadwood, John, *M.A.* of Exeter College, Oxford, son of James Shudi Broadwood, Esq. of Lynn, to Charlotte, eldest daughter of John King, Esq. of Loxwood, Sussex; at Wisborough Green, Sussex.
- Cane, Henry Du, to Mary, youngest daughter of the late John Sowerby, Esq. of Putteridge Bury, Hants.
- Craven, Charles, *M.A.* of St. John's College, Cambridge, and Second Professor in Bishop's College, Calcutta, to Emily Herbert, eldest daughter of J. A. Jee, Esq. of Liverpool.

# THE CHRISTIAN REMEMBRANCER.

APRIL, 1825.

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## *THE LIFE OF BISHOP BEDELL\*,*

LORD BISHOP OF KILMORE, 1629.

A TIME like the present, in which our attention is anxiously directed to the welfare of the Protestant Church of Ireland, cannot be deemed an unfavourable opportunity for exhibiting to our readers "the life of Bishop Bedell," a prelate whose name is endeared to that Church not less by his sufferings in the cause of religion, than by his labours to promote her spiritual and temporal interests.

The life of Bishop Bedell was written by Gilbert Burnett, and printed in the year 1685—a year memorable for the accession of a Roman Catholic Prince to the throne of England, and for the revocation of the edict of Nantes. It was published anonymously, probably after Burnett had left England and sought in foreign travel a shelter from the storm with which he foresaw the Protestants of England were threatened. Our author had experienced, in his dismissal from the preachingship of the Rolls Chapel, the persecuting spirit of the English Court, and the tenor of his account of Bishop Bedell, would hardly render him more a favourite with James II. than he had hitherto been. The veil, however, which is thrown over the name of the author, is of the thinnest texture; any person who had the slightest acquaintance with Burnett's history, would instantly detect the author by the account given of himself in the preface, and the style of the language so entirely correspond with those of his later writings, as not to leave a doubt that the work came from the pen of the author of "the History of his Own Time."

Burnett opens his preface to this work with some observations upon the effect which the lives of good bishops have in strengthening the arguments adduced in favour of the apostolical origin of episcopacy. "There is nothing," says he, "that can have a stronger operation to overcome all prejudices against episcopacy than the proposing eminent patterns, whose lives continue to speak still, though they are dead;" an opinion in which every one must heartily concur, who venerates the

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\* Born A. D. 1570; head of Trinity College, Dublin, 1626; Bishop of Kilmore, 1629; died 1642. Some interesting notices of Bedell are to be met with in Isaac Walton's Life of Sir Henry Wotton. We shall feel obliged by receiving any further particulars respecting him from our Correspondents.



courage of the martyr Bishops of our Reformation—and who feels how much he is indebted for his own personal improvement in knowledge and piety to the writings of a Jewel and an Andrewes, a Sanderson and a Taylor, a Tillotson and a Butler. He observes also, that the distance at which we live from the apostolic and primitive ages, and the difficulties under which we labour when we attempt to place things so remote in their true light, render it prudent in defending the utility and honour of the episcopal order, to appeal rather to such instances of piety and talent as are near to our own time, than to those which are the glory of the earlier ages of the Church. In reading the memoirs of men who have lived at no great distance from us, we become, as it were, personally acquainted with them, we consider them as men placed under circumstances nearly similar to our own, and can set the right value upon their conduct; their counsels are as forcible as the advice of living friends, and their examples are even more powerful, for death conceals from view those slight imperfections, those pardonable weaknesses, which so frequently render ineffectual the example of men who in all other points are worthy our perfect admiration. Burnett had lived abroad, and had witnessed the piety and munificence of many of the Roman Catholic Prelates of the French Church—his testimony in their favour is thus powerfully and charitably expressed, in terms with which we conceive the most zealous Papist would be amply satisfied:—“I love not,” says Burnett, “to point at their blind sides, it is their fair one that I would set out: and if we can bear the highest commendations that can be given to the virtues of heathen philosophers, even when they do eclipse the reputation of the greater part of Christians; it will be unjust for any to be uneasy at the praises given to Prelates of another communion, who are to be so much the more admired, if notwithstanding all the corruptions that lie so thick about them, that they could hardly break through them, they have set the world such examples as ought indeed to make others ashamed that have much greater advantages. But since the giving of orders is almost the only part of their function, that is yet entirely in their hands; they have indeed brought a regulation into that which was so grossly abused in former times, that cannot be enough commended, nor too much imitated; they have built and endowed seminaries for their dioceses, in which a competent number of young ecclesiastics are bred at studies and exercises suitable to that profession to which they are to be dedicated; and as they find them well prepared, they are, by the several steps and degrees of the Pontifical, led up to the altar, and kept there till benefices fall, and so they are removed from thence, as from a nursery, into the several parts of the dioceses. By this means the secular Clergy of France have in a great measure recovered their reputation, and begin now to bear down the regulars, whose credit and wealth had risen chiefly by the ignorance and scandals of the curates. In this the present Archbishop of Rheims has set a pattern to the rest, suitable to the high rank he holds in that Church, for he has raised a seminary that cost him fifty thousand crowns a building, and above five thousand crowns a year in supporting the expence of it: in which there are about one hundred ecclesiastics maintained; and out of these he ordains every year such a

number as the extent of his diocese does require; and with these he supplies the vacancies that fall. This is a way of employing the revenues of the Church, that is exactly suitable to the sense of the primitive times, in which a Bishop was not considered as the proprietor, but only as the administrator and dispenser of the revenue belonging to his see: and there is scarce any one thing concerning which the Synods in those ages took more care than to distinguish between the goods and estate that belonged to a Bishop by any other title, and those that he had acquired during his episcopate: for though he might dispose of the one, the other was to fall to the Church."

Amidst all the corruptions of the Church of Rome he saw much in the conduct of these men worthy of imitation, and in the discharge of the peculiar duty of their order, that of conferring orders, so much zeal and discretion as might perhaps have put to shame Churches purer in faith, but less correct in discipline.

In his preface our author distinctly states, that he leaves it to the Church of England to set forth the praises of its own Bishops—his own birth and education in Scotland, as it had led to a nearer acquaintance with the Prelates of the Church of Scotland, so also it made him more desirous to pay a tribute of respect to the memory of those who in his own time had been the ornaments of that Church: and accordingly he gives a very interesting account of four Bishops, Patrick Forbes, Bishop of Aberdeen; William Forbes, Bishop of Edinburgh; a brother of the Lord Boid, Bishop of Argyle; and Scougall, Bishop of Aberdeen. These interesting memoirs would detain us too long from the life of Bedell, were we even to notice them briefly, but we cannot avoid inserting what is related of an author known to most of our readers in no other character than as the author of "the Life of God in the Soul of Man," Henry Scougall, Divinity Professor at Aberdeen, son of the last named Bishop of Aberdeen, of whom it is said, that "he only lived long enough to raise the greatest expectation upon any of that nation of his standing; for when all hoped to see in him a second Bishop Scougall, he died very young." We shall now proceed to give an account of Bedell's life, and trust that our abridgment of the memorials compiled by Burnett, will satisfy our readers of the justice of our author's observation, that in them we may find all that is great in a man, in a Christian, or a Bishop.

William Bedell was born at Black Notley, in Essex, of an ancient and good family, and after passing through the common education of schools, was sent to Emmanuel College, Cambridge, where he soon obtained a very high character both for learning and piety, so that appeals were often made to him as differences and controversies arose in the University. He was admitted to Holy Orders by the Bishop Suffragan of Colchester, who was so proud of having ordained Bedell, that upon complaints being made of his conduct in conferring orders, he is reported to have replied to the Bishop, as justifying his conduct, that he had ordained a better man than any the Bishop had, namely, Bedell. In 1593, Bedell was elected Fellow of his College; and in 1599 became B.D. From the University he was removed to Bury St.

Edmunds, where he discharged faithfully his duty as a Minister of the Gospel, being particularly successful in his labours in the pulpit, where the clearness of his style and aptness of his knowledge was heightened in appearance by the contrast presented to it, in the obscurities of his colleague—for it was said of his colleague, that whilst he made the plainest places of Scripture appear difficult, Bedell made the most difficult passages plain. After a few years residence at Bury, Mr. Bedell was invited to accompany Sir Henry Wotton, the Ambassador to Venice, in quality of his Chaplain. The embassy arrived at Venice in 1604, and here Mr. Bedell passed eight years, chiefly in the society of that eminent and worthy man P. Paulo, the historian of the Council of Trent, from whom he acquired a most perfect knowledge of the Italian language, and in return he translated into Italian the Book of Common Prayer, the whole structure and composition of which was so highly approved by P. Paulo, and those divines who, during the interdict, were appointed to preach against the Pope's authority, that they determined to have made it their pattern, had the disputes between the Pope and the Senate gone to the length which they secretly desired. Upon the critical interpretation of the Greek New Testament, Mr. Bedell and P. Paulo had frequent discussions, and the value of Bedell's accurate knowledge of the sacred volume was not lost upon P. Paulo, who used to express with transports of joy his pleasure, when the critical suggestions of Bedell threw light upon passages which he had before imperfectly comprehended. Mr. Bedell availed himself also of the assistance of R. Leo, Chief of the Jewish synagogue at Venice, to acquire that very considerable knowledge in the Hebrew language which afterwards proved so useful to him in his translation of the Bible into the Irish language. By Leo's means he purchased a beautiful manuscript of the Old Testament, which was given to Emmanuel College, and which is said to have cost its weight in silver. The disputes between the Venetians and the Pope being settled, the embassy returned to England; P. Paulo would willingly have accompanied his friend, for he saw that the opportunity of Reformation was lost by the reconciliation with Rome, and yet the respect in which he was held by the Senate made it impossible for him to leave Venice, and therefore he complied as far as he could with the established worship, though he rather quieted than satisfied his conscience. When one pressed him upon this matter, and objected to him that by his apparent compliance he sanctioned an idolatrous worship, he is related to have replied—"God has not given me the spirit of a Luther." He expressed great concern at parting with Mr. Bedell—he gave him his picture, an Hebrew Bible, and Psalter, and with them the invaluable manuscript of the "History of the Council of Trent," together with the "History of the Interdict and of the Inquisition," a part of which was translated into Latin by Bedell, and presented to King James.

On his return to England he re-commenced his duties at Bury St. Edmunds, but no notice was taken of him by the Court—his friend, Sir Henry Wotton, had fallen into disgrace, and Bedell had too high a spirit to court preferment by any mean compliances. His courageous and upright temper may be clearly seen in two circumstances which

occurred, in which the Bishop of Norwich bore a part, for before his residence abroad, at a public meeting, he ventured to express his opinion in opposition to that of the Bishop, when none other of the Clergy then present dared to reply; and in 1615, upon being presented to the living of Horingsheath, he refused to pay the enormous fees demanded by the Bishop for his institution, preferring rather to lose the benefice, than to gain it by consenting to exactions which he deemed contrary to the purity of ecclesiastical discipline. A few days after the Bishop sent him his papers properly executed, and forebore to demand his fees. For twelve years he remained Incumbent of Horingsheath, still unnoticed. His opinions being Calvinistic, in the matters of decrees and grace, were one bar to his advancement, and his firm refusal to add to the service of the Church any ceremonies beyond those prescribed by the Rubric, rendered him far from acceptable to those in power, who encouraged these practices. His mode of life was plain and simple: he was constantly resident on his benefice; attentive to preaching and catechizing and visiting the sick; so that his own conduct was one continued sermon. While resident at Horingsheath, Diodati, the celebrated commentator on the Bible, came to England, and making inquiries for his friend Bedell, was infinitely surprised that a man who had gained such universal admiration at Venice, should be so entirely unknown in his own country, that Diodati, though intimate with many clergymen, could meet with no traces of him. By accident they met in the streets of London, to their mutual delight; and this meeting probably contributed in some degree to draw Bedell from his present obscurity, for Diodati introduced him to Morton, Bishop of Durham, who afterwards noticed him in a very particular manner. While Bedell was thus neglected at home, his fame spread into Ireland; and, though personally unknown either to Archbishop Usher or any of the Fellows of Trinity College, Dublin, he was in the year 1626 unanimously chosen Head of that College. Bedell had much hesitation in accepting this appointment, and thus wrote to one of the persons instructed to solicit his compliance:—

“Sir,—With my hearty commendations remembered: I have this day received both your letters, dated the second of this month; I thank you for your care and diligence in this matter. For answer whereof, although I could have desired so much respite, as to have conferred with some of my friends, such as possibly do know the condition of that place better than I do, and my insufficiencies better than my Lord Primate; yet since that I perceive by both your letters, the matter requires a speedy and present answer, thus I stand: I am married, and have three children; therefore if the place requires a single man, the business is at an end. I have no want, I thank my God, of any thing necessary for this life; I have a competent living of above a hundred pounds a year, in a good air and seat, with a very convenient house near to my friends, a little parish, not exceeding the compass of my weak voice. I have often heard it, that changing seldom brings the better; especially to those that are well. And I see well, that my wife (though resolving, as she ought, to be contented with whatsoever God shall appoint) had rather continue with her friends in her native coun-

try, than put herself into the hazard of the seas, and a foreign land, with many casualties in travel, which she perhaps out of fear apprehends more than there is cause.

"All these reasons I have, if I consult with flesh and blood, which move me rather to reject this offer; (yet with all humble and dutiful thanks to my Lord Primate for his mind and good opinion of me :) on the other side, I consider the end, wherefore I came into the world, and the business of a subject to our Lord Jesus Christ, of a Minister of the Gospel, of a good patriot, and of an honest man. If I may be of any better use to my country, to God's Church, or of any better service to our common Master, I must close mine eyes against all private respects; and if God calls me, I must answer, Here I am. For my part, therefore, I will not stir one foot, or lift up my finger for or against this motion; but if it proceed from the Lord, that is, if those whom it concerns there, do procure those who may command me here, to send me thither, I shall obey, if it were not only to go into Ireland, but into Virginia, yea though I were not only to meet with troubles, dangers, and difficulties, but death itself in the performance. Sir, I have as plainly as I can, shewed you my mind; desiring you with my humble service to represent it to my reverend good Lord, my Lord Primate. And God Almighty direct this affair to the glory of his holy name, and have you in his merciful protection; for I rest

"Your loving friend,

*Bury, March 6, 1626.*

"WILLIAM BEDELL."

His unwillingness to accept the office being removed by the command of the King, he repaired to Dublin, and took possession of his new post. On his first entrance to the government of the College, much disappointment was expressed, he did nothing and said nothing, so that he passed for a man utterly unfit for the active duties of the station. But all the while Mr. Bedell was making his observations upon the conduct of every individual, and forming plans for the amelioration of the College, wisely determining to make no alteration until he had time to learn the nature of the existing statutes and the tempers of those with whom he had to deal.

Aware of his unpopularity, he had thoughts of resigning the Headship, and retiring again to Horingsheath, but he was dissuaded from this step by Usher, and quietly resigning his English preferment, carried his family to Ireland, and applied himself vigorously to the government of his College. He corrected all abuses; and not content with laying down new rules, he took care that the orders which he gave should be properly executed. In the theological studies of the College he took no common interest: he catechized the students himself; and though not obliged, preached himself once every Sunday. He lectured on the Church Catechism, dividing it into fifty-two parts, and engrafting upon it a full and copious body of divinity, so mixed with speculative and practical truth, that his sermons were both learned lectures and practical exhortations to piety.

The judicious and firm conduct of Mr. Bedell, in governing the College at Dublin, recommended him to the notice of the Court, as a person worthy to be advanced to a station of still higher trust. He had

not been in Ireland more than two years, before he was created by patent (1629) Bishop of the united sees of Kilmore and Ardagh, in the province of Ulster. The King's letter upon his promotion contained the following testimony to the value of Mr. Bedell's past services:—

“ And as we were pleased by our former gracious letters to establish the said William Bedell, by our royal authority in the Provostship of the said College of the Blessed Trinity, near Dublin, where we are informed that by his care and good government, there hath been wrought great reformation, to our singular contentment; so we purpose to continue our care of that Society, being the principal nursery of religion and learning in that our realm; and to recommend unto the College some such person from whom we may expect the like worthy effects for their good, as we and they have found from Mr. Bedell.”

The state of the diocese intrusted to Bishop Bedell is thus described by him, in a letter addressed to Archbishop Laud:—

“ Right Reverend Father, my honourable good Lord,—Since my coming to this place, which was a little before Michaelmas (till which time the settling of the state of the College, and my Lord Primate's visitation deferred my consecration) I have not been unmindful of your Lordship's commands, to advertise you, as my experience should inform me, of the state of the Church, which I shall now the better do, because I have been about my dioceses, and can set down, out of my knowledge and view, what I shall relate: and shortly to speak much ill matter in a few words, it is very miserable. The Cathedral Church of Ardagh, one of the most ancient in Ireland, and said to be built by St. Patrick, together with the Bishop's house there, down to the ground. The church here built, but without bell or steeple, font or chalice. The parish churches all in a manner ruined, and unroofed and unrepaired. The people, saving a few British planters here and there (which are not the tenth part of the remnant) obstinate recusants. A Popish Clergy more numerous by far than we, and in full exercise of all jurisdiction ecclesiastical, by their Vicar-General and officials, who are so confident that they excommunicate those that come to our courts, even in matrimonial causes: which affront hath been offered myself by the Popish Primate's Vicar-General, for which I have begun a process against him. The Primate himself lives in my parish, within two miles of my house, the Bishop in another part of my diocese, further off. Every parish hath its priest; and some two or three a-piece, and so their mass-houses also; in some places mass is said in the churches. Friars there are in divers places, who go about, though not in their habit, and by their importunate begging impoverish the people, who indeed are generally very poor, as from that cause, so from their paying double tithes to their own Clergy and ours, from the dearth of corn, and the death of their cattle these late years, with the contributions to their soldiers and their agents; and which they forget not to reckon among other causes, the oppression of the court ecclesiastical, which in very truth, my Lord, I cannot excuse, and do seek to reform. For our own there are seven or eight ministers in each diocese of good sufficiency, and *(which is no small cause of the continuance of the people in Popery still)* English, which have not the tongue of the people, nor can

perform any divine offices, or converse with them, and which hold many of them two or three, four, or more vicarages a-piece; even the clerkships themselves are in like manner conferred upon the English; and sometimes two or three, or more, upon one man, and ordinarily bought and sold or let to farm. His Majesty is now with the greatest part of this country, as to their hearts and consciences, King, but at the Pope's discretion.

" WILLIAM KILMORE AND ARDAGH."

If the state of the whole Protestant Church of Ireland at this time accorded in character with that of the portion committed to Bishop Bedell's care, it is not at all surprising that Popery still maintained its ground against the truth. He found the revenues of his Church alienated and spoiled by the Bishop, his predecessor. Pluralities abounded, most of the Pluralists minding all their parishes alike, that is, neglecting all equally—the Churches were dilapidated—the ecclesiastical courts full of oppression—and the Clergy generally ignorant of the language of the people.

The Protestants were about a tenth of the whole population. The Popish Clergy more numerous than the Protestant—there being sixty-six priests, and but thirty-two clergymen in the two dioceses, three of whose wives came not to Church: and of these not more than seven or eight, as above stated, in each diocese, were men of any ability, and they acquainted with the English language alone. The glebe lands were frequently at a great distance from the Church, and even from the parish, so that the houses of the Clergy were often not amongst the people attached to them.

On the fifth of November, 1633, Bishop Bedell thus wrote to Laud, defending himself against some false charges, and describes the progress then making by the Popish priesthood.

"Right Honourable my very good Lord,—In the midst of these thoughts, I have been advertized from an honourable friend in England, that I am accused to his Majesty to have opposed his service, and that my hand, with two other Bishops only, was to a writing touching the money to be levied on the Papists for maintenance of the men of war. Indeed, if I should have had such an intention, this had been not only to oppose the service of his Majesty, but to expose with the public peace mine own neck, to the skeans of the Romish cut-throats. I that knew that in this kingdom of his Majesty's, the Pope hath another kingdom far greater in number, and as I have heretofore signified to the Lord Justices and Council (which is also since justified by themselves in print) constantly guided and directed by the order of the new congregation, *De propaganda Fide*, lately erected at Rome, transmitted by the means of the Pope's Nuncio residing at Brussels or Paris, that the Pope hath here a Clergy, if I may guess by my own diocese, double in number to us, the heads whereof are by corporal oath bound to him, to maintain him and his regalities *contra omnem hominem*, and to execute his mandates to the uttermost of their forces, which accordingly they do, styling themselves in print, *Ego N. Dei et Apostolicæ Sedis gratiæ Episcopus Fernien et Ossorien*: I that knew there is in the kingdom for the moulding of the people to the Pope's obedience,

a rabble of irregular regulars, commonly younger brothers of good houses, who are grown to that insolency, as to advance themselves to be members of the ecclesiastical hierarchy in better ranks than priests, insomuch that the censure of the Sorbonne is fain to be implored to curb them, which yet is called in again; so tender is the Pope of his own creatures: I that knew that his Holiness hath erected a new University in Dublin, to confront his Majesty's College there, and to breed the youth of the kingdom to his devotion, of which University one Paul Harris, the author of that infamous libel which was put forth in print against my Lord Armach's Wansted sermon, styleth himself in print to be Dean: I that knew and have given advertisement to the State, that these regulars dare erect new friaries in the country, since the dissolving of these in the city, that they have brought the people to such a sottish senselessness, as they care not to learn the commandments as God himself spake, and writ them; but they flock in great numbers to the preaching of new superstitious and detestable doctrines, such as their own priests are ashamed of; and at all those they levy collections, three, four, five, or six pounds at a sermon. Shortly, I that knew that those regulars and this Clergy have, at a general meeting like to a Synod, as themselves style it, decreed, that it is not lawful to take an oath of allegiance; and if they be constant to their own doctrine, do account his Majesty in their hearts to be king but at the Pope's discretion: in this state of this kingdom, to think the bridle of the army may be taken away, should be the thought not of a brain-sick, but of a brainless man.

“Your Lordship's in all duty,

“WILLIAM KILMORE.”

Bishop Bedell opposed himself to the system of pluralities, and set a noble example, by resigning one of the Bishoprics, that of Ardagh, which he had at first received together with Kilmore. This conduct gained him many enemies, and was the cause of his behaviour being so misrepresented at Court, as to occasion his writing the sort of exculpatory letter just quoted. The vacancies which arose from the dissolution of pluralities, he filled up with the greatest care, not venturing to bestow holy orders without the strictest examination of the candidates. In this he was as impartial as strict, not relaxing his system with regard to any person, however recommended to him—a remarkable instance of which occurred when Mr. Price, who subsequently became his Archdeacon, and had been senior Fellow of the College at Dublin, when the Bishop was Provost, came to be examined for admission into holy orders; his examination lasted nearly two hours, and was as strict as if he had been a perfect stranger. These examinations were held in the presence of the Clergy, who were desired to supply any questions that might appear to them to have been omitted; and at the conclusion the Bishop required the Clergy to testify their approval before he proceeded to ordination. It must not be omitted that he was not less exact in his inquiries into the moral and religious character of the candidates than into their learned qualifications. At his ordinations many of the Clergy assisted, the Bishop himself preach-



ing the sermon and administering the holy sacrament. Of the Deacons he required a year's trial in the work of the ministry, before he would admit them to the higher order of priesthood, and always enforced the formal residence of incumbents on their benefices. He was diligent to observe the moral behaviour of his Clergy, as knowing that the lives of the Clergy are more powerful than their sermons; and he took much to heart the scandal given by the immoral lives of some of the Clergy, the existence of which he too well learnt, when an Irishman declared to him in open court, that the King's priests were as bad as the Pope's priests; and yet he did not reform narrowly or widely, but considered well what correction the times would bear.

No prelate could be more sensible of the value of ecclesiastical discipline than Bishop Bedell—he visited his diocese every year, and took care to relieve his Clergy from the excessive charges which visitations had heretofore laid upon them, exacting nothing but what was by law and custom established, and employing it in hospitably entertaining the Clergy—if any surplus remained, the poor prisoners enjoyed the blessing. The Bishop's ideas upon discipline were perhaps formed a little too strictly upon the model of primitive episcopacy, and resting upon that principle of ancient times, the independent authority of Bishops in their own dioceses, he ventured to hold a Synod of his Clergy, and to lay down canons for their government, which included the establishment of rural Deans, regulations for the exercise of excommunication, and some other points of less importance. The news of this Synod, which the Bishop intended should be continued annually, created a great sensation at Dublin, and many persons thought the Bishop had at least incurred the guilt of a *Præmunire*. The Bishop found it necessary to prepare a vindication of his conduct; but his Archdeacon's account of the transaction set the mind of the Court at rest, and the opposition of others ceased upon Archbishop Usher advising them to desist, lest they should give him opportunity to say more for himself than they could possibly say against him.

Upon many points he frequently expressed his opinion to the Primate Usher, and urged him to set about the reformation of them, but Usher was a man too gentle for the work of correcting abuses—he had all the simplicity of a Christian—he won to himself the hearts of all—he passed much of his time in private devotion, and in doing good by his discourse; and his learning rendered him one of the greatest men of his age. But no man is perfect—and Usher was not made to govern. He saw the necessity of reformation, and hoped it would be effected, but was unequal to the task. It was said of him, “if the Primate were as exact a disciplinarian as he is eminent in searching antiquity, defending the truth, and preaching the Gospel, he had deserved to be made the chief Churchman of Christendom.” But though Usher did not exert himself, he set the highest value upon all that was done by Bishop Bedell. Our Bishop strove hard to rescue the jurisdiction of the ecclesiastical courts out of the hands of the lay chancellors and registrars, and to restore the spiritual power to the Bishop, but was defeated in his attempts, though his opponents found him so awkward an

antagonist to deal with, and one so skilled in the canon and ecclesiastical law, that they suffered him in a great measure to follow his own way nearly undisturbed.

He thought wisely that it was the truest interest of England to gain the Irish to the knowledge of the true religion, believing that the profession of one common faith would soon unite them in attachment to the English nation. He was successful in converting to the Reformed Religion several priests, and upon them he bestowed preferment in his diocese, not indeed without incurring the censures of many, who believed that every one of these converts remained in heart a Papist: but the event proved how groundless was the prejudice, for of several that he placed in benefices, only one fell back, when the Rebellion of 1641 broke out; but no wonder if there was one apostate among the Bishop's converts, when there was a traitor amongst the twelve whom our Saviour had chosen. He bestowed much pains upon a convent of Friars near him with good success: and that he might furnish his converts with the means of instructing others, he printed a short Catechism\* in one sheet, in English and Irish, containing the elementary doctrines of the Gospel, together with some short prayers and passages of Scripture. This Catechism he circulated all over his diocese, and it was received with great joy by many of the Irish, who seemed to be hungry and thirsting after righteousness, and received this beginning of knowledge so well, that it gave the good Bishop reason to hope greater success.

We come now to the most glorious transaction of Bishop Bedell's life, his translation of the Bible into the Irish language. To use the words of Burnett: "he had observed with much regret, that the English had neglected the Irish as a nation conquered, but unable to be civilized. The Protestant Clergy scarcely considered them as part of their charge, but left them solely to the care of their priests, who taught the people nothing but to say Paters and Aves in Latin. The state of the Popish Clergy, as well as the Laity, moved his compassion, and he determined to commence the work of converting the natives with all the zeal and care which so great an undertaking required."

Bishop Bedell, though now advanced in years, commenced learning the Irish language, and became so complete a master of it, as to compose the first grammar of that tongue ever published. In his cathedral church the common prayer was read in Irish every Sunday, for the benefit of the converts whom he had made; but perceiving that the great hindrance to conversion was the gross ignorance of the people, he engaged all his Clergy to set up schools in their parishes. The New Testament and the book of Common Prayer were already translated, but Bishop Bedell was resolved to have the whole Bible to put into the hands of the Irish, and therefore he earnestly sought for one competent to undertake so great a work. By the advice of the Primate, and some other eminent persons, he selected one King, who was a convert, and believed to be the most elegant writer of the Irish language then alive. He was then about 70, but notwithstanding his

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\* We should be glad to see a copy of this little work.

age, the Bishop thought him not only qualified for this work, but for a higher station; he therefore ordained him, and giving him a benefice, set him on the work of translating the English Bible into Irish. The Bishop revised the work, after supper or dinner always reading a chapter; both comparing the Irish version with the English, and that again with the Hebrew and the Septuagint and Diodati's Italian translation, which he much valued. It was his opinion that the use of the Scriptures, as it had prepared the way for the Reformation in Europe, was the only way to let in the knowledge of religion among the Irish. He had observed, that in the primitive times the most barbarous nations no sooner began to receive the Christian religion, than they had the Scriptures translated into their native tongues, and that all people were exhorted to study them. In a few years the Irish version was finished, and the Bishop had resolved to print it, and take the whole expense upon himself, when a stop was put to his purpose by the trouble designedly brought upon himself and Mr. King, his assistant in the translation. It is not surprising that the priests of the Church of Rome should oppose themselves to the printing such a work, but it is wonderful that the reformed divines should have so easily been prejudiced against it. The Papists took care to circulate reports that the translator was a weak and contemptible man, and the work such as would be the scorn of the nation, when the name of the translator should be known. Both the Earl of Strafford and the Archbishop of Canterbury were carried away by these insinuations; but the blow was given to Bishop Bedell's design, by a bold attempt to deprive King of his benefice, on the ground that the benefice given him by the Bishop had lapsed to the Crown, and from the Crown a grant of the benefice was easily procured for a young man who was prepared to fight the battle against the Bishop; though, in fact, the presentation, if any lapse had taken place, belonged to the Bishop himself. It was a common abuse for a man in that time to pretend either that an incumbent was dead, or that he had no good right to his benefice, or that he had forfeited it, and upon that to procure a grant from the King, and then either to turn the incumbent out of possession, or to vex him with a suit, and force him to compound for peace. Such was the course pursued in this case; and so corrupt was the administration of justice in the Ecclesiastical Court, that all the ability of Bishop Bedell was unable to protect King in the possession of his benefice. The Primate upon this occasion might have interfered, but it would appear that for some reason or other, probably on account of the favours shewn by Bedell to the converted Irish, he was in some degree alienated from him. It is evident that Bedell's views were not consonant with those of his Protestant brethren.

By these practices a stop was put to the printing of the Irish Bible at that time, and it was further impeded by the rebellion which broke out. The Bishop had purposed printing it in his own house, and to prepare the minds of the people for the reception of it, he translated into Irish some of the Homilies of Chrysostom and of Leo, in which the study of the Scriptures was commended. These he printed and added to it his catechism; and the work was well received by the priests and friars themselves; but Bishop Bedell lived not to finish his great design. In

the confusion occasioned by the Irish rebellion, the manuscript of the translation escaped the storm, and falling into good hands, was printed in 1685, at the expense of that noble Christian philosopher, Mr. Boyle.

We do not feel inclined to dwell upon the dreadful effects produced by the Irish rebellion in 1641, more than is necessary to relate the wonderful preservation of our Bishop during that awful period. The zeal which he had displayed in his endeavours to overthrow the Popish religion, we should have thought would have marked him as an object for vengeance, but his virtues protected him, and even the Papists themselves could not avoid loving a prelate whose life had been so entirely devoted to the performance of his duty. In this great and dreadful rebellion, no place in Ireland, Dublin excepted, was entirely protected from sharing its horrors. It may easily be imagined how much Bishop Bedell was appalled by that fearful storm, which every where burst forth, though it had not as yet reached himself. A secret guard seemed placed about his house; for many weeks, whilst fire and desolation spread around, he suffered no harm. His house was not prepared for resistance, and great numbers of his neighbours had fled to him, as it were, for safety. The esteem which the rebels expressed towards him, he could only ascribe to the overruling power of him who stills the sea, and the noise of the waves, and the madness of the people. They often said that "he should be the last Englishman that should be put out of Ireland." He was the only Englishman in the whole county of Cavan that was suffered to live in his own house without disturbance; and during the whole time he ceased not to encourage and support the fearful hearts of those who had sought shelter with him, by exhorting them to trust in God. For five weeks after the commencement of the rebellion in October, the Bishop and his company remained unmolested, but then an order was given to him to dismiss those collected around him, which he peremptorily refusing, the rebels sent him word, that though they loved and honoured him beyond all the English that ever came into Ireland, because he never had done wrong, but, on the contrary, good to many, yet the Council at Kilkenny had ordered that unless he would put away the people from him, he must be taken. To this he only replied, "the Lord's will be done." On the 18th December, 1641, he was seized, with his two sons and Mr. Clogy, and carried to the castle of Lochwater, the titular Bishop of the diocese instantly taking possession of the Bishop's house, and celebrating mass the next Lord's Day in the Church. All but the Bishop were at first put into irons, but shortly they were taken off, and no disturbance was given to the prisoners even during their worshipping of God, which was now their only comfort. The day after his imprisonment being the Lord's Day, the Bishop preached to his little flock on the sufferings and humility of Christ, and on Christmas day he also preached and administered the holy sacrament, the keeper having charitably furnished them with bread and wine. On the following Monday, Mr. William Bedell, his eldest son, preached on St. Stephen's last words, and on the following Sunday, which was the last of his imprisonment, Mr. Clogy also preached, the keeper never attempting to interrupt them, but often telling the Bishop that

they had no cause to be severe with him, but because he was an Englishman. The Bishop's release was effected by an exchange of prisoners on the 7th of January; but though the Irish had promised the Bishop and his friends safe escort to Dublin, they would not suffer him to leave the country, but permitted him to return to the house of an Irish minister, Mt. Denis O'Sheridan, where he past the few remaining days of his pilgrimage. During the last Sabbaths of his life, until the 30th of January, he preached himself. On that day he preached on the 144th Psalm, and when he came to the seventh verse, "Send thine hand from above, rid me and deliver me out of great waters, from the hand of strange children." He repeated these words again and again, with so much earnestness, that it appeared how his heart was crying out, "Come, Lord Jesus, come quickly;" and he dwelt so long upon those words, that the little assembly around him melted into tears, looking on this as a presage of his approaching dissolution. ●

The day after he sickened, and on the fourth day apprehending his speedy change, he called for his sons and his sons' wives, and addressed them in the following heavenly strain of expression:—

"I am going the way of all flesh, I am now ready to be offered up, and the time of my departure is at hand: knowing therefore that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath shewed me. I know also that if this my earthly house of this tabernacle were dissolved, I have a building of God, an house not made with hands, eternal in the heavens, a fair mansion in the new Jerusalem, which cometh down out of heaven from my God. Therefore to me to live is Christ, and to die is again; which increaseth my desire, even now to depart, and to be with Christ, which is far better, than to continue here in all the transitory, vain, and false pleasures of this world, of which I have seen an end. Hearken therefore unto the last words of your dying father; I am no more in this world, but ye are in the world; I ascend to my Father and your Father, to my God and your God, through the all-sufficient merits of Jesus Christ my Redeemer; who ever lives to make intercession for me, who is a propitiation for all my sins, and washed me from them 'all in his own blood, who is worthy to receive glory, and honour, and power, who hath created all things, and for whose pleasure they are and were created.

"My witness is in heaven, and my record on high, that I have endeavoured to glorify God on earth, and in the ministry of the Gospel of his dear Son, which was committed to my trust; I have finished the work which he gave me to do, as a faithful ambassador of Christ and steward of the mysteries of God. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart, I have declared thy faithfulness, and thy salvation; I have not concealed thy loving kindness, and thy truth from the great congregation of mankind. He is near that justifieth me, that I have not concealed the words of the Holy One; but the words that he gave to me I have given to you, and ye have received them. I had a desire and resolution to walk before God (in every station of my pilgrimage, from my youth up to this day) in truth, and with an upright heart, and to do

that which was upright in his eyes, to the utmost of my power ; and what things were gain to me formerly, these things I count now loss for Christ ; yea, doubtless, and I account all things but loss for the excellency of the knowledge of Jesus Christ my Lord ; for whom I have suffered the loss of all things, and I account them but dung, that I may win Christ, and be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith ; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ; I press therefore towards the mark, for the prize of the high calling of God in Jesus Christ.

“ Let nothing separate you from the love of Christ, neither tribulation nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword ; though, as ye hear and see, for his sake we are killed all the day long, we are counted as sheep for the slaughter : yet, in all these things we are more than conquerors, through him that loved us ; for I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature shall be able to separate me from the love of God in Christ Jesu my Lord. Therefore love not the world, nor the things of the world ; but prepare daily and hourly for death, (that now besieges us on every side) and be faithful unto death ; that we may meet together joyfully on the right hand of Christ at the last day, and follow the Lamb wheresoever he goeth, with all those that are clothed with white robes, in sign of innocence, and palms in their hands in sign of victory ; which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. They shall hunger no more, nor thirst, neither shall the sun light on them, or any heat ; for the Lamb, that is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and shall wipe away all tears from their eyes.

“ Choose rather with Moses to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, which will be bitterness in the latter end. Look therefore for sufferings, and to be daily made partakers of the sufferings of Christ, to fill up that which is behind of the affliction of Christ in your flesh, for his body's sake, which is the Church. What can you look for, but one woe after another, while the man of sin is thus suffered to rage, and to make havoc of God's people at his pleasure, while men are divided about trifles, that ought to have been more vigilant over us, and careful of those, whose blood is precious in God's sight, though now shed every where like water. If ye suffer for righteousness, happy are ye ; be not afraid of their terror, neither be ye troubled ; and be in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God. For to you is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Rejoice therefore in as much as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. And if ye be reproached for the name of Christ, happy are

ye; the spirit of glory and of Christ resteth on you; on their part he is evil spoken of, but on your part he is glorified.

"God will surely visit you in due time, and return your captivity as the rivers of the South, and bring you back again into your possession in this land: though now for a season, if need be, ye are in heaviness through manifold temptations; yet ye shall reap in joy, though now ye sow in tears; all our losses shall be recompensed with abundant advantages, for my God will supply all your need, according to his riches in glory by Jesus Christ, who is able to do exceeding abundantly for us, above all that we are able to ask or think."

After that he blessed his children and those that stood about him, in an audible voice, in these words:—"God of his infinite mercy bless you all, and present you holy, and unblameable, and unproveable in his sight, that we may meet together at the right-hand of our blessed Saviour Jesus Christ, with joy unspeakable and full of glory, ~~men~~." To which he added these words, "I have fought a good fight, I have finished the course of my ministry and life together. Though grievous wolves have entered in among us, not sparing the flock; yet I trust the great Shepherd of his flock will save and deliver them out of all places, where they have been scattered in this cloudy and dark day; that they shall be no more a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. O Lord, I have waited for thy salvation." And after a little interval, he said, "I have kept the faith once given to the Saints; for the which cause I have also suffered these things; but I am not ashamed, for I know in whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day."

After this he slumbered on till the 7th of February, when he calmly expired. His friends immediately prepared for his funeral, and at last obtained permission from the Roman Catholic Bishop to have his body interred next to that of his departed wife. The Irish did him unusual honours; the chiefs of the rebels assembled their forces at his funeral, and accompanied his body to the grave. A volley was discharged over him, whilst they cried aloud in Latin, *Requiescat in pace ultimus Anglorum*; for they had often said, that as they had esteemed him the best of the English Bishops, so he should be the last that should be left among them. Thus lived and died this excellent man, in whom so many of the characters of a primitive and apostolical Bishop did show themselves. Of his works, nothing remains but some few fragments of sermons, and letters written to Mr. Waddesworth on his desertion of the Protestant faith, written in a clear style, with great strength of reasoning, and giving no inconsiderable insight into the arguments used by Papists to draw persons to their communion. Bishop Bedell's person was tall and graceful, his deportment grave and serious, and simple and unaffected in his dress. His judgment and memory were very extraordinary, and remained with him to the last. He always preached without notes, and his sermons were evidently intended to infuse into the hearts of his hearers 'right

apprehensions of the Christian religion. In preaching he moved the hearts of others by evidencing that he was himself affected with the doctrines which he taught. His chief study lay in the text of Scripture; he was as familiar with the Hebrew text as with the Septuagint and English translations. His works were chiefly controversial, but the manuscripts were lost in the rebellion. His private devotions can be known only to Him who commanded us to pray in secret, but his family devotion was stated and regular; at his table, after dinner and supper, a chapter in the Bible was invariably read aloud. His wife was a L'Estrange, a woman exemplary in her life, and of humble and modest behaviour: she bore him four children. She died three years before her husband, who preached her funeral sermon with such tenderness, as to cause the whole congregation to shed tears. We must conclude this sketch with expressing our full accordance in Burnett's just eulogy, that Bishop Bedell must be reckoned one of the speaking and lasting glories, not only of the episcopal order, but of the age in which he lived, and of the two countries, England and Ireland, between whom he was so equally divided, that it is hard to tell which of them had in him the greatest share."

## REVIEW OF NEW PUBLICATIONS.

*An Inquiry into the Nature, Object, and Obligations of the Religion of Christ, with a Comparison of the Ancient and Modern Christianity of England; in Reply to the Archdeacon of Sarum's Protestant's Companion, in a Fourth Letter to the Archdeacon of Bath.* By the Right Rev. PETER AUGUSTINE BAINES, D.D. 8vo. pp. 96. Bath, 1824.

It has been remarked by the great philosopher of antiquity, that men are angry with "those who speak ill of them, and condemn them in respect of those things which form their chief pursuit; as, for instance, men who pride themselves on philosophy, if they are attacked on their philosophy—idealists, if on the doctrine of ideas—and so in other things—but especially," he adds, "if they suspect that they are deficient in any point, or have no strong hold of their subject, or do not appear to have; whilst, if they are firmly convinced that they are masters of the points on which they are rallied, they do not care \*." This remark is forcibly illustrated in the pamphlet before us. It is written by a Papist in defence of his pursuit of Popery, which the disciples of the reformed religion have lately assailed

\* Aristotle's *Rhetoric*, II. chap. ii. p. 172, Buhle.



in such a manner, as to leave him not very secure in the occupation of his ground. The weakness of the cause is apparent in the irritated tone of the defender. His favourite system has been exposed, and unwilling to have himself involved in the catastrophe of his theory of Christianity, he retorts insult on those who have thus driven him to the necessity of mustering his forces to the defence. The scurrilous language which he hurls back at the exposé of his traditional creed, shews a tenderness which shrinks from the touch. Nothing but the *furor brevis* of his anger can excuse the vehemence of his retort upon his venerable antagonist, Dr. Daubeny—upon whom, in this present instance, all the violence of his theological rancour is poured forth. Forgetful alike of the dignity both of age and of station, he deals out invective and ridicule against one, whom a candid opponent, however he may have differed from him in opinion, could not but have treated with respect, if it were only for his work's sake: for the zeal and ability with which, at his advanced period of life, when he might well have felt himself entitled to repose from the active duties of the ministerial office, he has yet advanced to the vindication of the truth, as adopted and taught by his Church. But Dr. Baines, it seems, has no notion of respect being due to any one who dislikes his religion. The grey hair has no charm in it to arrest his hand. He labours hard, indeed, to convince his readers that he feels an utter contempt for the Archdeacon of Sarum—a feeling one might suppose not very desirable or amiable in a Christian pastor; but he fails entirely, and shews all the vexation imaginable through the ill-disguised affectation of contempt. For our part, we feel proud of the contrast which he has exhibited to the world between the devotee of superstition and the assertor of the reformed doctrine. Comparing Dr. Daubeny to Priam buckling on his armour in defence of Troy, and falling under the relentless blow of Pyrrhus, he leads us to represent to ourselves himself under the character of the latter. He forgot, in his zeal to be facetious, that he was drawing so just a picture of the merits of the two causes and their respective defenders: the venerable age, the rightful cause of the brave old king, corresponding with the tried service and the true religion of our veteran champion; whilst the unmanly outrage and unjustifiable plea of the youthful warrior, are very suitable emblems of the uncharitable tone and erroneous principles of the light-armed advocate of Popery.

Never, perhaps, was there a more unfair controversialist than Dr. Baines. He is continually flapping himself with all the self-importance of the gallinaceous combatant of the farm-yard, and crowing out his note of victory when he well

knows that he has been completely beaten just before from the field. Perhaps it is too much to expect that he should own himself to be worsted in any point; but, at least, common candour requires that he should not persist, in every new publication, in asserting that he has triumphantly carried points which he positively has not. But confident affirmation is a mode of argument for which he has a sinister predilection, and not altogether inconsistently with the mode of teaching adopted by his Church, which makes the dogmas of its ministers its rule of faith. Agreeably to this, he naturally seems to imagine that the *αὐτὸς ἐφη* of the Doctor and the Bishop, must serve for "confirmation strong as proofs of holy writ." And what would the fair converts, the *innuptæ puellæ*, the Andromedas of the day—whom the Bishop-errant has rescued from the fangs of Protestantism—say—if he were to acknowledge that he had been unhorsed in the fray, and at the mercy of his foe?

We have in a former number laid before our readers the origin of this controversy so pertinaciously provoked by Dr. Baines\*, and traced his career of hostility to our Church, through the successive velitations in which his valorous sophistry had displayed itself. We then only noticed such replies to him as might be regarded his more immediate antagonists, and to which he had expressly directed himself. We left Dr. Daubeny's able and comprehensive work then untouched, fully anticipating that we should have an opportunity of calling attention to it on a subsequent occasion. That opportunity is afforded us by the present intended reply of Dr. B. to a part of it—couched under the specious name of an "Inquiry into the nature, object, and obligations of the religion of Christ, with a comparison of the ancient and modern Christianity of England"—a name to which it as much answers as if the pamphlet were entitled, "An Inquiry into the Nature of the Bath waters, with a comparison of Bath under King Bladud and Beau Nash."

To state the subject of the pamphlet at once correctly and briefly, we should say that it consisted of—1st, Abuse of Dr. Daubeny—2ndly, Objections to the freedom of religious enquiry—3rdly, Popular panegyric of the Church of Rome, with accompanying slander of the Church of England. These are the topics which are brought together under the heterogeneous head prefixed to the work—that the puffers of lotteries and quack medicines might not have a monopoly of their ingenious device of inviting attention, by some plausible catchwords, to their articles of information.

The first fourteen pages, accordingly, besides a preface in

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\* See Christian Remembrancer for November, 1824.

the same style, are the merest trifling in the world. Little has the Church to boast of a Bishop who can condescend thus to play the mountebank, and exhibit his antics to the wondering public, little accustomed to behold such a prostration of the episcopal dignity. We wonder the indignant crozier did not come forth *ἐπὶ πρὸς αὐτοῦ*, and obliterate the unseemly characters, which the profane quill had traced in derogation of the high pretensions of its holy Catholic Apostolic Roman master. But the author was, be it conceded, himself ashamed of what he had done, for we find him, in an introductory notice to the general reader, directing him to "begin at page 14." *Procul este profani*. It is not fit that you should irreverently look on the friskings of the Romish dignitary.

We will gladly take the hint ourselves, and pass over these objectionable pages, for we can dwell with no satisfaction at the exposure of his own dignity, which the author has incurred. We prefer going on to the exposure of his arguments.

After a general account of the contents of Archdeacon Daubeny's work, in which the course of the Archdeacon's discussion of the points controverted between the two Churches is skimmed over in flippant style—follows an attempt to prove that it is impossible that the Church of Rome can be in error—first, from a view of the laity belonging to that Church, and then from a view of its clergy. Its lay members, it is argued, cannot be duped into a belief of its doctrines, because "there are amongst them men of talents and integrity, who shine in the highest ranks of literature, and who in honesty, sincerity, and honourable principle, yield to none of their Protestant neighbours." Now, we would ask Dr. Baines, whether he means to assert that all these men of talents and integrity, who are to be found on his side, have directed their talents and integrity to the investigation of the truth of the Papal system, and have impartially declared for it after mature and dispassionate inquiry? We are confident that he cannot prove this, especially in a Church which claims to give the law to Scripture, and takes upon itself, in its ministerial character, the responsibility of infallible guidance. And if he cannot prove that these talents and this integrity have been brought to bear upon this particular subject of their religion, the assertion, which we do not at all disbelieve, that there are men of talents and integrity, shining in the highest ranks of literature amongst them, will not avail as an argument against the erroneousness of their tenets. The testimony of the most intelligent and honest observer of nature will not be of any value, unless it appears that he has personally visited foreign countries, and accurately directed his attention to its particular circum-

stances. Besides, has Dr. Baines never considered the force of prejudice, and especially in such a thing as religion, whose subject matter lies amidst all the complex interests of human life? Has he never read, "that not many wise men after the flesh, not many mighty, not many noble are called," but that humility of understanding, an infant simplicity of mind, are more indispensable qualifications for religious wisdom, than shining talents and honourable principle?—Are "honours and rewards" on the one hand, disgrace and persecution on the other, supposing them to be really as they are stated by Dr. Baines, the only strong motives of action? Is there no such thing as sectarian ambition in the world—a desire to exalt that particular class of religionists to which men themselves belong when once they are pledged to it? Is there no such thing as religious pride deterring men from abandoning their profession, from the fear of shame? Is there no such thing as a superstitious horror of *doubting* the truth of a religion which has taken its hold on the mind, especially when anathemas, excommunications, and penances, await the dissentient? Is there no force in truth, when mixed with falsehood, to render that falsehood current? And lastly, is there not such a sin as *indifference* to all religion in the world, from which even enlightened minds are not free, and which suffers men to remain adherents of a cause merely because they care little about *religion* itself? If the number of talented and honest disciples, which a particular creed can boast, is any valid criterion of its truth, Paganism has as good a title to be called a true religion on that account as any other. Can the Pagan laity, might have asked some Pagan Baines in days of yore, be dupes of their Priests, when such master-spirits as Homer, Thucydides, Xenophon, Aristotle, Cicero, Virgil, Varro, &c. were numbered in their communion? But the argument derived from the talents and integrity of the laity is still weaker than this; for let it not be forgotten that the infallible authority of the Roman Priesthood is a sacred article of the Roman Church; and that man must be bold indeed who can uplift his voice against the thunders of the unanswerable conclave. Who is more ready to be duped, than he who is pledged to believe in the word of his Priest? If the Priests are wrong, the whole supposititious system falls to the ground; therefore the Priests *must* be believed. A doubt of *their* veracity of interpretation would be with such religionists the beginning of infidelity. It is nothing, therefore, so very unaccountable, that many literary and virtuous characters should be found within the pale of Rome, amidst all her corruptions.

The next argument is taken from the character of the Roman clergy. These, it is urged, must be wonderful men in point of

talent, learning, and address, to succeed, as they do, in securing their own people, and making ravages amongst the flocks of the Archdeacons of Bath and Sarum, if the religion which they teach is false. Those who look to the *esprit de corps* which animates their clergy, will not see any such ground of surprise as that here suggested. It is their combination as an insulated body of men, detached from all other social connexions by the very nature of their institutions, which gives them that "magic influence" which Dr. Baines puts forth as so incredible, on the supposition that the religion is wrong. Further, let the bond which unites them be taken into consideration—they are pledged to defend the rights of their Church—an ambitious Church, claiming dominion over all the world—and that dominion a spiritual one—realizing in a more frightful form the wish of Nero, in having the hearts of all its subjects bowed before it, as the heart of one man—and which now smarts under the vindictive recollection of the partial degradation which it has sustained from the awakened spirit of religious liberty, and is only waiting its opportunity to make us woefully feel the truth of the maxim:—*Proprium humani ingenii est odire quem læseris*. Is it any thing strange, then, that a body so separated from the rest of the world, and so cemented, should possess power? History instructs us, that it is nothing strange. Look at the influence which the Jesuits once possessed in Paraguay and California. Without force or any apparent constraint, they succeeded in bringing into subjection to them extensive tribes of the native Indians, achieving at once a conquest over the mind and bodies of men by mere dint of policy, and only with the subtle and invisible weapons of their ecclesiastical armory. The Priests of the Church of Rome, in fact, are as much bound to support a peculiar *polity*, as they are to support a religion. And it is on that account that they are so powerful a body. If their talents, learning, and address, were applied simply to enforce the truths of Christianity, the Protestant clergy of the Church of England would cheerfully meet them on this ground—to the arts of intrigue the latter are not formed by constitution, nor inclined to condescend.

But, adds Dr. Baines, the clergy of his Church have no assignable motive for their conduct but religion. Pleasure, interest, and ambition, are quite out of the question. Their Church, he says, is a severe mother to her clergy; so thought our Reformers—they felt her painfully to be an *injusta noverca*—but let us take his explanation. They can have no pleasure in this world, because they are forbidden to marry—they are required to recite the divine office every day, in addition to all their public duties—to fast, abstain, and confess their sins no

less than the laity—to wait ever so late for their breakfasts on Sundays and holidays—to distribute to the poor—to attend the sick by night and day, at a moment's call, and at all hazards. They can have no interest, because they receive no fees but such as are perfectly voluntary, and are supported exclusively (that is, where they are supported at all) by the people paying for their seats in the public chapel. They can have no ambition, because their dignities are few, and in general inaccessible; and also because these dignities are naked, unadorned, spiritual, and apostolical, and like the honours of decayed nobility, which it is almost necessary to hide to prevent their becoming objects of derision—(assumed honours he should have said, for what right by law, human or divine, has any Papist to call himself Bishop of any place in Ireland, when there are lawful Bishops in every see?) Does he really think that he has made out a clear case, that those ordinary motives which actuate less divine creatures, have no sway with his brethren? After all this parade of suffering, no one, he may depend on it, will believe but that the Roman Church Priesthood are as well fed and comfortable as any other class of his Majesty's subjects, and obtaining as fair a provision as they could reasonably expect in proportion to their claims on society.—And what else is all this invidious display of their poor, and naked, and hungry, and withered dignity, but mere declamation? What class of professional men is there, that could not pathetically set forth its grievances, and call upon the public to acknowledge them to be the most hard-working, ill-paid, and spiritualized set of men in existence?

As to the merits of particular individuals of the Roman Church, whether of the Clergy or Laity, there is no one of our Church who has any disposition to speak or think unfavourably. We willingly receive Dr. Baines's testimony to the individual exertions of the Priests whom he describes as having fallen a sacrifice to their charitable zeal in visiting and comforting their flocks. And of Dr. Baines himself as a Christian and a gentleman, we are disposed to think much more highly than we possibly can if we confine our judgment to his opinions, and his mode of stating, and defending, and propagating them. Let all personal arguments then be banished from the consideration of the question. They are only invidious means of prejudicing the truth. It is the spirit of the Roman Church with which we are concerned—its errors and their tendency. The point is not whether certain persons, holding certain opinions, act inconsistently with those opinions and are practically better Christians than they would persuade themselves or others that they are. All we care about is, the obnoxious tenets of the Roman Church, as they are professed and taught: and

their falsehood may be demonstrated, without mixing up with the inquiry, the personal merit or demerit of the individuals who hold them. Be it fully understood therefore that, with all our detestation of the erroneous doctrines and practices of the Church, we do not compromise our charity and our respect for those who do well, notwithstanding the imperfection of their system. Practically indeed, (and happy for the world it is that things are so ordered) there are not really so many erroneous opinions in the world as people imagine. Locke made a similar observation long ago, and experience proves it. Very few are they, who, where action is concerned, bring the false notions to bear, which they can defend with obstinate ingenuity when they are tried only by the verbal test. The advocates of the doctrine of necessity are obvious proofs of this, as Butler points out in his chapter on that doctrine in his *Analogy*. We do not maintain that a Romanist is necessarily what his creed would depict him. We argue against it as false, and against him only as far as he may be actuated by it. The point at issue is this, that a consistent Papist must be superstitious and intolerant—a consistent Church of England man cannot be so—if he is, he is more blame-worthy than the Papist, for he has not so learned Christ. We are not surprized, for instance, when we meet in the writings of a Papist with such a passage as the following, which we transcribe from Dr. Gandolphy's sermon on the "Apostolicity of the Church."

"My brethren, I now conclude, having earnestly laboured to point out to you the real Minister of God, through the Apostolicity of the Church.

"True, I have not miraculously manifested myself, like Elias; but I have produced testimony sufficient to convince you, that an approved Minister of the Catholic Roman Church is the lawful Minister of God, authorized to announce his word and dispense his sacraments.

"In presenting myself to you, therefore, as an approved Priest of the Catholic Roman Church of Christ, before God and this congregation, I bid all remember these my words at the last day, when we shall be again assembled in the presence of our Creator and Judge.

"My God, in thy name I have declared myself thy Minister, and as such have announced thy word. To thee I now appeal, in the face of angels and of men—hear this protest, and may these souls bear witness to it at thy judgment seat.

"If thou hast a lawful Minister out of thy Catholic Roman Church, then, as a false teacher, number me with the dead this instant; let me be a sign of malediction to this people, and the world, and may thy anathema be upon my soul for eternity." Gandolphy's 23d Sermon, Vol. ii. p. 266.

\*That such sentiments should have been uttered from a Christian pulpit, (and the author, lest the outrageous character of them should raise a doubt in the mind of the reader, takes the pains to affirm in a note, that they were) may well produce a feeling of horror. All we remark is, that they are only consistent with the genius of Popery. Christianity disowns them, and remits them to the rocks which gave them birth and the tigers which nursed them:

duris genuit te cautibus horrens  
Caucasus, Hyrcanæque admorunt ubera tigres.

We pass over some more trifling, in which Dr. Baines attributes, in his usual style of irony, the opposition of the Established Clergy, to their fear of forfeiting their title to the revenues of the Church; and represents them as naturally panic-struck at the danger which he anticipates for them from the relaxation of the "penal laws," and at last we come to his laboured defence of the infallible authority of the Church of Rome. It is thus solemnly introduced.

"Reader! we are accused of abjuring reason in the concerns of religion. It is to the tribunal of reason I now appeal. It is by reason I wish the Catholic religion to be tried. If reason convicts her of falsehood, she shall no longer have my feeble support. It was reason which confirmed me in her truth; it is reason which keeps me against every worldly consideration in her communion. Dismiss from thy mind every prejudice, suppose if thou canst, that thou hast never heard a single sermon, nor read a single tract, ~~nor~~ novel, nor play, nor historical mis-statement, abusing, ridiculing, or mis-representing the Catholic religion; attend only to the evidence of proofs, and prepare to be guided in thy decision by argument alone." P. 24.

This is the flash—now for the *funum ex fulgore*. Who would suppose after this solemn appeal to *reason*, that the object of the ensuing argument is to *depreciate* the exercise of *reason*, and in that very matter too wherein reason is invoked to give her aid. The author is about to prove the incompetence of reason to decide on the true religion, in order that an inference may be drawn from such incompetence to the necessity of placing an implicit trust in himself and his brother ministers; and calls upon us therefore to use our reason in order to discredit our reason. But let us not insist upon this little inconsistency, let us examine the stages of proof.

He proceeds to inform us that Christ instituted Christianity—that Christianity consists of doctrines and precepts—that it is a permanent institution—and must be perpetuated either by the Scriptures alone, or by a succession of authorized living



teachers and rulers, or by some other means; that the doctrines and precepts cannot be contradictory or inconsistent, and therefore that there cannot be two essentially different religions which shall both be true, or as he afterwards explains himself more fully, "that Christ has only one true, pure and uncorrupted religion, and that is a religion which teaches all the doctrines, enjoins all the duties, and follows all the regulations, which he required as essential to salvation." Here he should have added, "*and no others as essential to salvation but such as Christ has required.*" It is not enough that the truth and the whole truth be spoken, there must be also *nothing but the truth*. But this is a case for which the Roman Church has not provided—it was politic therefore not to admit it into the argument. Let it be noted however in passing, that the author has made his premises too narrow to admit his Church into their conditions.

Stating then (what we are not disposed to dispute) that there is, and always has been, in the world, a true and saving Christianity—the author sets about finding it out. How does he commence his search? a Protestant would say, of course, he appeals to the law and the testimony, and examines the Scriptures, the authentic records of this true and saving Christianity, that he may know what they say of it, by what marks they describe it, so that he may know it when he sees it in the world. But no—instead of looking into the Scriptures, the author goes up on high and looks down from the dome of St. Peter's on the various conflicting sects which are agitating the world, and is accordingly much puzzled to find out the true religion amongst the variety presented in his panorama of Christianity. This method of pursuing his discovery, appears to us very much as if any person, wishing to acquire a knowledge of natural philosophy, should merely go about inquiring of different persons what they know about it, instead of directing his observation to that course of nature from which it is experimentally derived. To facilitate his discovery however by this process, the author distributes the result of his survey into two large masses. In one he places all the sectaries of this country (for he does not extend his induction further) and in the other the Church of England.

"All, except the Church of England, tell me that the Bible is the only rule of belief and practice, and that to come at the knowledge of the doctrines which Christ taught, and the duties which he enjoined, I must diligently read my Bible, and explain it according to the best of my own private judgment, taking care not to suffer any man or body of men to tyrannize over my faith, or to oblige me to believe or to do any thing which I do not find in the Bible; that this is true Christian

liberty, and that every thing else is popery and slavery. The Church of England also bids me take my Bible, and assures me that it contains all that I am to believe and practise, and that if I read I shall find it there; but she adds that *whether I find it there or not*, she insists upon my admitting her interpretation, or she will consider me a heretic or a schismatic." P. 30.

The same perverseness of inquiry we find still continues to infatuate the author's judgment. After he has commenced in a wrong way, he proceeds in a wrong way. The error of looking abroad in the world for a religion, is followed up by asking those conflicting sects what he is to do next; instead of looking into their professions and practices, which might at least have led him to reflect which sect was most likely to be in possession of a true religion. But the author's object, gentle reader, is not to find out the *true religion*. It is to uphold the *infallible authority* of the Church of Rome; and therefore it is that he presents before our view authorities *confessedly fallible*, that he may silyly induce us to recoil from the acknowledged *imperfection* of those modes of investigating the truth which he places before our eyes into the Circean embrace of his own Church. How fairly he has represented the opinion of our Church respecting its authority we shall presently consider.

Dr. Baines promises then to discuss the merits of the two systems which he has brought forward, and to shew that neither of them will do for him. But what do we find in the place of the promised discussion, but a string of objections to the plan of private interpretation of Scripture, in which he miserably confounds the question of *expediency* as to the *exercise* of a right, with that of the *existence* of the right. He proves nothing more than that it is *inexpedient* to trust *exclusively* to such a plan, because of the extreme difficulty of ascertaining the canon of Scripture—because the plan is generally impracticable—because it has been abused to the propagation of erroneous doctrines, and because, as he says, it is a "revolutionary and self-destructive principle," leading to "contention, separation, disunion and final dissolution." He promises also hereafter to shew that "the plan of private interpretation," which he has here discussed, "was that upon which the Church of England, like all other separatists, founded her defection from the Catholic Church, and her adoption of her peculiar doctrines;" but he has not done so in the course of this pamphlet, nor can he in any future one. The sufficiency of the Scriptures, as the sole rule of faith and conduct, was the great principle of our reformers. They set their faces steadily against any licentious use of the right of private interpretation, and though they held that right, as every rational man must, they did not justify their proceedings

upon the strength of it. They held in fact these three great principles in concord—the sufficiency of the Scriptures, the right of private judgment, and the authority of the Church—between which Dr. Baines's party have produced an unnatural disunion, by their arrogant extension of the prerogative of the Church, encroaching on the privileged ground both of Scripture and of reason, and exalting human authority over the divine. They are the real advocates of the extravagant use of private interpretation, when they are seen *intus et in cute*—view them apart from the purple and fine linen of their hierarchy, the illuminated vellum of their missals, the bulls of their Popes, the apparatus of their councils, their processions, their crossings, and bowings, and creepings, and genuflexions, and we find the gentlemen who can dogmatize *ex cathedra* are men of like passions and inclinations with ourselves, and their expositions of Scripture, which they would have us account as the voice of God and not of man, are but poor performances savouring of the mortality of the expounders, and weak inventions of the enemy. Comparing their authoritative decisions with the authentic verities of Scripture, how are we reminded of the words of the Psalmist: “But unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction and castest my words behind thee.” The method in fact pursued by the Church of Rome, while it asserts the contrary, is nothing more than private interpretation under a specious form, and under the opposite title of infallible authority, (in conformity with the catachrestical titles of Pius, Boniface, Innocent, Clement, &c. assumed by the Popes themselves on commencing their reign) domineering over the text and sense of Scripture.

But we will look more closely at Dr. Baines's inferences from the imperfection of private judgment in deciding on Scripture truth. He wishes evidently to impress upon his readers the necessity of an unerring living guide in matters of religion. But not a word that he advances proves any such necessity, nor even as he flatters himself the *necessity* of any guide at all; but only, as we before observed, the expediency of a guide, which we fancy none but the fanatic will call in question. The word *necessarily* is very conveniently inserted in his conclusion; but it is only by his private interpretation of his own reasoning that it finds a place there. The difficulty and general impracticability of deciding on Scripture truth, are certainly not decisive as to the necessity of a living oracle, for if some find it out alone, then may a guide be dispensed with, in some cases at least, nor again is the inconsistency of various interpreters, unless it is proved that *all* are wrong, for the principle of interpretation may be *right* while many apply it

incorrectly, and the one sect which may use it correctly, is an example in favour of its propriety. Nor because it may be perverted to licentiousness, is that any ground for condemning the principle; any more than because many persons take improper means for preserving their health and incur disorders, proves the necessity that every body should have Dr. Kitchener at their elbow when they sit down to dinner.

But Dr. Baines conceives the case of private interpretation of Scripture is the same as that of the laws of the land.

"Should the same principle be applied to any code of human laws, its fallacy would be immediately seen. The laws of England, for instance, like those of the Gospel, are a consistent code, enjoining certain duties and forbidding certain acts. But should these laws be put into the hands of the people, to be explained by the latter according to their own private judgment, they would cease to be a consistent code: they would enjoin and forbid the same duties, forbid and enjoin the same acts. We should have in a short time as many different systems of the laws of England as we have different religious sects." P. 37.

"If the same questions were put respecting any code of human laws, each one's common sense would dictate the answer. Are the laws of England written or read in vain, because every individual is not at liberty to give them the sense he pleases?" P. 40.

This is the hackneyed illustration employed by his party. There is however no analogy between the two cases. A revelation from God, written expressly that men might believe, and believing have life, is very different in nature from a code of laws written for the administration of justice in a community. The revealed laws of God are framed in relation to a silent invisible power, which searcheth the inward part and maketh us to understand wisdom secretly. The laws of the land in relation to a visible power on earth, without which they would have no significancy and force. If we were living, like the Jews in their ancient state, under a theocracy, then would there be some resemblance between the laws of our country and those of the Scripture, as in fact with the Jews the two coincided. But with us the law of the land must in its very constitution have a reference to its human administration. Therefore it is, that it only concerns itself with outward actions. The law of the Scripture, on the contrary, as administered by an all-seeing Judge, controuls the conscience. Private judgment is consequently the only *ultimate* criterion of the latter, whilst in the former it has no place, the law being the rule by which a third party (the governor or judge) is to decide on our conduct. As far as mere interpretation goes, indeed, every one may be said to have a right of interpreting the law of the land, but it is the practical construction of it which he

may adopt, that is of importance, and which will shew him how far it is his concern.

The true analogy of the Scripture law is to be found in the law of reason. This again can alone come under the cognizance of the searcher of hearts, and is a matter accordingly between God and our own consciences. Like the Scripture too, it is in many cases hard to be understood—particular experiences of individuals, sometimes leading to apparently contradictory conclusions. In many cases again it is liable to be perverted, and yet no one supposes there is any necessity for a set of authorized interpreters of it, so as to usurp the prerogative which God has given to every man of judging to the best of his ability of the rules of natural Providence, as they are taught by the course of experience. In regard to this unwritten code of the Almighty Lawgiver, it may also be observed that a similar expediency arises, as in the interpretation of Scripture, from the help of a guide. That man would be culpable indeed, who in investigating the law of reason did not use such helps as are cast in his way, and provided for him in the experience of others, and by the more enlarged observation of philosophers and moralists.

But Dr. Baines having turned his argument entirely on the question of private interpretation and evaded the other question, which is really quite distinct, as to the sufficiency of the Scriptures as a rule of faith and conduct; we will endeavour to supply his deficiency. The truth is, if the Scriptures do contain all that is required for salvation, his Church is at once condemned off of her own mouth, in whomsoever the right of interpretation may be vested. For in that case the right of interpreting, be it ever so rightfully conceded, will convey no charter for *additions* and *supplements*.

Independently then of the internal evidence which the Scriptures bear to their own sufficiency, not only by the testimony of particular texts, such as—that in the preface of St. Luke, where he states the reason of writing an account of the Gospel transactions to be, that the disciple “might know the *certainly*, (τὴν ἀσφάλειαν,—the word itself seeming to denote that the word written was the only infallible vehicle of the truth) of the things, wherein he had been instructed,—the beginning of the Acts of the Apostles, where St. Luke refers to his previous account in his Gospel, as “an account of *all things* which Jesus began to do and to teach until the day when he was taken up”—in which the expression, “all things,” must of course be restricted to all things necessary to salvation,—St. Paul’s praise of Timothy for having studied the Scriptures, which were able to make him wise unto salvation, which, if said of the Old Testament to one who enjoyed the personal teaching of an

Apostle, may reasonably be applied to the whole volume of the Bible, now that the canon has been completed :—the whole tenor of the Bible is such as to lead us to rely on its own sufficiency unto salvation. We find no intimation of its own inadequacy to this high purpose ; no reference to any expositor who would come after to supply its own imperfection. St. John indeed says, that there were also many other things which Jesus did, as might well be conceived from the small compass of his narrative, but the transient manner in which he has alluded to the omissions in his account, shews that the particulars which have been given in writing tell enough for us to know. There is a completeness, and a compactness we might say, about the sacred volume, to which nothing can well be added as nothing can be taken from it. If we had the Old Testament alone, we might then observe that there were signs of imperfection in the very face of the record ; that there was not an universal religion set forth, and therefore another revelation was needed ; that it does not appear to be a whole, as not having an end of such a nature, that there is nothing required after it. Indeed its whole tone is the language of its last messenger in speaking of himself, “There cometh one mightier than I after me.” But how different is the air of the whole record, now that the Mightier is come and has added the testimony of his Apostles and Evangelists to the sacred canon ? Nothing is now wanting which can satisfy the heart of man, so far as satisfaction is attainable by us or consistent with our state of probation. The life eternal is now set forth to us in both its awful alternatives of reward and punishment, with an authority and a clearness which come home to every man’s comprehension ; and the way of that life is also pointed out, both in its meritorious cause and its subordinate means, with a reach of thought and copiousness of doctrine, which need no subsequent enlargement from the source of revelation. It may require the aids of human learning, and the methods of art to explain more fully and illustrate to various understandings the instruction given from above ; but these are only ordinary means subservient to its general application, in the same way in which its translation into different languages renders the truth accessible to all.

But besides the testimony which the Scriptures bear to their own sufficiency, it is impossible to substantiate by *adequate evidence* any other than a written record of divine revelation. If the writings of the Fathers, considered as records of sacred tradition, have sufficient evidence that their testimony is divine, there is no alternative but that they must be admitted as part of the canon of Scripture itself : if, on the other hand, they have not an evidence amounting to such proof, which no one will venture to pronounce that they have, it remains that they must

be regarded only as historical evidence, and in no sense be admitted *beyond* the word of Scripture. As to all oral testimony, floated down in the stream of the Church, this can never be *proved* to have originated from God. Though the tradition were ever so current and uniform, it only argues that the institution or the opinion thus handed down is congenial to the human mind, and that therefore such institution or opinion is to be respected, but it has no claim on our religious veneration, nor does its antiquity consecrate it to the office of revelation. The unchangeable nature of an authoritative record of inspiration, appears indeed to offer the only mode of communicating heavenly truth correspondent to the unchangeable nature of the revealer. We all know the fluctuations of statement to which the commonest matters of fact are subject, when they are transmitted through successive oral reporters. And when these varieties of tradition are observable in things subject to experience, how much more must the history of inexperienced facts and modes of doctrine be open to a like mutability in their detail in travelling from generation to generation? If, also, even authentic manuscripts are subject to varieties of readings from the inaccuracy of successive transcription, how much more again must an oral creed be deformed by like discrepancies, resulting from the carelessness of the casual historian, whilst at the same time there is no opportunity of correcting such discrepancies by a comparison of the credibility of the various reporters. The last report is in fact the only one of which we have the means of judging. If it be said that these discrepancies may be over-ruled by a controlling Providence appointing such a mode of conveyance, we argue that, as they have not been over-ruled in the known case of the Scriptures, so neither is it reasonable to suppose that they would be over-ruled in the case of tradition.

So convinced are even the upholders of tradition of the necessity of some recorded standard of doctrine, that while they renounce the sufficiency of the Scriptures, they most inconsistently appeal to the Creed of Pope Pius IV. and the record of the Council of Trent, as their standards of orthodoxy. Bossuet, for instance, instead of setting forth his "exposition of the faith," as an exposition of Scripture doctrine, presents it to the world as an expression of the mind of the Council of Trent. Consistently with his Church's consecration of tradition to the conveyance of inspired truth, he ought to have stated it to be an exposition of their faith, as gathered from the compound authority of Scripture and tradition. For the principle on which they proceed sets aside the exclusive validity of any *written* standard. Nor are the *present* advocates of Popery entitled to rest on any *written* statement of their doctrines. It

is of the essential nature of their tenets that they should not be embodied in any definite formulary. If they say that these traditions, which are co-equal in divinity with the Scriptures, are all at this time carefully noted in writing, we may answer them in their own words, that "the unwritten word has not on that account lost its authority." We may still appeal to their current belief and current practices, though they would silence us with bulls, and councils, and creeds, and canons.

But the very argument from tradition, confutes the application of tradition to any purpose of revelation. "If there be a universal tradition consigned to us by the universal testimony of antiquity," says Jeremy Taylor, "it is this, that the Scriptures are a perfect repository of all the will of God, of all the faith of Christ \*." How strong indeed tradition rightly understood was against the Papal notion of traditional revelation, is plain from those infamous expurgatory indices, by which care was taken to expunge from the works of the Fathers, passages condemning the unscriptural practices of the Church of Rome.

We deny then the justice of Dr. Baines's allegation against the Scriptures, when he speaks of the "*dead letter of the Sacred Scriptures*," (P. 43 and 83,)—it may answer the purposes of a party, who would tamper with the text of authors, thus to detract from the paramount authority of the inspired volume, but the expression to our ears sounds nothing less than profane. Our old-fashioned prejudices will not suffer us to think or speak otherwise of them than as lively oracles of God,—the words of life, the words which in themselves are "*spirit and life*."

It was to the defence which our reformers set up against this degrading view of the Scriptures, that through divine Providence we owe "our existence as a National Church" at this day, and not, as Dr. Baines very absurdly represents the case, to their "refusal to submit their own to a much greater authority." The exact reverse of this is true—it was their resolute determination of submitting their own to a much greater authority, the authority of the Bible, which compelled them to come forth out of the pollutions of a corrupt Church, which had made that Bible, in Dr. Baines's own words, a "*dead letter*." But for this, we should indeed probably have ceased long ago to exist as a National Church,—overwhelmed in the vortex of a triumphant ecclesiastical tyranny,—our faith and worship being carried away captive to the Apocalyptic Babylon, the seat of Antichrist.

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\* Three letters to one tempted to the Romish Church. Taylor's Works, Vol. xi. p. 210. See the testimonies of different Fathers to the sufficiency of the Scriptures, copiously and clearly set forth in the Second Part of his *Dissuasive from Popery*. Book 1: Section 2. Vol. x. p. 368.



Still our Reformers were too wise to sacrifice the principle of Church Unity, amidst their zeal for defending their inheritance of Scriptural revelation; they maintained also, as we before observed, together with the right of private interpretation and the sufficiency of the Scriptures, also the authority of the Church. This assertion of authority, Dr. Bainés interprets again in his own private way, as a requisition on the part of the Church to admit her exposition as the authorized one at all events.

"The Archdeacon's plan for discovering the true religion, clearly amounts to this, that we receive him and his brethren as the authorized expositors of the Scripture, and submit our opinions and judgments to their decision, if we would be true and genuine Christians." P. 42.

He naturally feels alarmed at such claims, for they clash with his own pretensions, and loses no time in warning his reader that the phantom which his fears have conjured up, is "unreasonable and founded on a false assumption." But let him be composed. The Church of England interferes not with the pretensions of the Church of Rome. She leaves the haughty dignity of sacerdotal dictatorship to more presumptuous aspirants, and claims only to be heard at the bar of sacred truth, as a humble, though integral, member of the body of Christ.

The authority asserted by the Church of England is perfectly consistent with the prerogative of reason and the sufficiency of Scripture. "The Church," says our 20th article, "hath power (in the Latin articles, *jus*) to decree rites or ceremonies, and authority in controversies of faith;" and then it proceeds to limit this power and this authority by adding, that "it is *not lawful* for the Church to ordain any thing contrary to God's word written, (here the sufficiency of Scripture is implied,) neither may it expound one place of Scripture, that it be repugnant to another," (here the right of private opinion to judge of such repugnancy is also strictly reserved, the Church not claiming that her decision should *at any rate* be received as the Popish Doctor affirms.) Rites and ceremonies are regarded as matter of *power* or *right*—controversies of faith as matters of *authority*.—an accurate discrimination and necessary to be observed,—for the nature of positive institutions being such, that they have not *necessarily* any particular reason on which they are founded, they are consequently direct objects of power, or of the exercise of *right*, and the Church with whom the *right* is vested, may accordingly freely exercise it in such things without feeling herself bound to attend to the captious objections of individuals, provided there be nothing unscriptural in them, for in that case there is a *reason* against them.

But in controversies of faith, it is presumed that there are reasons on both sides of the question, and the Church therefore has no power strictly so called—that is, it cannot compel assent to its dictates—for to effect this it must have the means of rendering an apparent reason, no reason: but it has an authority in declaring which is the most reasonable statement of the question; an authority of order in its ministerial capacity, to which every modest and humble mind will respectfully defer. As we should account that man irrational, who should set up his own private opinion respecting a matter of experience against the collective wisdom of the most instructed and reflective observers of nature, so should we account that man unscriptural in his religious opinions, who should collect doctrines from the text of Scripture at variance with the expositions of the soundest and acutest Divines. An authority of this nature was certainly derived to the Church in her ministerial capacity through the Apostles, when Christ commissioned them to go and *teach all nations*, but no power to lead captive the judgment of the people,—a human, and not a divine authority as pretended by the Church of Rome in behalf of her priesthood,—an authority which we are bound to respect, but not to bow down to with prostration of understanding,—which furnishes an aid to the imbecility of private judgment without superseding its exertion. The nature of that authority which belongs to the Church, according to the views of the Church of England, has been so admirably illustrated by Leslie, that though the following passage may be familiar to many of our readers, we cannot forbear elucidating our remarks by adducing it.

“ I suppose a man on his road to such a place, and coming where there are three or four different ways, he knows not which to choose. But he finds there several guides standing, who all pretend to be appointed guides of that road, and offer their service with equal assurance, each saying, that the way he points is right, and none other. But the traveller has a chart or plan of the way in his hand, which all the guides allow to be just and right, and would have him walk by it. Only one tells him, he may mistake his plan, therefore he desires he would give it up to him; and moreover that he should be blindfolded, because otherwise he might be disputing the way, which would retard his journey; and besides implied a distrust of his guide. But another guide tells him, he should keep his plan in his hand, and he would give him leave to examine every step he led him by the plan, and then his own eyes should be judge whether he led him right or not; and he would not desire it should be left in his power to lead him over a precipice with his eyes shut.

“ The holy Scriptures are the plan, and the Church of Rome takes them from the people (lest they dispute about it) and requires them to trust absolutely and blindly to her guidance.

"The Church of England shews her commission to be a guide upon the road to heaven, derived by succession from the Apostles, with a competent, though not an infallible authority.

"The Dissenters have no commission nor succession to shew; they have thrust themselves as guides upon this road, of their own heads, not above an hundred and fifty years ago, in utter contempt and opposition to all the guides of God's appointment, from the days of the Apostles. And they have no authority at all, either to preach the word, or to sign and seal the covenant which God has made with man, in the holy sacrament of his institution, nor to bless in his name. This honour they have taken to themselves, which the Apostle says, *no man can take to himself*, but he that is called of God, *as was Aaron*." Leslie's Works, Vol. i. p. 188. folio. 1721.

Thus it appears that the Church of England, while she maintains the existence of a rightful authority, delegated to the Church by perpetual succession, at once frees herself from the charge both of schismatical and papal usurpation. And in defending her authority against the Dissenters, she by no means fights the battles of the Papists, as Dr. Baines imagines, unless to maintain the hereditary right of a limited Sovereign against the encroachments of a turbulent democracy, is the same thing as to justify the tyrannical excesses of an absolute despot.

Those who are not accustomed to Popish logic, will wonder to find Dr. Baines proceeding to ask,

"Is there any other plan of coming at a knowledge of the doctrines and ordinances of Christ, besides the two I have mentioned? Yes, there is a third, and that is the plan which the Catholic Church recommends as the most reasonable and secure." P. 49.

In another passage he says,

"Either he (Christ) appointed the sacred Scriptures as the whole vehicle of his ordinances, or he appointed *some living teachers and rulers*, with authority to transmit the same from age to age, or he appointed *some other means*." P. 25.

Now there are only three ways, in which Christianity can be transmitted, either, first, by the Bible alone without the Ministry; secondly, by the Ministry without the Bible; or thirdly, by both conjointly. Whether the author means, the Ministry *alone*, by his second division, is ambiguous from his expressions; if so by "*some other means*," he can only mean both conjointly; but, however that may be, there are only these three ways of transmission. We have shewn which of these ways the Church of England adopts, and which alone she is concerned to defend. What then has the author done in regard to his premises? A logician would say, that in pro-

ceeding to a third plan, he had first shewn the incompetence of the two others. So far from this, this juggler of syllogisms discusses only *one* of the three conditions—the Bible without the Ministry,—resolves the Church of England plan, at one time into the first—at another time into the second—to neither of which does it belong,—and *without refuting* the second plan, goes to the consideration of the third remaining case, that of the Bible and Ministry conjointly, that which is precisely the case of our Church, and with which he has nothing to do. The paramount authority of the Ministry, virtually, if not *totidem verbis*, nullifying the Scriptures, is what the Pseudo-Catholic Church asserts. It had been unwise therefore to have exposed the fallacy of that plan. Unluckily for his cause, however, he has hinted its falsehood, and condemned himself, in condemning our Church for what she does not hold.

We have no objection however to meet the advocate of Popery even on this ground—to assume for the sake of argument, that the Papists are willing to give the Bible freely to the people, and allow them the privilege of judging whether they teach them right or wrong out of the Scriptures alone, (it being necessary to put the two Churches on the same footing, to judge of their comparative personal claims as religious guides) and we do not, even with all this unmerited concession, shrink from the test of comparison.

The points of comparison selected by Dr. Baines are honesty, knowledge, experience, numbers, security of principle, and consistency.

Unfortunately the author is here too full of his own sufficiency for the task of guidance, and too eager to display his ample qualifications, as a member of the Papal corps, to dwell for a moment on the only indispensable requisite in a guide, that without which, however honest and learned, experienced, multitudinous, steady and consistent, he would be of no use for our purpose—a simple knowledge of the way which he purposes to lead us. The quality recommended by Dr. Baines, which approaches most nearly to this, is experience; a guide however may possess much experience in guiding, but unless he knows the way which he is about to lead us, all his former experience will be of no avail. In going a voyage, or travelling over an unknown country, we should not be satisfied merely with an experienced pilot or conductor, but we require in each case, one who is previously acquainted with the tract of sea or land over which we intend to pass. So as to the Church of Rome, no one doubts her experience in guiding; she has long enough had her bridle in the mouth and her hook in the nose of her people; she has long enough driven her scythed-car through the nations, and steered her adventurous vessel with wonderful

skill, amidst the waves and storms of every clime ; but this is not the experience which the inquiring religionist demands of her—he seeks that she should know *the way of religion*—he looks for experience in the strait gate, the narrow way, which leads to life eternal, and will judge of her according to her competency in this particular respect. She may also proclaim her honesty, and her learning, her numbers, her security of principle and consistency, but these recommendations, however *subsidiary* they may be in inviting confidence, will not answer as *compensations* for a want of the essential, fundamental knowledge of the right way.

Now, how are we to judge of a Church's knowledge of the right way? The answer is obvious, *By their fruits ye shall know them*. This then being the sure test, it is obvious also that the Church of Rome cannot be such a guide as the religionist would require. For she has perverted and corrupted those very doctrines which she is appointed to deliver, teaching for doctrines the commandments of men. She has obscured the merits of the Redeemer by introducing her grace of condignity, and her works of supererogation and her sacramental justification; his mediating efficacy, by her association of mediator-angels and saints—she has undermined the doctrine of repentance by her indulgences, her penances, her purgatory; she has corrupted the sacrifice of prayer by her incense and her vain oblations, bowing down to images in the worship of God, and identifying the creature with the Creator in the ceremony of the mass; she has rendered the public service of God an unintelligible form to the generality, by her liturgy in an unknown tongue; by her doctrine of Papal supremacy, she has exalted human nature to the prerogative of God; by her false legends and miracles she has thrown discredit on the real miracles and inspired narratives of the Gospel;—these and other delinquencies which we have not leisure now to enumerate, plainly indicate to unprejudiced judgments that the guide we seek is not to be found within the precincts of Rome.

Whether the Church of England does not, by its simplicity of doctrine and worship, declare more evidently her knowledge of the right way; whether there is not a pledge, in her straightforward, unadorned manner of proceeding in all her acts, of her teaching the way of life in sincerity and truth, those will judge who can duly appreciate the value of candour over a perplexed policy, and who have just views of the riches of that wisdom which is learned from the lips of the Holy Spirit, and of the majesty of that worship which approaches God at once with the bended knee and the voice of praise, without the intervention of an operose machinery of human art and contrivance. That monstrous apotheosis of errors which the Roman Church exhibits,

must prove at any rate, that she is not a guide that shews the straight and direct path.

Which system it would again be very properly asked by the inquirer, has produced the most morality in its followers? Let us look to Rome, the focus itself of Popery, and judge what its tendency is, from observing its actions and influence, where its energies are concentrated, as it may be reasonably supposed, in all their vitality. What do we find there but the grossest immoralities, a vassal people walking contentedly in their chains of spiritual as well as civil subjection, and consigning their all, their hopes and their fears, with a reckless insensibility, to the vicarious righteousness of external forms and ceremonies. Let us look to England, on the other side, as the focus of Protestantism, and judge whether the system of the reformers is not more favourable to the cause of virtue. It has leavened the mass of the people. There is no longer that ground of complaint among us which existed at the time when the reformation first began to diffuse its benefits, of profligacy spread amongst all orders of men. There is still, it is to be deeply lamented, too much of iniquity amongst us; the corruption of human nature still displays its malignant influence in counteracting the spirit of our pure religion, but we may confidently say, that the "head and front of our offending," have been crushed; the things which ought to be our shame, are no longer countenanced and encouraged, but held in just abhorrence by the generality. And the Papist in this country has derived the benefit of the change. He is become with us the practical disciple of a better creed, though he will not agree with us in ascribing his improvement to the reformed system.

If we are intitled then to judge of a guide from his apparent knowledge of the right way, there seems to be little room for doubt which of the two Churches would be preferred.

The particulars however alleged by Dr. Baines in favour of his Church may now be examined.

As to honesty, we have nothing to say against the Clergy of the Roman Church on this score, if the term be applied to them individually: so far we willingly accept Dr. Baines's profession of their sincerity. It is not to be supposed, but that there are many individuals among them worthy to be called honest men in the fullest sense of the term, and whom their most sturdy opponents cannot but cordially respect. But the argument from this circumstance is neutralized by honesty on the other side also. There are with us also at least as honest men as are to be found in the Roman Communion; men who require not the obligations of "severe hardships and privations," to which the author pathetically recurs as so binding on the "Catholic Clergy," to keep them firm to their principles.

As to learning, here again we have little inclination to raise any objection to his vindication of his brethren, because we could afford to make large allowances without impugning our own claims to literary pre-eminence. But really Dr. Baines injures his own cause when he carries us back into the dark ages, and tries to persuade us, that the Monks of those times were men of learning and scriptural knowledge. Let him recollect, that the only learned body among the monastic fraternities, was the Society of Jesuits, and that these had not their origin until after the reformation had begun to dawn upon the world. These indeed boast among their number many eminent mathematicians, antiquaries, critics, orators. Yet it has been observed of them, with all their acquirements and their profound erudition, such has been the effect of the religion of the cloister in debasing the faculties and disqualifying the mind for taking any enlarged view of life and conduct, that "the order has never produced one man, whose mind was so much enlightened with sound knowledge, as to merit the name of a philosopher." And even that learning which the Jesuits possessed, was not exercised without the jealous supervision of the Roman Pontiff. The edition of Newton's *Principia*, published by two of that order, may attest this, for the Editors have themselves recorded the Papal antipathy to the advancement of learning, by prefixing a notice to the third book, intimating, that though they had stated the revolution of the earth according to Newton's Theory, yet it was only so stated by way of supposition, as otherwise the demonstrations could not be explained, and that they were obsequious to the decrees of the Pope against the motion of the earth. Did Dr. Baines moreover forget, that the Church, whose love of literature he proclaims, proscribed Galileo?—When he talks of the literary exertions of the Fathers of the first four centuries, we must put in a demurrer to his claims. They no more belong exclusively to the Roman, than they do to the English Church. They are the common property of all Christendom. They must, therefore, be cast out of the scale of comparison. Again, when he endeavours to disparage the "religious information" possessed by our Clergy, we must ascribe all he says to his faulty mode of arguing from the exception, instead of taking the general fact into his consideration, and look with a venial eye at his mistake; though we cannot help laughing when he reckons up the sum total of learning in his Church, by the number of heads which she can bring to the muster. He will excuse us if we suggest to him, that negative quantities ought to be subtracted, and as it may be concluded also, that the Roman

Church, from her greater supposed numbers, has more block-heads than the Church of England; the amount of her wise men ought to appear proportionably diminished by a heavy off-set of her unwise. For our part, however, we are content to leave the decision as to the point of superior learning, to a simple comparison of Dr. Baines's productions; and those of the author against whom his present attack is directed.

As to experience, here again Dr. Baines spreads all his canvass to the wind, and bears down upon us with the triremes and quinquiremes, and the heavy-armed, of antiquity, pressed into his service. We are quite at issue with him both as to the nature of that experience which his Church has had, and as to the degree of it. We deny that she has had that proper experience which would entitle her to confidence from the world. Experience in *government* she has enjoyed. Of this the world gives full evidence. But as to any experience in guiding men to salvation through Christ, we deny that she has given that proof of herself which is implied in a continued experience of successive ages. With respect to the comparative period during which the two Churches have subsisted, on which he lays so great a stress—this is a capital point in the dispute between them, and therefore ought not to be admitted as a premise in the argument. The assumption indeed of the continuance of the *present* Roman Church for eighteen centuries, is a notorious fallacy or play upon the word *Catholic*; a kind of serious pun, to which the author is much addicted. As well might the people of the United States, because they happen to be called "The Americans," apply to themselves, particularly, all the attributes and characteristics which belong to the whole American continent collectively. If the truth were fairly stated, the present Church of Rome is younger than the Reformation, for it had its birth in the Council of Trent, which beginning in 1545, concluded in 1563, whereas Luther commenced his labours in 1520. The complaints and remonstrances (to which Dr. Baines alludes) of the Clergy of the Church of England, at the lukewarmness and defection of many of her members, are no more arguments against the truth and value of the Church, than the expostulation of the Prophets of Israel is an argument against the divine origin and utility of the Jewish Church. The counsels of God stand fast, while particular institutions appointed for their furtherance fade away and "are changed like a vesture." The religion of Christ will be preserved, we are sure, as an inextinguishable lamp of God, however the altars which have been kindled with it may be rent and their ashes scattered. Israel and Judah were carried away captive, and with their civil freedom, their religion also seemed to have died away. But it lived through



that day of darkness, and revived in its glory at the restoration from the captivity, while at the same time the major part of the Church itself, which had once fully participated in the light of the religion, was merged in unredeemable desolation. So also have disappeared the once illustrious Churches of Asia, to whom St. John addresses himself in the Apocalypse, while the religion which they professed has survived their ruin. Judging then from the analogy of God's dealings, the Church of England ventures not to promise herself any personal perpetuity, independently of her preservation of the faith. Wisely, therefore, do her ministers exhort one another and their flocks to continue stedfast in those things which they have believed, wisely do they recall them to their attachment to that Church, in which the true faith is purely taught—wisely do they remonstrate at secession from that community of Christians which they consider the strongest safeguard of the faith once delivered to the Saints. If our Church should unhappily apostatize from the true religion, we have no wish to see her any longer the established Church of the land. But the Church of Rome in her infatuation and pride confounds the indefectibility of the faith with the perpetuity of a particular communion, and supposes that if a given Church ceases to be visible, religion must cease to exist. This is much the same as supposing that, when the bodily functions are suspended by death, the soul also is suspended as to its living powers. As we only lose the *visible* proofs of life in the latter case, so it is to be concluded that the visibility of the Church may be lost while the essential Church subsists.

A comparison of numbers is next instituted. On this head we should be content to leave the advocate of Popery to his self-gratulation at his numerical importance, but for the misrepresentations with which his statistics are blended. We never thought that numbers were any test of a true Church. They shew *power*, which ought to be mistrusted rather than implicitly received, lest haply we be only found to be following a multitude to do evil. The Church of England does not reckon up her members, as Xerxes did his army at Doriscus, by the ten thousands which can be successively brought within a certain enclosure. We are content to be esteemed a little flock, so long as we know that Christ disdained not to own as his *a little flock*. We would rather be enrolled among the small remnant—among the seven thousand who had not bowed the knee to Baal—than among the myriads of the apostasy. We know of whom the Poet tells, that he,

“ with lies,

Drew after him the third part of Heaven's host ;”

and we are not ambitious to be his imitators in this respect more

than in any other. We should, accordingly, have travelled with all speed through the countries over which "the standard of St. Peter waves," and gladly rested our feet in that happier "angulus terrarum," where no such profane standard is permitted to overshadow the cross of the Redeemer, leaving Dr. Baines to settle his notions about "comparative universality" as well as he may: but one or two circumstances in his survey require a little delay. Dr. Daubeny had observed, "that by far the greatest part of Christendom had no connexion" with the Church of Rome; and, "that of all the professing Christians in the world, not more perhaps than one-fourth part" will be found within her pale. This intelligence prodigiously startles our chimerical universalist. He is amazed and confounded. He can only meet the fact with misrepresentation, and then "pauses for a reply." He represents Dr. Daubeny to have joined fellowship with the various dissenting communities, for the sake of swelling the numbers of the Church of England in comparison of the Roman Church. It is hardly necessary to inform the reader, that Dr. Daubeny is not endeavouring to aggrandize his own Church—he is only lowering the unfounded pretensions of the Romanists. His object, therefore, was, to point out Christians who have *not* belonged to Rome; whether they belong to the Church of England or not, has nothing to do with the case. But it is evident that Dr. B. cannot refute the statement which so completely fritters away his boasted universality. He may well say, he "pauses for a reply." Let *him* prove (for the *onus probandi* falls more properly on the claimant) that the Church of Rome was prior to that of Jerusalem, or of Antioch, and we shall account him a magnus Apollo. Let him also prove that the independence of the several Churches was not recognized and confirmed by the Council of Ephesus in the year 431,—that when patriarchates were established in the fifth century, that of Rome extended further than Italy and the adjacent isles,—and that the title of universal bishop was ever established before the seventh century, when it was conferred on Boniface III. as a reward for assistance rendered in deeds of treachery and murder. We need not indeed press him so hard; for the existence of *one* true Church out of the Roman pale, at any period of the world, is enough to demolish the Pantheism of the Vatican. Let him then only prove, that the British Church in the early ages was not *sui juris*.—With respect to Europe, it is amusing to observe how Dr. Baines puts in front his most effective forces, and then brings up in the rear those whose allegiance is more questionable. First appear the "*wholly* Roman Catholics;" then follow the "*almost*;" then the stragglers and run-aways from the

enemy's camp. It is rather unfortunate for him that Russia, Prussia, Holland, Denmark, Sweden, and Norway, do not belong to him; for when these countries are taken into the account, he is shut out of the possession of more than half of Europe, which he begins with claiming almost entirely to himself. Again: when he speaks of the numerous churches of Roman Catholics in Asia and Africa, we know pretty well how to estimate these; his own brother, the Abbé Dubois, opens our eyes sufficiently as to the nature of their missions and their success, in his late dismal report of his labours in the East. And in Africa we suspect the "numerous Catholic churches" of which Dr. B. speaks, will be found for the most part with their pastors to be non-resident—judging from Dr. B. himself. In South America, perhaps, his claims are the justest; but there is little cause for triumph to the Roman Church, when the bloodshed and injustice are recollected with which the bigoted invaders, more like Mahometans than Christians, extended the empire of Christendom in that quarter of the globe. But the *acme* of adventurous calculation is where he informs us that the "Catholic Church outnumbers the Church of England, even within the English dominions." He relies, of course, on Ireland as his main strength, stating the "Catholics there to be from six to seven millions." Now the supposed majority of the Roman communion in Ireland has lately been considerably reduced by more correct estimates\*; from which it appears that the number of Roman Catholics in that country is 4,930,000, while that of the Protestants is 1,860,000, from which sum if 665,000 be subtracted for all the various dissenters, there will remain 1,195,000 of the Church of England, which is about a fourth of the number of Roman Catholics. If exaggeration has been so much at work in swelling their numbers so near home, we may well look with suspicion at the paper forces which they have collected in more distant parts of the British dominions. At the same time, we by no means deny that the Roman Catholics, even with us, are a very numerous body.

Dr. Baines, however, has been very diffuse in his general account of their numbers. He has skimmed over with excursive flight the "terraqueous globe;" and, as if aided in his explorings by the seven-leagued boots of the giant, or the clever little demon of Le Sage, or the eye of a Jesuit, has described to us, *con amore*, what is doing for the cause of Popery in all parts of the world. Enough, however, of these generals. When he writes again, will he have the goodness to descend more to particulars? He is a Bishop himself of this widely-

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\* See the Report of the Speech of Mr. Leslie Foster, in the House of Commons, in the debate on Sir F. Burdett's motion, March 1.

spread Church. We presume he has a diocese; and, if we have been correctly informed, in Africa, though it does not appear from his title-page. Will he inform the world of the state of Christianity in his particular diocese? whether he has made a visitation of it? whether he has confirmed in it, after the apostolic pattern, "going over all the country in order, and strengthening all the disciples?" what is the number of his Clergy actively employed in it? how many Priests, Deacons, Subdeacons, Readers, Exorcists, Acolyths, Ostiaries? As to the revenues of his see, we do not require any information on that point; indeed he has already told us that rents of pews and voluntary donations are the only resources of his clerical brethren. But a good report of the state of his diocese would really be very satisfactory to us. We should be happy to hear of the progress of Christianity, though it may not be propagated under its purest form, nor effected by members of our own communion. If he will produce us a real Christian, made by his exertions lawfully exercised in their proper sphere, we will willingly, in that instance, overlook the name of Papist, or Romanist, in the more comprehensive designation of the Christian or the Catholic. Of the geography of Popery we have had *satis superque*.

We come at last to what the author manifestly regards as the impregnable fortress of his Church—the assumed immutability of her doctrines, and the uniformity of opinion professed not only by her ecclesiastics but by her lay members.

"She has ever taught that the doctrines of religion, being revealed by God, are as unchangeable as God himself; that they were delivered whole and entire by the Apostles to their successors the Bishops of the Church, to be by them transmitted without change, addition, or subtraction, to the end of time; that every Bishop is thus constituted a guardian of the faith first delivered, with authority to watch over its integrity, and transmit it unaltered to his successors, but with no authority to make the smallest addition, subtraction, or change in the received deposit of the faith; that all the Bishops of the Church, having their doctrines originally from the same source, namely the Apostles, must ever teach the same; and that nothing can be esteemed an article of faith, or an essential doctrine of revealed religion, that is not acknowledged as such by the great body of the episcopacy throughout the world." P. 71.

Here we find the Scriptures quite left out of the consideration: the concurrent voice, not of the Scriptures, but of Dr. Baines and his brothers the Bishops, is required to establish an article of faith. Upon the necessity of this concurrence he proceeds to build an argument for the impossibility of any change taking place in the doctrines of an universal Church; whereas,

in the Church of England, as a national Church, such a change, he insists, might be accomplished without any difficulty. There is a slight flaw here in the contrast of the Church of England. If she held, like Rome, that her Bishops were the depository of her doctrines, it might, perhaps, with some plausibility, be argued, that there was less likelihood of change in Rome than in her; though we are not sure, even thus, whether a trust would not be safer in the hands of a few than of many stewards. But there is a wide difference here between the two Churches, which is quite overlooked by Dr. B. for the sake of his argument. Our faith is placed beyond the temptations of priestcraft or the caprice of monarchs. It is *written* in unchangeable characters. A true son of our Church, though all her Bishops concurred to alter that faith, would feel himself bound to reject such alteration. A true son of Rome, on the contrary, should all her Bishops unanimously apostatize from the faith, must acknowledge himself bound to admit the doctrine thus set forth by the lords of his creed—which has indeed happened, and we see the result. For what signifies a belief that it “is a deadly crime to suffer a change in any article of revealed religion,” when the consent of the Bishops establishes the articles themselves; and a belief in their authority, therefore, must be the substratum of the whole system; and their agreement, consequently, in saying that the adopted change is no change, must be taken with all deference by the good Catholic, who is bound not to believe that his Bishops or any thing else of their Church can change?—But it is idle to argue from improbabilities when the fact itself stares us in the face, that the doctrines of the Church, if she traces her existence beyond the Council of Trent, have changed. They cannot bring proof that their corruptions of the faith were received and sanctioned in the Catholic Church of Christ during the first six centuries of Christianity. Protestants have traced the rise and propagation of their sundry errors, and proved them to have been *innovations*. And as to the concurrence of their Bishops, experience has shewn that it has been obtained at different times to the most discordant opinions.

Nor is there that uniformity amongst them which is so confidently asserted. We need only say, that two of their greatest men, Cardinal Bellarmine and Bishop Baines, disagree upon the doctrine of the Pope's infallibility. The Cardinal asserts it; the Bishop denies it: the latter, indeed, is astonishingly bold, and treats his Holiness very contemptuously, telling us how he could throw the Pope's bull “into the fire, or trample it under his feet.” We should quake for him after such a declaration; but we are happy to know that he is safe under the wing of the Church of England. It is not in the nature of things, that

"some thousand" Bishops should sincerely agree in all articles of their religion; especially as many of these articles involve speculative opinions, on which different minds may conscientiously differ, and naturally tend to differ, from the endless varieties of constitution and character. To suppose such a mechanical coincidence of human minds as that implied by the papal notion of uniformity, is to destroy the idiosyncrasy of individuals, and to confound the manifold variety of human characters, so characteristic of the infinite mind which gave them their form, into one dull indiscriminate level of uniformity. The very pretence, therefore, of such exact coincidence, is sufficient to shake our confidence in the authority of those who claim it for themselves, as being contrary to nature. Why is it that in a court of law the evidence of several witnesses, if found implicitly to agree in every article, is regarded with suspicion; whilst their evidence, if it agree on the whole, though it may differ in several points, is taken as worthy of credit? Clearly, because so complete an agreement argues an artificial concert between the parties giving their evidence, such coincidence being incompatible with the endless varieties of minds and characters. The same observation applies to witnesses in religion. They are not to be trusted when they assert their "universal yes," or their "universal no." This plea for their authority proceeds on a principle to which the mind of man is a stranger, and argues either a debasement or an insincerity of the understanding. To be reduced to such a state, the mind must have been submitted to a papal mutilation—to an inward tonsure, abrading all asperities which characterize the man. We deprecate so emasculated an uniformity. We think it no disparagement of the orthodoxy of our Church because it has produced such men as Bishop Hoadley, or because our Articles are not framed so as to tie our judgments hand and foot; that generous concord of sentiment which prevails among the great bulk of our Clergy, is sufficient proof of our rational consistency. Nothing but a miracle could produce that uniformity for which Dr. Baines contends. Such a miracle was not vouchsafed to the early Church: its present degenerate descendants surely are not entitled to claim such interposition in guarding them from all error.—Is Dr. B. a believer in Prince Hohenlohe and Pastorini? We "pause for a reply."—In the mean time, the religious inquirer may reply to Dr. B. and his infallible brethren of the Roman Episcopacy, in the Doctor's own words:

"Gentlemen, I thank you for your good intentions towards me, and I regret that I cannot follow the advice of you all, because it is contradictory; nor adhere to the decisions of some of you, without condemning the rest. Leaving you, therefore, as I found you, I will

first try if more consistent advisers are to be met with ; and, if not, I will either trouble you again or remain as I am." P. 92.

We have thus taken the trouble of examining the contents of this sophistical defence of the authority of the Roman Church, and we have shewn how little Dr. Baines is to be relied on as a guide to the true religion. He has not, in the first place, included his Church amongst the faithful expositors of Christianity, because he has left out of his account of a true Church—one that admits *no other* doctrines than those which Christ taught—he has not defended the paramount authority of his Church over the Scriptures, rendering those Scriptures a "dead letter," and therefore has left an appeal open to the Scriptures for the condemnation of his Church—he has not proved her competency as a guide, by shewing that she teaches the true religion—but has diverted the inquirer with a diatribe on the honesty, learning, &c. of his Clergy, into which we have also followed him, and readily submitted our Church to the test of a comparison with him on these points.

As for Dr. Daubeny, he remains "whole every whit" from this attack. The Archdeacon of this small national Church remains proof against the universal Episcopacy (for there is but one voice among them all, says Dr. Baines himself) of the universal Church. It may, perhaps, be worth Dr. B.'s consideration, whether the cause of his failure is not chiefly attributable to this: that whilst he is catholic in his violence and his conclusions, he is unfortunately not catholic in his premises. Let him look to it whether his principle of celibacy does not infect even his arguments—whether his premises and his conclusions are not divorced as soon as they are consecrated to the defence of the "old religion."

Weak, then, as appears the cause of the Church of Rome when it is examined, it may well produce amazement that so many, as are proclaimed by its partizans, should have recently joined themselves to their communion, after having been trained in a better faith. Much, undoubtedly, is owing to the proselyting efforts of the priests: but we find, perhaps, the principal cause of the secession in the spirit of the times. From the alarming extent to which indifference to the fundamental discriminative doctrines of true religion is carried in these days, the minds of men are unsettled as to the principles which they ought to hold fast without wavering, and are ready to receive impressions from any religious empiric who may successfully address himself to their disengaged affections. The danger of such loose theology, as that now prevalent, and its probable ultimate convergency towards Popery, have been forcibly touched by an able writer, whose words are worthy of being quoted.

“ The truth is, should men once take up the persuasion that not only the instructors, but the institutions in *all religions are the same*; they could have little scruple, upon a suitable temptation offered, against becoming proselytes to *any*: nor might those who should be *really willing*, have it in their power to make the *Romish religion* an exception in this case. If its *absurdities* and *idolatries* must shock the rational and thoughtful part of the nation; and if the humane and good-natured must be startled (as well they may) at the great *barbarities* formerly exercised, and the yet greater attempted, by its professors in these kingdoms; yet let it be remembered, that it has much *pomp* and *pageantry* in its worship to attract the lover of state and magnificence; it pretends to have *infallible* guidance for the doubtful, and secure *repose* for the unsettled; it offers *indulgences* to the libertine, and deals out *pardons* to the debauched on very easy terms. And to how considerable a part of our people, when once set loose from the principles in which they have been educated, it might soon address itself, under one or other of these characters in a conjuncture of *real danger*, I think every *lover of his country* (could we urge no *higher motive*) might do well to consider.” *Fothergill's Sermons*, Vol. I. p. 138.

The seductive influence of Popery is, indeed, a powerful instrument in the hands of the Roman Clergy—in themselves a powerful body, and skilful in wielding a weapon for the advancement of their own temporal as well as spiritual supremacy.

Tu regere imperio populos Romane memento :  
*Hæ tibi crunt artes* : pacisque imponere morem,  
 Parcere subjectis, et debellare superbos :

is not more prophetically descriptive of Pagan than of Papal Rome. In such arts the Church of England has no chance of succeeding in competition with her more specious sister. Compared with the attractiveness of the latter, she is too reserved and simple and severe in her deportment to win the smiles of the passing eye: she must be conversed with and intimately known to be estimated according to her worth. Happily, indeed, her worth is well known in our country, and she has hearts which beat high in her cause, and which are firmly resolved to cleave to her in all the emergencies of her fortunes—which, while they fervently pray for her prosperity, are ready to pour forth their life-blood in maintaining her purity inviolate. It is on these hearts that we confidently rely, through the divine blessing, on her salvation from the dangers with which she is now surrounded. The aspect of the times is such that all her friends ought to be solicitous in her behalf; that all who love her should come forward and shew that they are not ashamed of her; but while there is occasion for exertion, we see no cause for dejection or despair. She may be oppressed; but *so long as she is what*



*she is*, she cannot be crushed. And those who are hoping to rebuild the fabric of Popery on her ruins, will, in the event, find that they vainly flattered themselves with an expectation which cannot be realized. The respective services done to our country by the two Churches, in their day of ascendancy, have made too lasting an impression for any Englishman, who loves his country or his religion, to admit the *Lares* of Popery into the recesses of his home.

Οὐ φθίνει Κροίσου φιλόφρων ἀρετά.  
 Τὸν δὲ ταύρω χαλκίῳ καν-  
 τήρα νηλέα νόον  
 Ἐχθρὰ Φάλαριν κατέχει παντὰ φάτις·  
 Οὐδὲ μιν φόρμγγες ὑπω-  
 ρόφιαι κοινωνίαν  
 Μαλθακὰν παίδων ὀρόοισι δέχονται.

*A Letter to Charles Butler, Esq. of Lincoln's Inn, in Vindication of English Protestants, from his Attack upon their Sincerity in the "Book of the Roman Catholic Church." By C. J. BLOMFIELD, D.D. Bishop of Chester. 8vo. Pp. 24. London. 1825.*

THE age of folios and of ponderous divinity is gone by, except perhaps some of our modern writers, by their own weight and dulness, may be regarded as compensating for the heavy and solid food which was provided for the less fastidious appetites of our literary forefathers. The momentum produced by our present race of writers consists almost entirely in their rapidity of execution, the actual quantity of matter which is put in motion bearing but an infinitely small proportion to the velocity with which it is projected. Thus we have octavo after octavo, and pamphlet after pamphlet, sent forth by the "operatives" of the press, as if under the stimulative action of a joint-stock company, with a capital of so many millions of heads, and an apparatus of steam engines for eliciting and evolving the precious ore of their contents. To this mechanical process, doubtless, are to be attributed the fineness and smoothness with which many of our literary productions are now turned out of hand, compared with the rough and unfinished appearance with which the offspring of the giants of other days present their unwieldy bulk before our view. The former exhibit a dexterity of touch which would have astonished the single-handed author of olden times, plying his nightly task in the simple solitude of his own mental abstraction. Little could Jeremy Taylor, with all his copiousness of matter, and flowing exuberance of style, have contemplated, while toiling at the labour of the pen in his "study in Portmore," the happy volu-

bility which succeeding authors would acquire from the application of mechanism and the principle of combination.

The work recently published by Mr. Charles Butler, entitled the "Book of the Roman Catholic Church," is an excellent specimen of the polished execution of the modern artist in literature. All its parts are so rounded,—every thing is so smooth and plausible, that the most accurate observer might long seek in vain for any *point* in his arguments or statements. And that which renders the great softness of the execution so much the more worthy of wonder is, that the work is controversial—and not on any ordinary subject—but on that which has never hardly been debated without considerable asperity, and which seemed almost to defy the hand of the polisher from its intrinsic hardness and roughness—the schism between the Protestant and Roman Communions. Here then it is acknowledged, from all quarters, that Mr. Butler has shewn the hand of a master—of the "cunning workman" (we mean the epithet, of course, in its primitive sense) whose plastic skill converts the most unpromising materials into smooth and sightly form. The curious in literature, in fact, like the curious in art, cannot but place his book on their shelves, as the latter would place some antique idol of Pagan worship in their cabinets, for the delicacy and exquisiteness of the workmanship.

But when we have spoken of the smoothness and plausibility of the Book of the Roman Catholic Church, have we spoken all that can be alleged in commendation of it? We are obliged to confess that we have. For this flattering guise in which it bespeaks our attention, is but a gentlemanly exterior under which the *odium theologicum* lurks in disguise. Had it been the frank expression of sentiments overcharged with the milk of human nature, and controlling the malignity of an adverse intolerant creed by their own native unsubdued clemency, we should not have found that Mr. Butler had forgotten himself in the course of his work, and betrayed in any part of it a want of that *bonhommie* which he bears inscribed on his front. He would not have afforded an occasion to the passing wind of controversy, to have blown aside his upper garment and disclosed an unsightly rent in his garb of charity. He would have been, in short, *totus teres atque rotundus*—not merely round in his assertions and compliments, but polished throughout—as our vernaculars would express it, *all of a piece*.

A rent of this kind is pointed out by the Bishop of Chester, in his printed Letter to Mr. Butler, which is now before us. The passage in the Book of the Roman Catholic Church, in which the author exposes the nakedness of his charitable clothing, and to which the Bishop has called his attention, is the following :

"From the 'Book of the Church' I conclude, that you (Dr. Southey) are a sincere believer in the doctrines of the Established Church of England, as they are expressed in the Thirty-nine Articles—the authentic formulary of her faith. *You*, therefore, believe all that the Roman Catholic Church believes respecting the Trinity, the incarnation, the divinity of Christ, and the Atonement: but are these doctrines seriously and sincerely believed by the great body of the present English clergy; or by the great body of the present English laity? Do not the former, to use Mr. Gibbon's expression, sign the Thirty-nine Articles *with a sigh or a smile*? Is a sincere and conscientious belief of the doctrines expressed in them considered by the laity to be a condition for salvation? Indifference to the Thirty-nine Articles being *thus* universal, or *at least* very general, among those who profess themselves members of the Established Church, must not you," &c. *Book of the Roman Catholic Church*, p. 172.

In reference to this most indecorous, most inconsistent calumny on the clergy and laity of our Church, the Bishop observes:

"Permit me, Sir, to ask, whether there be, in any part of Dr. Southey's book, a grosser attack, a more groundless and gratuitous calumny, than that which is contained in this extract from your answer? You assume, as a matter of notoriety, that the great body of the English Clergy, ten or twelve thousand ministers of the Gospel, many of them not less learned nor less sagacious than yourself, are hypocrites and liars; that for the sake of preferment, no necessity compelling them, they set their solemn attestation to that which they do not believe to be true, and place their souls in jeopardy. I know not what answer can be given to such insinuations as these, except a positive and indignant denial. What other answer could your own Clergy give, supposing we were to retort upon them the same charge? They could only declare, on the faith of Christians, that *they* firmly believe the doctrines which they profess; and *this we* declare, in the most solemn and unqualified manner, of ourselves." P. 7.

This is not the first time, however, that Roman Catholics have advanced this calumny. In the works of an author whom we have already had occasion to notice, and who does not put forth the same complimentary pretensions as Mr. Butler, we meet with repetitions of the same scandal, equally unsupported by any evidence from facts. The latter gentleman, indeed, appeals to Paley in confirmation of his assertion.

"Even the solemn subscription to the Thirty-nine Articles," says Dr. Baines, "which Paley so easily allows to be made by the Established Clergy *who do not believe them*, implies a power of dispensation, and a liberty of explanation, which would never have been approved by Rome, nor accepted, I do hope, by any Catholic, had it been sanctioned even by a general council." *Defence of the Christian Religion*, p. 218.

"I know of no doctrines peculiar to this Church, except such as are contained in the Thirty-nine Articles: and surely there can be no

necessity for a Catholic senator's *defending* them, when even the Established Clergy declare that there is no necessity for *believing* them."—*Ibid.* p. 242.

The same author, personifying the Church of England Clergy in another recent publication, puts in their mouths the burthen of his old calumny.

"We have established articles of faith, to keep ourselves in unity; and we all subscribe to these articles; but we do not all believe them. We induce the State to inflict pains and penalties on all who reject our doctrines; yet we assume the privilege of rejecting them ourselves."—*Reply to the "Protestant's Companion,"* p. 93.

Such delightful uniformity it appears there is between members of the Roman Communion, that even the grossest calumny passes current from mouth to mouth when once it is broached by an individual of the fraternity. With such a spell does the wand of papal authority wave over the heads of its subjects, that their thoughts are brought not only into concord but into perfect unison—the key-note is no sooner struck, but one universal consentient murmur follows from the throng.

Now, as for the authority of Paley, on which the latter author proceeds, and which probably was before the eye of Mr. Butler when he indited this passage of his work which has occasioned the dignified remonstrance of the Bishop of Chester—it is plain that Paley sanctions no looseness of belief in the doctrines promulged by the Articles. His argument applies only to the "belief of each and every separate proposition contained in them." There may be different modes of stating, or illustrating, or limiting certain doctrines, all consistent with the essential truth of the doctrines themselves. The doctrines of the Church then, being clearly and unequivocally taught by the Articles, every one who subscribes them thereby explicitly and unreservedly, avows his belief in the existence of those doctrines, as facts attested by Scripture. But different minds must necessarily view those doctrines (while all acknowledge them to be true) in very different lights. This variety of the human mind will naturally lead to various constructions of even the same expressions. There cannot, therefore, be an actual coincidence of belief of every separate proposition, for that presupposes a belief in points which it is impossible exactly to define beforehand, as depending on the variable complexions of an infinite number of minds. They are points which must remain *ὡς δοκεῖ*, whereas the *εἶναι* or *μὴ εἶναι* of the doctrines may be positively declared as a matter of fact. The doctrine, for instance, of original sin is positively declared in our Articles, and no one could sign them honestly who did not unreservedly believe, *ex animo*, that it was a doctrine revealed to us in Scripture. But as to the extent of the corruption entailed, who could pronounce before

hand in what degree it would appear to the different minds of even a thousand men? Some might limit it to a very partial operation—to a mere tendency towards evil,—while others might conceive that it extended to a total depravation of our nature; and others again, without going to this extreme, might judge that it had a preponderating effect of greatly demoralizing the character and obstructing the growth of virtue. The expression, therefore, of the Latin articles, *quam longissime*, or of the English, that man is *very far* gone from original righteousness, *may*, without any breach of honesty, be regarded as more or less just, or be differently interpreted, by different persons subscribing—we do not say, *correctly*,—all we say is, that there is a latitude of construction perfectly consistent with a fundamental agreement in the fact of the doctrine, which is indisputably asserted by the subscriber. The correctness or incorrectness of particular views of the doctrines, or their repugnance to the *animus imponentis* may be pointed out independently of the bare truth of them as facts, and the way lies open for controversial exposition without impugning the veracity of the different subscribers. But even this latitude of construction is expressly limited by Paley; for he affirms that it is necessary for a subscriber to be first convinced that he is truly and substantially satisfying the intention of the authority which imposes the subscription. A conscientious conviction must therefore be the basis of every individual subscription.

So far then from the calumny of Mr. Butler and Bishop Baines having any foundation in the statement of Paley, the authority of this celebrated writer is decidedly adverse to them. It points to “the incurable diversity of human opinion upon all subjects short of demonstration;” but at the same time inculcates the necessity of an honest and conscientious subscription to the Articles, both enforcing the duty of a faithful examination of the truth, and allowing for the natural weakness of the human mind in its intellectual processes. Candour and honesty are not dispensed with by him, but only due indulgence is given to the infirmity of the intellect.

There is indeed one sense in which the subscription to the Articles applies not only to every proposition, but to every expression contained in them. The subscriber affirms to the fullest extent that they are not “*in any part* superstitious or erroneous, or such as he may not with a good conscience subscribe unto.” Unless he subscribes thus, he does not satisfy the authority of the Church.

Clearly, however, Mr. Butler's assertion of the general infidelity of the clergy and laity of our Church, as to those essential articles of Christian faith, the doctrines of the Trinity, the Incarnation, the Divinity of Christ, and the Atonement, are without any countenance from the opinion of Paley; because these

are matters of fact expressly affirmed in the Thirty-nine Articles, and not merely abstract propositions admitting of different constructions; yea or nay, are the only answers which can be returned to them, when it is inquired whether they be doctrines contained in Scriptures,—and the Articles unequivocally declare them in the affirmative.

If, indeed, Mr. Butler had confined himself to the assertion that insincerity was permitted by the Church, in the subscription exacted by her members, it would have been easy enough to have met the charge with ample refutation; but when he scatters his sweeping scandal amongst the living members of the Church, we know not, as the Bishop of Chester says, how to answer such insinuations, except by a positive and indignant denial. He dogmatically declares, by his single voice, that to be true, which it requires more than ten thousand voices to disprove. And a rumour of this kind once set adrift, is the more easily believed from the very off-hand boldness of the assertion; it not being readily supposed that a man of high pretensions for good manners would so confidently advance an ill-mannered assertion, unless the truth imperatively required it of him. Particularly if the scandal be conveyed in courtly terms, the mellifluous poison steals its way through the outworks of the ear, and like a spy who has learned the pass-word, penetrates into the camp of the enemy without resistance. This point is well pressed by the Bishop on the notice of Mr. Butler.

“ You have charged us with prevarication. It had been scarcely, if at all, more opprobrious, had you termed us Atheists: but that is a hard word; and open, undisguised abuse would have alarmed many, who may be taken off their guard by smooth and easy inuendoes:— ‘ His words were smoother than oil, yet were they drawn swords.’ ”  
P. 9.

The responsibility of proof, however, rests entirely with Mr. Butler, and the Bishop of Chester accordingly calls upon him to *produce his proofs* of the calumnious insinuation; which his Lordship proceeds to confront with his decided avowal of the sincere belief of the above-mentioned doctrines, not only in behalf of the Clergy, but of the great body of Protestants, whether in or out of the Established Church.

The public, of course, will be curious to know how Mr. Butler will vindicate his rash attack, and at the same time his own character from the imputation which so grave a charge, advanced on any proof short of the most decisive and overpowering, must reflect back on its author or propagator. He has brought himself to this dilemma; either the great body of the English Clergy are prevaricators, or Mr. Butler himself is a prevaricator. He has prepared the fatal horns for himself, and if he cannot impale the Clergy on one of them, he must

exhibit himself a spectacle of pity on the other. By attempting, indeed, to prove the charge, he will only inculcate himself more grievously. His only prudent as well as honourable course is that suggested to him by the Bishop of Chester, to repent and retract the calumny.

“ I rely with confidence,” says the Bishop, “ upon your candour and love of truth for an open retraction of this unsupported calumny. You will, I am persuaded, exemplify the maxim of St. Francis of Sales, which you have quoted with approbation, that ‘ a good Christian is never outdone in good manners.’ ” P. 16.

The Bishop afterwards notices the injustice done to Protestants throughout Mr. Butler's Letter, in imputing to them exclusively the use of injurious words in the conduct of the controversy with the Roman Catholics, and produces very satisfactory evidence to the contrary from a tract by the Rev. T. Baddeley, which is now distributed with great assiduity amongst the humbler classes of Protestants, (in Lancashire particularly) by the Clergy of the Church of Rome. And if the specimens which this tract affords are not sufficient for Mr. Butler, he is referred by the Bishop to the writings of that exemplary author, printer, and publisher, whom, without any disrespect, but rather in compliment to his three-fold qualifications, we may entitle the three-headed Geryon of his party, Mr. William Eusebius Andrews.

This letter of the Bishop of Chester being simply a remonstrance to Mr. Butler, on his charge of prevarication brought against the Church of England, his Lordship does not immediately direct his attention to Mr. Butler's arguments. But there is one point which he notices as furnishing “ a clue to the refutation of a great many of them.” It is the reference made by Mr. B. to the creed of Pius IV. as that summary of faith to which the Roman Catholics publicly give their assent without *restriction or qualification*. The last clause but one of which creed is as follows:

“ I also profess and undoubtedly receive *all other things* delivered, defined and declared, by the sacred canons, and general councils, and particularly by the holy Council of Trent; and likewise I also condemn, reject, and anathematize, all things contrary thereto, and all heresies whatsoever condemned and anathematized by the Church.” P. 20.

This clause, it is urged by the Bishop, involves the Roman Catholics in the belief of the contradictory doctrines taught by different councils, since the disciple of their Church is evidently pledged by it, to all things declared by the other general councils, as well as by that of Trent; and also requires of them, as true Roman Catholics, an acknowledgment of the power of their Church to depose kings and extirpate heretics—both these rights having been claimed for her, one by the Council of Trent, and the other by the fourth Lateran

Council. So that if Mr. B. "remains true to his own rule, he must avow his belief in some heretical as well as uncharitable doctrines."

Here, then, is another strait in which Mr. Butler has brought himself, and from which we rather think he will find it no less difficult to extricate himself than from his unfortunate prevaricating dilemma.

In concluding our remarks, we must express our concurrence with the Bishop of Chester in regarding Mr. B. as worthy of our thanks for having vented a calumny, which so plainly evinces the unalterably intolerant spirit of the Roman Catholic religion. At the same time, a more honourable return of thanks is due to his Lordship, for having interposed the shield of his own candour and dignity against the shafts of the common enemy of all Protestants; and especially from ourselves, for his protection of the great body of his humbler brethren in the ministry from a most unjustifiable and atrocious impeachment of their religious and moral character.

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## MISCELLANEOUS.

### CORRESPONDENCE OF BISHOP ANDREWES AND DU MOULIN ON EPISCOPACY.

(Continued from page 174.)

#### DU MOULIN'S THIRD LETTER.\*

To the Right Reverend and worthy Prelate, the Lord Bishop of Winchester.

I HAVE received, my Lord, your letters, at once enriched with various erudition, full of good matter, and expressive of your kindness. For though you shew some emotion, yet the abundant mildness which you infuse into your reproofs, encourages me to hope, that no occasion has been furnished for lessening your regard for me, and that you will receive my plea with a willing ear. To me, indeed, it is both useful and honourable to be instructed by you: controversy with a man of your dignity and learning is what I have not the folly to desire. I did not even write with any view of drawing from you an answer: it is sufficient for me if you give my letter a favourable reception. Nor are my letters of such importance that they should give you any trouble, or call off your attention from weightier affairs. If, then, I have erred in any point, I am much indebted to my error for

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\* The following words have been incorrectly printed in the previous letters:—*Pontifical*, at p. 105, line 1, should have been *Pontifical*.—For immediately subsequent, p. 172 line 7, read, next.—Instead of letter, p. 173, line 23, read, later one.



eliciting from you a reply so learned, so exact, not to be estimated by gold, and which will ever be to me, as long as I live, a most precious *κειμελιον*.

It seems to me, however, that you have not precisely understood my meaning in some passages of my first letter: you will excuse me, therefore, if I now endeavour to explain myself more at length.

I said, first, that in the New Testament the names, Bishop and Presbyter, are used indiscriminately.

Secondly, that the order of Bishop and of Presbyter is the same.

Thirdly, that the distinction between Bishop and Presbyter is derived from ecclesiastical, and not from divine right.

You wish that I had not said these things. You also adduce much to prove the contrary—and certainly with learning and accuracy; but a large portion of it is not applicable to me.

To come to particulars. You do not deny my assertion that the names Bishop and Presbyter are indiscriminately used in the New Testament:—but to what does this tend you say. You suppose me forsooth tacitly to insinuate by this, that the things signified are not distinct; since no one would attack the name unless he were ill affected to the thing. You add, that in those very passages in which the Fathers inform us, that the terms were used in the same sense, they immediately apply a remedy, and proceed to say that afterwards a different practice obtained, and that the titles, like the functions, were, and continued to be, distinct.

On this point I shall easily convince you that I did not intend to take an unfair advantage of the undefined use of the words, for the purpose of confounding the functions. For in the same passage I apply immediately the same remedy against misinterpretation which, you justly observe, is applied by the Fathers, and subjoin the following sentence: “Immediately after the time of the Apostles, or even in their time, as ecclesiastical history testifies, it was settled that in one city one of the Presbyters should be entitled Bishop, and have pre-eminence over his colleagues, to avoid the confusion which is apt to arise from equality; and all Churches every where received this form of government.” These are precisely the words which I there added, and which entirely do away your suspicion.

And is it probable that I should be ill affected to your Order, of which I never have spoken otherwise than honourably? knowing as I do, that the reformation of the English Church and the subversion of Popery were owing, next to God and the King, chiefly to the learning and exertions of Bishops; some of whom were even crowned with martyrdom, and subscribed the Gospel with their blood—whose writings we possess, whose actions we remember, and whose zeal was in no wise inferior to that of the most eminent servants of God, whom France or Germany has produced. To deny this would argue a depraved folly, or an invidious detraction from the glory of God, or a dark stupidity groping in the day-light. I am desirous, therefore, that your suspicion should be banished; especially when I consider that Calvin and Beza, in whom some opiated men pretend to find countenance for their own obstinacy, have written many epistles to Prelates of England, addressing them as faithful servants of God and deserving well of the Church.

Nor have I the effrontery to think of condemning by my voice, those luminaries of the primitive Church, Ignatius, Polycarp, Cyprian, Augustine, Chrysostom, Basil, and the two Gregories, Nyssen and Nazianzen, all of them Bishops, as men not duly appointed, or as usurpers of an illicit function. With me the venerable antiquity of the first ages will ever have greater influence, than the upstart institution of any man.

I come now to the second subject of your censure: I have asserted the Order of Bishop and Presbyter to be the same. You, on the contrary, think the Episcopal Order distinct from that of Presbyter, and support your opinion by many quotations from the Fathers who speak of the *Ordination* of Bishops. I dispute it not—it is the voice of antiquity. And, although the Roman Pontiff abstains from this expression, yet the ancient Roman Pontiffs made use of it. Leo I., in his eighty-ninth Epistle, which is addressed to the Bishops of the district of Vienna, directs that an improperly *ordained* Bishop be displaced; and frequently employs the same word in the course of his Epistle. But between order and degree you thus distinguish—that degree implies merely superiority, but that order is a power to perform some special act, and therefore that every order is a degree, but that the converse is not true. Justly.—For although many pay no regard to these distinctions of terms, yet it is best to use words with their signification defined, in order that things really differing may also be distinguished in name. But this is nothing against my argument. You ought to have considered the adversaries with whom I am concerned. I am arguing against the Papists, who hold seven orders—Ostiaries, Readers, Exorcists, Acolyths, Sub-deacons, Deacons, Priests, and with whom the Episcopal Order or Character is not accounted distinct from that of Priest or Presbyter. Arguing with these, could I use any other terms than those which are received by them? Could I treat with them of the Episcopal Order, which they do not acknowledge, or inveigh against them for not distinguishing the Episcopal Order from that of Presbyter, when even our own Churches make no such distinction? To have done this would have been to dispute rather with our own Church than with the Church of Rome.

Why, again, should I have insisted so minutely on the distinction of the words, when it appears that every order is a degree, and that of Deacon is called a degree by St. Paul, (1 Tim. iii. 13.) and that a Bishop cannot be displaced from his order without falling from his degree? I pray you consider fully what I have said: “Every Bishop is a Presbyter and a Priest of the body of Christ; and of these the Church of Rome makes but one order.” It surely is evident that I here assert, not what ought to be believed, but what is held by the Church of Rome.

But here I must notice something which may produce a scruple. It is acknowledged by all parties that every Bishop is a Presbyter. Now a Presbyter is not a Deacon: wherefore a Bishop must differ from a Presbyter in some other respect than that in which a Presbyter differs from a Deacon. But a Presbyter differs from a Deacon in respect of

his order; wherefore it would appear that a Bishop does not differ from a Presbyter in order.

Nor can I entirely assent to your definition: that order is a power to perform some special act. For a power to perform a special act is given to many unaccompanied with any order; as in the case of those who are delegated out of order to perform certain actions.

Again: you maintain that there is no difference in the order of Archbishop and Bishop. But we find that an Archbishop possesses power to perform some special acts; as, for instance, to convoke a Synod, and to discharge other functions to which Bishops are not competent, and which under the papal system are not permitted even to Archbishops until they have received the archiepiscopal pall from the Pope. I submit it to your wise judgment whether it does not hence appear, that power to perform a special act may be conferred by means of *degree* alone without diversity of *order*.

The third point remains—my assertion, that Episcopacy is derived from the most ancient ecclesiastical, and not from divine, right. You, on the other side, contend that it is of divine right, and to prove this, you produce numerous instances of Bishops who have received the Episcopate from the Apostles themselves—Mark, Timothy, Titus, Clement, Polycarp, and St. James himself, Bishop of Jerusalem. And you cite abundant testimony from the Fathers to that effect, with learning throughout and the evidence of ancient history. But what follows? If, say you, Bishops were constituted by the Apostles, it is evident that the Episcopal Order is of Apostolic and therefore of divine right. This is, indeed, to storm the citadel of the cause. But your axiom, that all matters of apostolic right are also of divine right, appears to me, permit me to say, to be subject to some exceptions. There were many points of ecclesiastical polity instituted by the Apostles, which the Church of England itself proclaims not to be of divine right by not observing them. St. Paul, in 1. Tim. v. directs that Deaconesses be appointed in the Church—this custom has long been obsolete. In 1 Cor. xiv. he directs that, in the same assembly, at the same hour, three or four shall prophesy, that is, as Ambrose understands the word, shall expound the Word of God, and that the rest shall judge of what they deliver—this practice also has ceased for a length of time. The apostolic precept concerning abstinence from blood and things strangled, was observed by the ancient Church for many centuries; of which we have the following testimony: Tertullian, *Apologet.* c. 9.—the Synod of Gangra, can. 2.—the Trullan Synod, can. 67. Of the same thing there is also frequent mention in the Councils of Worms and Arles. But Augustine (*lib. 32. adv. Faust.* c. 13.) says, that this observance was commonly disregarded among Christians, and that those who retained any scruples about it were derided by others. There is a precept, not of the Apostles, but of Christ himself, directing that the dust of the feet be shaken off as a testimony against those who reject the Gospel. But if, in the present age, any one were introducing Christianity among the Tartars or Chinese, would he be bound to observe this practice against those who heeded not his doctrine?

Things pertaining to faith and salvation were, indeed, determined by the Apostles through divine inspiration ; but in other things they often used their own discretion, which St. Paul intimates in 1 Cor. vii. 25.

You know, also, what is commonly answered whenever instances are alleged of Bishops placed by the Apostles in a station above Presbyters : namely, that they held the *πρωτεια*, not as Bishops, but as Evangelists, of whose pre-eminence above Pastors Chrysostom has some intimation in his Homily on Ephes. iv. What weight there is in this, I would submit to be decided by your judgment rather than by that of any one else. Certainly Ambrose, on the same passage, considers Evangelists as inferior to members of the Priesthood, and as without any see. Still, whatever title is given to Titus, Timothy, and Mark, whether that of Bishops or Evangelists, it is plain that they had Bishops for their successors and inheritors of their pre-eminence.

I think, then, that our Churches are defective in a point of divine right, but in such a way that they are not to be excluded from the hope of salvation, and that you grant that eternal life may be attained under our Church polity. This is what you at length allowed to appear in your second letter, to deal compassionately with us. But in your first letter, in which you are more diffuse, you class us with Acrius, who, you say, was deservedly placed in the black book of heretics on this charge. Here, illustrious man, I appeal to your benevolence. Consider the strait into which you are forcing me. If it had been incumbent on me to speak as you conceive that I ought, I must then have accused our Church of heresy ; after which it would have been necessary for me *συσκεύαζειν*, to have provided for myself, and to have abandoned my station. I could not possibly have said that the Episcopal *προστασία* is of divine right without imprinting the stigma of heresy upon our Churches, which have shed so much blood for Christ : for to persist, indeed, in rejecting things of divine right, and to oppose perversely when God commands, is plainly heresy, whether faith or discipline be concerned. Moreover, if I had so spoken, I must have subverted that principle by which our religion chiefly defends itself against Popery ; namely, that things of divine right are sufficiently and evidently contained in Holy Scripture.

I am aware that you would here reply, that it would have been more safe and honest to have remained silent on these points, than to have been borne away by an unseasonable passion for writing ; the case being such—that I must of necessity offend either my own Church or your's, and perhaps both. Indeed, I should have preferred silence : I undertook my work reluctantly ; I wrote only because I was urged to write. The Jesuit Arnaud, the King's Confessor, declaimed against the Confession of our Church in a sermon preached before the King, and besides reviled it in a virulent book, in which he exults beyond measure on this point, and bitterly rallies our ecclesiastical polity. This book, cried about for sale in the streets and public ways of all France, has given many persons extreme offence. And even before this all places resounded with the question ; the pulpits, the market, the courts, the streets, and the very barbers' shops. This is the field in which every wanton talker daily disports himself. How eager was the expectation

of my book as an answer to all this insolence, appears from the fact, that in four months nine editions of it were printed. I could not then decline the duty thus assigned to me. And it was not possible to write with sufficient fulness on the question, without beginning at the signification of the words Bishop and Presbyter, and without treating of the origin of the Episcopal Office. In discussing this subject, I took occasion to speak honourably of the Bishops of England; I traced the episcopal dignity to the very cradle of the Church; I condemned Alerius; I said that the Apostle James himself was Bishop of Jerusalem; and that from him was derived a long succession of Bishops of that city. In short, I said all but this, that my own Church is heretical, a trampler on divine right. This I could not say, nor ought I to have said it. Indeed, if I had said thus, you would yourself have thought me deficient in prudence.

I have nothing farther to say on the three leading subjects of our correspondence. You, however, have annexed an *épilogue*: I mean your opinion of the title of my work, which I have inscribed in French—On the *Vocation of Pastors*. These terms, you say, are innovations, and are used by none of the ancients in this sense. I know indeed that the term *Vocation* seldom occurs in their writings, and is not taken in this sense. But in our country we use it so: all French writers on the subject, whether of the Reformed or Papal Church, have adopted it. And in our language it signifies something more than *Ordination*; it stands for the *office* itself. If I had written in Latin, I should have entitled my book, *De Munere et Ordinatione Pastorum*.

You also dislike to hear all Presbyters and all Ministers of the Divine Word entitled *Pastors*; for this name, you say, belongs to Bishops alone, according to the language of the ancients. But if this be true, most illustrious man, the Reformed Churches of France, Germany, Belgium, and Switzerland, are flocks without Pastors. St. Paul, however, (Acts xx. 17. 28.) exhorts the Ephesian Presbyters to "feed the Church of God." And St. Peter (1 Pet. v. 1, 2.) says, "The Elders which are among you I exhort.—Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly, not for filthy lucre." And this exhortation to be diligent and to avoid filthy lucre is, doubtless, addressed also to the inferior Presbyters. I cannot, then, prevail on myself to think that those ought not to be called Pastors whom God commands to feed his flock. Again, if the Word of God be the food of the soul, I do not see why that person who dispenses this food should not be entitled Pastor. St. Paul (Eph. iv. 11.) makes this enumeration of ecclesiastical functions: "He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers." If Presbyters labouring in the Word, whom the French call Ministers, be not understood by the word Pastors, I see not what place they can hold in this enumeration of the Apostle. Augustine (Epist. 59.)\* says, that the Pastors and Teachers are the same persons. Jerome, in his commentary on this passage, is of the same opinion. Vin-

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\* Epist. 149. Edit. Bened.

centius Lirinensis, in his exposition of this text, makes no mention of Pastors, evidently because he comprehends them under the term Teachers, whom he calls *Tractatores*, who in fact were something different from Bishops. And that Bishops alone are Teachers, I certainly never yet heard. Ambrose is so far from thinking that the name Pastor belongs to Bishops alone, that he gives it even to Readers. "Pastors," he says, in his commentary on the text above mentioned, "we may safely interpret as signifying Readers, who by reading the Holy Scriptures in the Church, nourish the people who hear." The use of the name Pastor, is frequent among the Prophets, as the following references will shew you: Isaiah lvi. 11. Jeremiah x. 21. and xxii. 22. and xxiii. 1, 2. 3. Ezekiel xxxiv. 2. Zachariah x. 3. And if any one impartially and accurately consider these passages, he will find that under the name of Pastors, are designated not only the High Priests, or the Heads of the Levites, but all Prophets and Levites charged with the office of teaching.

But a desire of satisfying you, and a ready supply of materials, are carrying me beyond bounds. I have trespassed too long on your leisure. My labour, however, will not have been ill bestowed, if it assure you of my high esteem, of my anxious desire of concord, and of my earnest wish that all the reformed Churches, associated as they are in one faith, so they may be also in the bond of one Ecclesiastical Polity. I pray you, give a favourable construction to my ingenuous freedom; which indeed will not diminish aught of the respect and honour which I am ever ready publicly to profess as due from me towards you. May God preserve you, and grant you health and strength in your old age, and increase of honour and felicity. Farewell.

Your Lordship's most respectfully devoted  
PETER DU MOULIN.

Paris, January 1st, 1619.

(To be continued.)

## CHURCH MUSIC.

To the Editor of the *Christian Remembrancer*.

SIR,

As you admit into your excellent Miscellany the discussion of every question, that can tend directly or indirectly to promote the good of our invaluable Church, I trust therefore you will excuse my calling your attention to a subject, which I apprehend is of no small importance, and which hitherto has not been taken notice of by any of your Correspondents. The subject I allude to is the state of our Parochial Church Music, whether it is such as tends to the "use of edifying?" and if it does not, whether any means can be resorted to, which shall be likely to promote its improvement? I apprehend it will be allowed by all, that whatever is admitted to be part of Divine worship ought on that account to be administered to the best of our ability, whether we consider the majesty of Him whom we are addressing, or the deep importance of the subjects which form the matters of our addresses. I

mention this, in order to draw, if possible, the attention of men of abilities and learning to the subject, as without their help we can effect nothing; and I apprehend it has been deemed hitherto rather too much below their consideration. If, however, the above observation be correct, surely their aid is necessary in every thing (whether of more or less importance) that relates to Divine Worship. As my object is to draw the attention of your Correspondents to the subject in question, I will only add at present that I am, Sir,

Your faithful humble Servant,

A CONSTANT READER.

## MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,  
LINCOLN'S-INN-FIELDS.

THE General Monthly Meeting of the Society for Promoting Christian Knowledge, was held on Tuesday, March 1st. The attention of the members present was called to a very interesting communication from the Society for Promoting Christian Knowledge and Discourteuing Vice in Ireland. It appeared that the Irish Society had been prevented from availing itself of a liberal Grant of 1000*l.*, to be laid out in the purchase and distribution of Bibles and Prayer Books, by a condition of the Grant which restricted that distribution to Hospitals, Workhouses, and Prisons. It was therefore resolved, that the Irish Society should be empowered to distribute Bibles and Prayer Books to the amount of the above sum, in any way which its Managing Committee might deem expedient. And the Secretaries were also directed to inform the Diocesan and District Committees, that the Society was ready to receive any sums of money which might be transmitted by its Committees from benevolent persons, in aid of the Society in Ireland, which appeared to be much limited in its useful labours by a want of funds.

In the course of the proceedings of the day, the Lord Bishop of Chester took occasion to remark, that it had been matter of regret, felt by the Society, and often expressed at its Meetings, that from circumstances, with the nature of which they were not acquainted, the Society had not been favoured, by the Lord Bishop of Calcutta, with any communication since his arrival in India. This he considered to be, on many accounts, deeply to be

lamented; and the more so, because it was understood that the Bishop, in many of his letters to his private friends, had alluded to circumstances which could not fail greatly to interest the Society.

It had been suggested to him by a highly respectable Nobleman, who was a very zealous friend, and had long been a most active member of the Society, (Lord Kenyon) that, in the absence of more direct intelligence, it would be useful and gratifying to the Society to be made acquainted with that information respecting the proceedings and observations of the Bishop, which might be obtained from his private correspondence; and with that view, by the permission of the Bishop of Calcutta's friends, some letters had been placed in his (the Bishop of Chester's) hands, by the Nobleman to whom he had alluded; from which, with the Society's approbation, he would proceed to read a few extracts. His Lordship observed, that he was aware of the irregularity of the proceeding, and he very much lamented the absence of more direct communication from the Bishop of Calcutta, whose views and wishes, had he condescended to make them known, the Society would have been so desirous of aiding to the extent of its power. But still he felt disposed to avail himself of the opportunity of imparting to the Meeting the information contained in the letters which he held in his hand, knowing how anxiously that information had been long expected.

The Bishop then proceeded to read

several extracts from letters addressed by the Bishop of Calcutta to different individuals in this country, descriptive of the state of religious feeling in India; of the different obstacles which he found to the progress of Christianity; and also of some particulars in the conduct of the natives, more especially as respected the schools established and establishing for their instruction, which appeared to give him hopes of gradually introducing among them that improvement of mental cultivation, which might eventually open their eyes to the degrading character of their own superstitions, and dispose them to a favourable reception of the truths of the Gospel.

The native schools in the immediate vicinity of Calcutta, set on foot by the Rev. J. Hawtayne, under the sanction of Bishop Middleton, formed a prominent subject of notice in the course of the letters; and it was highly gratifying to learn from them in what light Mr. Hawtayne is held by the children of these schools; amongst whom, the Bishop says, he is as familiarly known as a clergyman in this country among his own parishioners.

We were much struck by the following passage, which points to one of the greatest impediments opposed to the progress of Christianity in India:—"Wherever," observes Bishop Heber (we give his words to the best of our recollection) "our schools are established, the Dissenters set up their schools in rivalry, rather than seek out new fields of exertion, where they would not interfere with us. And they do more harm than good by the bitter and vexatious manner in which they preach the Gospel, or, what they like better, insult the Church of England."

In some parts of his letters, the Bishop spoke with regret of a want of pecuniary resources to meet the various calls of religious undertakings in India.

The Secretaries informed the Meeting that the subject had not escaped the attention of the Committee of the Society; that the native schools in the neighbourhood of Calcutta had been supported hitherto from a sum of money placed by the Society at the disposal of Bishop Middleton; that upon the receipt of the last Calcutta Report,

from which it appeared that this sum of money was almost exhausted, the Committee had immediately turned their attention to the business, and it was resolved, by their recommendation at the General Meeting of the Society in January, to inform the different Committees in the East, that great importance was attached to the institution of native schools, and that grants of money for their support would have immediately been made and forwarded, had not the Society already placed the sum of 1000*l.* at the disposal of the Bishop of Calcutta, and consequently presumed that his Lordship would have provided for their immediate wants.

The Secretaries further stated, that this resolution had been communicated to the Committees at Calcutta, Madras, Bombay, and Ceylon, that they were assured the Society would do every thing in its power to support the native schools, and that the Bishop of Calcutta had been requested to take the schools and missions under his Lordship's especial protection.

It appeared also, by referring to the Treasurers of the Society, that they had only yet received his Lordship's draft for 250*l.* of the 1000*l.* voted to him by the Society, to be laid out at his discretion for the promotion of Christian knowledge in his diocese. It was judged accordingly, that the Society could not at present do more than express its earnest desire at all times to contribute to such objects, as far as was consistent with due attention to its other important designs.

Before the Meeting dispersed, the Bishop of Chester gave notice of his intention to propose the transference of the Missionary department of the Society to the Society for Propagating the Gospel in Foreign Parts. As the measure was one of very great importance, his Lordship said he would not press the subject on the present occasion; but he requested the Members would take it into their serious consideration in the intermediate time before the next General Meeting.

The Secretaries intimated that, in consequence of the first Tuesday in the next month being Easter Tuesday, the next General Meeting would be on Tuesday, April 12.



## NATIONAL SOCIETY, &amp;c.

ON Friday, the General Committee of the National Society for the Education of the Poor in the Principles of the Established Church, held their Meeting at St. Martin's Vestry Room. Present—Archbishop of York, Bishops of Ely, Salisbury, Bath and Wells, Lichfield and Coventry, Gloucester, Exeter, Chester; Lord Kenyon, Sir James

Langham, Bart., George Gipps, Esq. M.P.; Archdeacons Cambridge and Watson; Rev. Dr. Bell, and other members of the Committee. Eight fresh Schools were added to the Society, and several grants of money were made towards the erecting, enlarging, and fitting up of School-rooms.

## UNIVERSITY AND CLERICAL INTELLIGENCE.

On Sunday, March 27, the Rev. John Inglis, D.D. Ecclesiastical Commissary in the Diocese of Nova Scotia, was consecrated at Lambeth, by the Archbishop of Canterbury, to the Bishopric of that Diocese, on the resignation of the Right Rev. Bishop Stanser. The sermon was preached by the Rev. A. Hamilton, Secretary to the Society for the Propagation of the Gospel in Foreign Parts.

## OXFORD.

*Degrees conferred February 23.*

## MASTERS OF ARTS.

Dighton, Edward, Esq. Exeter College, Grand Compounder.

*March 2.*

## DOCTOR IN CIVIL LAW.

Shepherd, Rev. Henry, St. Alban Hall, Grand Compounder.

## MASTERS OF ARTS.

Barrett, Rev. Stephen, Lincoln College.  
Davis, Rev. James, University College.  
Robinson, Rev. Christopher Thomas, Brasenose College.  
Tierney, George, Fellow of Merton College.

Trevor, Hon. Arthur Hill, Christ Church.  
Wiggett, William Lyde, University College.

## BACHELORS OF ARTS.

Elton, William Tierney, Worcester College.

Roberson, William Henry Moncrieff, Lincoln College.

Wildman, Richard, Christ Church, Grand Compounder.

*March 10.*

## DOCTORS IN DIVINITY.

Howard, Rev. Richard, Jesus College, Grand Compounder.

Page, Rev. John, late Fellow of Brasenose College, Grand Compounder.

## BACHELOR IN DIVINITY.

Coker, Rev. Walter King, Oriel College.

## MASTERS OF ARTS.

Greswell, Richard, Fellow of Worcester College.

Lancaster, Richard Thomas, Exeter College.

Tudball, Rev. Thomas, Balliol College, Grand Compounder.

## BACHELORS OF ARTS.

Breton, Edward Rose, Queen's College.

Onslow, Richard Foley, Christ Church.

*March 17.*

## BACHELOR IN DIVINITY.

Tucker, Rev. John, Fellow of Corpus Christi College.

## MASTER OF ARTS.

Packe, Rev. Christ. Worcester College.

## BACHELOR OF ARTS.

Brett, Thomas Brandon, Esq. Commoner of Christ Church, Grand Compounder.

*February 22.*

The new Statute relating to the Examinations, which provides that there shall in future be *nine* instead of *six* Examiners, and that the Classical and Mathematical Examinations shall be distinct, passed the House of Convocation. The number of Classes is to be four, of which the three first are to be printed.

*February 23.*

The Rev. William Dalby, M.A. of Exeter College, and the Rev. John Watts, M.A. of University College, were elected Proctors by their respective Societies, and their election was announced to the Vice-Chancellor the same day. The Proctors will be admitted into office on the 13th of April, the first day of Easter Term.

*March 4.*

Mr. C. Wells was admitted Scholar of New College.

*March 11.*

Mr. W. Howard was admitted Fellow of New College.

The Dean of Westminster has recently placed at the disposal of the University the sum of 8000*l.* for the purpose of endowing three Scholarships. Dr. Ireland has left the nature of the Examinations, and the nomination of Examiners, entirely to the decision of the University. It is generally understood, that the Examination will be

exclusively classical, and that the Examiners will be appointed from time to time by a standing Committee of University Officers.

*March 12.*

Mr. Henry William Newbolt was admitted Scholar of New College.

*March 13.*

Mr. Ralph Grenside and Mr. Robert Walker Tomlinson, Commoners of University College, were elected Scholars on the Yorkshire Foundation of that Society.

*March 15.*

In full Convocation, Petitions were voted to both Houses of Parliament, praying that the statutes now in force, by which persons professing the Roman Catholic religion are prohibited from holding certain offices, and from sitting in Parliament, may not be repealed.

*March 17.*

Mr. Robert Evans, Commoner of Jesus College, was elected Scholar of that Society.

*March 23.*

Mr. Andrew Douglas Stackpoole was admitted Scholar of New College.

*March 25.*

The Rev. Edward Whateley, M.A. late Fellow of Oriel College, was admitted Principal of St. Alban Hall, on the nomination of the Right Hon. Lord Grenville, Chancellor of the University.

**CAMBRIDGE.**

*Degrees conferred March 2.*

**HONORARY MASTER OF ARTS.**

Ryder, Hon. Granville, Trinity College.

**MASTER OF ARTS.**

Butt, Rev. John William, Sidney College.

**BACHELORS IN CIVIL LAW.**

Baukin, Robert, Trinity Hall.

Lunsley, William Go'den, Trinity Hall.

Yescom, Edward Bayntum, Downing College, Grand Compounder.

*March 8.*

**DOCTOR IN DIVINITY.**

Jefferson, Rev. Robert, B.D. Sidney Sussex College.

**BACHELOR OF ARTS.**

Revell, Henry Revell, Catherine Hall.

*March 18.*

**DOCTOR IN DIVINITY.**

Walton, Rev. Jonathan, Trinity College.

**MASTERS OF ARTS.**

Ion, Rev. John, Pembroke Hall.

Stephenson, Rev. John Hillier, Trinity College.

**IN LECTORS TO THE DEGREE.**

Best, George, St. John's College.

Birkett, John, Fellow of St. John's College.

Calvert, Nicolson R. St. John's College.

Giraud, Rev. E. A. St. John's College.

Harris, Rev. Joseph H. Fellow of Clare-Hall.

Hutchinson, Rev. William John, Jesus College.

Jenyns, Rev. Leonard, St. John's College.

Lascellea, Rev. R. Christ College.

Malden, Henry, Fellow of Trinity College.

Mason, Thomas, Emmanuel College.

Porter, Rev. G. S. Fellow of Christ College.

**BACHELOR IN CIVIL LAW.**

Crespigny, Rev. H. Champion de, Trinity Hall.

*March 7.*

The Rev. Charles Ingle, M.A. of St. Peter's College, was admitted a Bye Fellow of that Society.

*March 8.*

At a Congregation this day, a Petition from this University, to both houses of Parliament, against any further concessions to the Roman Catholics, was voted by 70 to 38.

The Vice-Chancellor has appointed Mr. Thomas Johnson, University-Marshal, in the room of the late Mr. John Chellis.

*March 16.*

Edward Baines, B.A. of Christ College, was elected a Fellow of that Society, on the foundation of Sir John Finch and Sir Thomas Baines.

*March 18.*

Mr. Edward Herbert Fitzherbert, and Mr. John Wordsworth, both of Trinity College, were elected University Scholars, on Dr. Bell's Foundation.

*March 21.*

Thomas Crick, B.A. and John Frederick Isaacson, B.A. of St. John's College, were elected foundation Fellows of that Society, and the Rev. Nicholas Fiott, M.A. was elected a Fellow on the Platt foundation.

There will be Congregations on the following days in Easter Term:—

Wednesday .. April 20, at 11 o'clock.

Wednesday .. May 4 .... 11

Wednesday .. — 11 .... 11

Wednesday .. — 25 .... 11

Saturday .... June 11 (Stat.) B.D.

Com. at 10 o'clock.

Saturday .... July 2 .... 11

Monday .... — 4 .... 11

**CHANCELLOR'S GOLD MEDALS.**

The Chancellor's Gold Medals for the two best proficient in Classical Learning, among the commencing Bachelors of Arts, are adjudged to Mr. John Frederick Isaacson, of St. John's College, and Mr. Richard Williamson, of Trinity College.

## A SUMMARY OF THE MEMBERS OF THE UNIVERSITY, 1825.

	Members of the Senate.	Members on the Boards.
Trinity College . . . .	576	1316
St. John's College . . . .	420	1056
Queen's College . . . .	66	262
Emmanuel College . . . .	94	219
Christ College . . . . .	56	217
Jesus College . . . . .	73	209
Caius College . . . . .	74	208
St. Peter's College . . . .	53	175
Clare Hall . . . . .	55	148
Corpus Christi College . .	30	144
Trinity Hall . . . . .	25	130
Catharine Hall . . . . .	25	124
Pembroke Hall . . . . .	37	117
King's College . . . . .	81	107
Sidney College . . . . .	34	101
Magdalen College . . . .	36	100
Downing College . . . . .	14	57
Commorantes in Villâ . .	12	12
	<hr/> 1761	<hr/> 4700

It appears from the University Calendar, that the number of Members on the boards is 4700, being an increase of 210 in the last year, and of 1905 since 1813. The number of Members on the books of Oxford is 4660, so that the numbers at Cambridge now, for the first time, we believe, exceed those at Oxford.

## PREFERMENTS.

Baldwin, J. to the Vicarage of Leyland, near Preston.

Barnford, R. W. to the Vicarage of Bishopstone, Durham.

Barrett, Jonathan Tyers, D.D. to the Prebend of Mapesbury, in the Cathedral Church of St. Paul; Patron, the Bishop of London.

Birrell, Rev. John, M.A. Minister of Westruther, Berwickshire, to the second charge of Cupar.

Buckland, William, Fellow of Corpus Christi College, Oxford, and reader of Mineralogy and Geology in that University, to the Rectory of Stoke Charity, near Winchester; Patron, the President and Fellows of that Society.

Chandler, George, D.C.L. and late Fellow of New College, Oxford, to the District Church in Stafford-street, in the Parish of St. Mary-le-bone, in the county of Middlesex; Patron, the King.

Corrie, John, to the Rectory of Morcott, Rutlandshire; Patron, the Rev. Edward Thorold.

Coyle, Miles, M.A. to the Rectory of

Monnington-on-Wye, Herefordshire; Patron, Sir G. Cornwall, Bart.

Dixon, George, M.A. of St. John's College, Oxford, and Curate of Rothbury, to the Living of Tynemouth; Patron, Sir J. D. Astley, Bart.

Douglas, Henry, M.A. to the Precentorship of Llandaff, and the Prebend of Hicman's.

Drew, William Creasy, B.A. to the Rectory of Sandringham, with Babingley, annexed in Norfolk; Patron, Henry Hoste Henley, Esq. of Sandringham-Hall.

Jones, Hugh, late Curate of Lewisham, to the Vicarage of that Parish; Patron, the Earl of Dartmouth.

Harries, W. to the Vicarage of Amroth, Pembrokeshire.

Hawes, Thomas, to the Rectory of Thorneden, Suffolk, on his own Petition.

Holcombe, James Robertson, M.A. Fellow of Jesus College, Oxford, to the Vicarage of Steventon, Berks, belonging to the Bishop's Donation or Collation, for this time only, by lapse of time.

Hunter, James, LL.D. to be Minister of the parish of St. Leonard's; Patron, the King.

Kennedy, George, to be Pastor to the United Associate Congregation of Kilconquhar.

Knight, William Bruce, M.A. to the Chancellorship of the Diocese of Llandaff; Patron, the Bishop.

Lee, Dr. John, to be Minister of the Church and Parish of Lady Yester's, Edinburgh.

Lee, L. C. M.A. and Senior Fellow of New College, Oxford, to the Rectory of Wootton, in that county; Patrons the Masters and Fellows of that Society.

Lennard, Dacre Barrett, B.A. to the Rectory of St. Michael at Placid, Norwich; Patron, Sir T. B. Lennard, Bart. of Belhus, Essex.

Long, Robert Churchman, to the Rectory of Swainsthorpe, Norfolk, on his own Petition.

Macarthur, Alexander, to be Minister of Dairsie; Patron, the Earl of Elgin and Kincardine.

Markham, D. F. B.A. of Christ Church, Oxford, to the Vicarage of Addingham, Cumberland.

Merest, J. W. D. to be one of the Domestic Chaplains to his Grace the Duke of Grafton.

Oakeley, Herbert, B.D. to the Prebend of Wenlocksbarne, in the Cathedral Church of St. Paul; Patron, the Bishop of London.

Orman, Charles J. M.A. to be Chaplain to the High Sheriff of Suffolk.

- Prince, Thomas, D.D. Fellow of Wadham College, Oxford, to the Chaplaincy of the British Embassy at the Hague. Also to be Domestic Chaplain to the Countess of Athlone.
- Rees, William, of Trunch, and late of Jesus College, Oxford, to the Mastership of the North Walsham Grammar School.
- Risley, William Cotton, M.A. and Fellow of New College, Oxford, to be one of the Domestic Chaplains to the Right Hon. Frederick Baron Carteret.
- Stephenson, John Hollier, B.A. of Trinity College, Cambridge, to the Rectory of Dengie, Essex.
- Taylor, Charles, D.D. of Baliol College, Oxford, and Head Master of the College School, Hereford, Prebendary of Moreton Magna, to the Chancellorship of that Diocese.
- Tomkyns, R. B.C.L. Fellow of New College, Oxford, to the Rectory of Saham Tony, Norfolk; Patrons, the Master and Fellows of that Society.
- Twisleton, Frederick, S.C.L. Fellow of New College, Oxford, and Domestic Chaplain to the Bishop of Hereford, to the Rectory of Broadwell cum Adlestrop, vacant by the death of the Hon. Dr. Twisleton.
- Williams, George, to the Rectory of Sedgberrow, Worcestershire.
- Wood, G. to the Rectory of the Holy Trinity, Dorchester.
- Wrangham, Francis, M.A. Archdeacon of Cleveland, to a Prebendal Stall in the Cathedral Church of Chester; the Archbishop of York's option.

# ORDINATIONS.

February 27.

By the Lord Bishop of Lincoln in Mary-le-bone Church, London.

## DEACONS.

- Adnutt, Robert Thomas, B.A. Emmanuel College, and
- Calcraft, John Neville, B.A. Clare Hall, Cambridge.
- Dashwood, Henry, B.A. Trinity College, Oxford.
- Everest, Thomas Roupell, B.A. Pembroke College, Cambridge. }  
*From the Bishop of Salisbury.*
- Fowler, Wm. B.A. Magdalen College, Cambridge.
- Gwynne, Lawrence, B.A. Trinity College, Cambridge. }  
*From the Bishop of Salisbury.*
- Harris, Joseph Hemington, B.A. Fellow of Clare Hall, Cambridge.
- Hawkins, Ernest, B.A. Baliol College, Oxford.
- Hooper, W. Nixon, B.A. Corpus Christi College, and
- Humfrey, Wm. Cave, St. Peter's College, Cambridge.
- Marriott, Wm. Marriott Smith, B.A. }  
 Trinity College, Cambridge. }  
*From the Bishop of Rochester.*
- Ousby, Robert, B.A. St. John's College, and
- Tomblin, Charles, B.A. Emmanuel College, Cambridge.

## PRIESTS.

- Backhouse, Ralph Drake, B.A. Clare Hall, Cambridge. }  
*From the Archbishop of Canterbury.*
- Bromily, Arthur, St. Edmund Hall, Oxford. }  
*From the Bishop of St. David's.*
- Butanshaw, Francis, B.A. University College, Oxford. }  
*From the Bishop of Rochester.*
- Camidge, Charles Joseph, B.A. Catherine Hall, Cambridge. }  
*From the Archbishop of York.*
- Cheales, Henry, B.A. Pembroke Hall, and
- Childers, Eardley, B.A. Trinity College, Cambridge.
- Deedess Julius, M.A. Trinity College, Oxford. }  
*From the Archbishop of Canterbury.*
- Foulis, Henry, B.A. St. John's College,
- Frost, Robert, B.A. Catherine Hall, Cambridge.
- Geneste, Maximilian, Queen's College, Oxford. }  
*From the Bishop of Salisbury.*
- Holmes, Frederick, B.A. St. John's College, Cambridge. }  
*From the Bishop of London.*
- Lennard, Dacre Barrett, B.A. Jesus College, Cambridge. }  
*From the Bishop of Norwich.*
- Moule, Henry, B.A. St. John's College, Cambridge. }  
*From the Bishop of Salisbury.*
- Price, G. B.A. Magdalen Hall, Oxford.
- Sargeant, John, M.A. Christ Church, Oxford. }  
*From the Bishop of Peterborough.*
- Simpson, John Holt, B.A. Pembroke Hall, Cambridge.
- Spencer, William Pakenham, M.A. St. John's College, Cambridge. }  
*From the Bishop of Ely.*
- Tilden, Wm. B.A. Sidney Sussex College, Cambridge. }  
*From the Bishop of Rochester.*
- Wimbolt, Thomas Henry, B.A. Pembroke Hall, Cambridge.

## CLERGYMEN MARRIED.

- Bellamy, Edward, of the Priory, Downham, to Mary Exam, daughter of Geo. Scholey, Esq. of Clapham Common.
- Bushe, William, to Eliza, daughter —

- the late J. Daxon, Esq. of Strasburgh, county of Clare.
- Freeland, Henry, of Cobham, Surrey, Rector of Hasketon, Suffolk, to Sophia Lydia, daughter of the late Thomas Ruggles, Esq. of Spaines Hall, Sussex.
- Hallewell, J. M.A. Fellow of Christ College, Cambridge, and Chaplain of St. Thomas's Mount, to Mary, daughter of Dr. Thompson, of Wexford.
- Henning, Chas. Wansbrough, of Queen's College, Cambridge, to Rachel Lydia, eldest daughter of the Rev. T. T. Bidulph, Minister of St. James's, Bristol.
- Holmes, Frederick, B.A. of St. John's College, Cambridge, and Professor in the Bishop's College, at Calcutta, to Anna Maria, the eldest daughter of Joseph Loxdale, Esq. of Kingsland house.
- King, Moss, second son of J. King, Esq. of Grosvenor-place, to Elizabeth Margaret, daughter of the Rev. L. Codrington.
- Knox, H. C. of Loughton, Sussex, to Sophia Martha, daughter of the late George Darby, Esq.
- Latten, William, to Sarah, only daughter of Mr. James Green, at Colchester.
- Rouch, Frederick Henry, M.A. of St. John's College, Oxford, to Martha, eldest daughter of the Rev. John Emra, Vicar of St. George's, Gloucestershire.
- Whiting, James, B.A. Chaplain to the Hon. East India Company, to Susan, only daughter of the late Mr. C. White, of Colchester.

#### CLERGYMEN DECEASED.

- Bland, Robert, Curate of Kenilworth, at Leamington, Warwickshire.
- Chamberlayne, Thomas, Rector of Charlton, Kent.
- Coke, Samuel, at Harmondsworth Vicarage, Middlesex, in his 80th year.
- Dore, James, of Walworth.
- Draper, E. Rector of Leckampton, at Alderley, Gloucestershire, aged 91.
- Elmsley, Peter, D.D. Principal of St. Alban Hall, Oxford, Camden's Professor of History, and formerly of Christ Church, in the 52d year of his age. He took the Degree of M.A. in July 1797; of B.D. in October, and D.D. in November, 1823.
- Fuller, J. at Chesham. Bucks, aged 74.
- Girdlestone, John Lang, at Sherringham; this divine was born at Baconsthorpe, Jan. 5, 1763. He was educated by his uncle until the age of fourteen, and then placed under the care of Dr. Potter, the translator of the Greek tragedians, with whom he continued until he went to Caius College, Cambridge, Oct. 1781. In Jan. 1785, he took his

degree of B.A. having, notwithstanding his habitual aversion to the study of mathematics, obtained a respectable station among the senior optimes of that year. During the same year he was elected a Fellow of his College, and took his M.A. degree at the usual standing. In 1788 he was instituted to the rectory of Swainsthorpe, on the presentation of his sister, Mrs. Brooke, and married during the following year. About this period he was appointed by the Bishop of Norwich, and the other trustees, to the Mastership of the Beccles Grammar School. In this situation he exerted no common abilities, and not without considerable success: but the employment was far from congenial to his peculiar turn of mind, and he resigned it at Christmas, 1813, on being instituted to the vicarage of Sherringham. Shortly before this period he became known to the public as the author of a very spirited translation of all the odes of Pindar into English verse. In the ensuing year he published the first part of "Familiar Dialogues on Religion," a work of considerable merit, designed by himself to act as an antidote to the effects of Mr. Belsham's version of the New Testament. He was in the habit also of printing short and useful tracts for the use of his scholars, and afterwards of his parishioners. His last publication was an Essay on the Foundation of the Christian Church: besides which he had prepared for the press some religious poetry, shortly previous to his death. This event took place after a severe illness, at Sherringham, Jan. 22, 1825. Severe domestic affliction was thought by his friends to have aggravated his natural irritability of temperament and sensitive perception of the ills and sufferings of life. In him were united unbending firmness of principle with the most extreme tenderness of heart. Though tenaciously averse to enter into mixed society, he exercised in the small circle of domestic life powers of conversation, vivacity of manner, and benevolence of purpose, which insured him the love as well as the admiration of those who had the happiness to be known to him. Nor has he left them without the best of consolation, the recollection of that unshaken Christian piety, which animated the tenor of his life, and supported him in the valley of the shadow of death.

Hall, Benjamin, D.D. of Jesus College, Oxford, Prebendary and Precentor of

the Cathedral Church of Llandaff, and for 29 years Chancellor of the Diocese.  
 Horsley, Francis, Vicar of Matching, Essex, in his 27th year.  
 James, W. of Pitchcomb, Gloucestershire.  
 Judgson, W. G. M.A. one of the Fellows and Senior Bursar of Trinity College, Cambridge, and Perpetual Curate of Great St. Mary's Parish, in that town. He proceeded B.A. 1802, and M.A. 1805.  
 Knox, Hon. and Rev. Charles, Archdeacon of Armagh.  
 Maddock, Thomas, M.A. Prebendary of Chester Cathedral, Rector of the Parish of the Holy Trinity, in Chester, and Rector of Northenden.  
 Mitton, R. upwards of fifty-five years resident Minister of Harrowgate cum Bilton, Yorkshire; aged 84.  
 Oddie, W. Vicar of Beirton, Bucks, and Haugh, Lincolnshire; aged 87.  
 Odell, Richard, M.A. Fellow of New College, Oxford, Curate of Burgham Over, and of Holkham, and Chaplain to his Royal Highness the Duke of Sussex; at Holkham Hall, aged 45.  
 Parr, Samuel, LL.D. Prebendary of St. Paul's, and Rector of Graffham, in the

county of Huntingdon; formerly of Emmanuel College, M.A. 1772, LL.D. 1781.  
 Pincock, William, Minister of North Marston, Bucks; in the 76th year of his age.  
 Polhill, J. B. M.A. formerly Fellow of Trinity College, Cambridge, and Rector of Hadleigh, Essex.  
 Pugh, Robert, Vicar of Donnington, Lincolnshire, Curate of Weston, and Perpetual Curate of Lee Brockhurst, Salop; in his 77th year.  
 Robinson, G. R. B.C.L. Chancellor's Vicar of the Cathedral Church of Lichfield.  
 Rudge, Thomas, B.D. formerly of Worcester College, Oxford, Archdeacon of the Diocese of Gloucester, Chancellor of the Diocese of Hereford, Vicar of Haresfield, Gloucestershire, and Rector of St. Michael's, Gloucester, aged 74.  
 Stow, Martin, M.A. Fellow of New College, Oxford; at Dacca, in the East Indies.  
 Taylor, Hugh, B.A. of St. John's College, Cambridge.  
 Tripp, Robert, Rector of Rewe, and of Kentisbeare, Devon.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

Sermons from the French, translated, abridged, and adapted to the English Pulpit. By the Rev. M. H. Luscombe, LL.D. Chaplain to H. R. H. the Duke of Cambridge. 8vo. 9s.

Sermons on Various Subjects. By W. Payley, D.D. late Archdeacon of Carlisle; edited by the Rev. E. Payley, Vicar of Easingwold. 2 vols. 8vo. 18s.

Observations on the Doctrines of Christianity, in reference to Arianism, illustrating the Moderation of the Established Church; and on the Athanasian Creed; with an Appendix on the Presbyterian Church of Ireland. By G. Miller, D.D. M.R.I.A. 8vo. 7s.

A Course of Sermons upon Justification by Faith, preached before the University of Cambridge, in January 1825. By the Rev. J. W. Whittaker, B. D. Fellow of St. John's College, Cambridge, and Vicar of Blackburn. 8vo. 5s.

Sermons for Sunday Evenings on the Commandments. 12mo. 3s. 6d.

The Young Christian's Guide to True Religion, in a Series of Sermons, ex-

tracted from the most able Divines of the Church of England. Vol. I. 12mo. 6s.

The House of the Great God. A Sermon preached, Nov. 1, 1824, at St. John's, Blackburn. By the Rev. J. W. Whittaker, B.D. Fellow of St. John's, Cambridge, and Vicar of Blackburn. 4to. 1s.

A Discourse on Transubstantiation, preached by the Rev. Dr. Harris, at Salter's Hall, Feb. 13, 1734-5. Now Reprinted by Rear Admiral Bullen. 8vo. 1s. 6d.

A Sermon on behalf of the Society for Propagating the Gospel in Foreign Parts, preached in the Church of St. Mary, Aldermanbury, Feb. 27, 1825. By the Rev. H. B. Wilson, D.D. F.S.A. Rector. 8vo. 1s.

A Letter to C. Butler, Esq. of Lincoln's Inn, in Vindication of English Protestants from his Attack upon their Sincerity, in the Book of the Roman Catholic Church. By C. J. Blomfield, D.D. Bishop of Chester. 8vo. 1s.

Sermons on Faith and other Subjects. By R. Nares, M.A. F.R.S. &c. Archdeacon of Stafford, Canon Resi-

dentary of Lichfield, and Rector of All-hallows, London Wall. Vol. II. 8vo. 10s. 6d.

The Doctrines of the Church of Geneva illustrated, in a Series of Ser-

mons preached by modern Divines of that city. Edited by the Rev. J. S. Pons, one of his Majesty's Chaplains, at the Dutch Palace, St. James's. 8vo. 10s.

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## LITERARY INTELLIGENCE.

The Works of James Arminius, D.D. formerly Professor of Divinity in the University of Leyden. Translated from the Latin by James Nichols, Author of "Calvinism and Arminianism compared in their Principles and Tendency." Volume the first will shortly be published.

Mr. Penn has in the press, in 2 vols. 8vo. a new edition of his Comparative Estimate of Mineral and Mosaical Geologies. Revised and enlarged with relation to the latest works on Geology.

A Defence of his Reply to the "End

of Controversy," against Dr. Milner's Exceptions, as contained in his "Vindication," will shortly be published by the Rev. Richard Grier, D.D.

Hints to some Churchwardens on the Repair of Parish Churches, in one volume, 8vo. with twelve plates, is nearly ready for publication.

A Work on the Religions of Ancient Greece, the Public, the Mystical, and the Philosophical, by W. Mitford, Esq. will shortly be published.

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## NOTICE TO CORRESPONDENTS.

The letter signed "Ερρωσο on the subject of Parochial Psalmody has been received, and will not be forgotten at a fit season.

The two copies of verses signed Z. have reached us.

To the communications of our correspondents who desire a continuance of the Sermon department in our work, we reply, that the discontinuance of it was suggested by other valuable friends of the publication, who regarded it as unnecessary. We are obliged, however, for the opinion with which our present correspondents have favoured us. It may perhaps be satisfactory to them to know that a Sermon will appear, occasionally at least, in the future Numbers.

It is not consistent with our plan to make a reprint of articles which have appeared in other periodical works, according to the suggestion of H. W. S.

We regret that we have no room at present for the insertion of the interesting account of the erection of the new Chapel in the parish of Prince's Risborough.

Our correspondent who signs himself "A Half and Half Contributor," and who has favoured us with an extract from the Journal of the last Convention of the Diocese of Ohio, is very much mistaken in supposing that we had not seen that document, and as appears to us equally so in conceiving "the suggestion offered in our last number, anticipated by what he has extracted." Our suggestion is, that the Ohio institution should be subjected "to the controul of the Board of Managers of the General Theological Seminary," and we can see nothing to that effect, in the articles which he has transmitted; and nothing short of that subjection will prevent the Ohio seminary from being a *nuisance* to the Church in America; or the subscribers to it in this country, from being condemned by *their own great authority*, Bishop Ravenscroft, of being the founders of "*a sectional Theology*," and of fomenting division in that Church, and "*the ultimate severance*" of its wide-spread Dioceses from the union in which they are now consolidated.

Our other Correspondents "must stand over."

THE  
CHRISTIAN  
REMEMBRANCER.

MAY, 1825.

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*THE LIFE OF WILLIAM CHILLINGWORTH\*,*

CHANCELLOR OF SARUM, 1638.

THE name of CHILLINGWORTH, dear to every lover of truth, and every friend to liberty of conscience, deserves to be particularly recalled to the minds of Englishmen, if it were only to impress on them the true value of that Protestant Church, which has both fostered such a spirit in its members, and triumphantly stood the test of his impartial and severe investigation. So closely is the subject of religion interwoven with the feelings of the heart, that to divest the mind of all prejudice in the examination of any particular creed, appears to be a divesting ourselves of our natural character; and, accordingly, instances are rare of persons who have given their understanding plainly and simply to the arduous inquiry—baring themselves, like athletes, for the full play of their mental energies. WILLIAM CHILLINGWORTH is an eminent example of that impartiality which is of such difficult attainment: as the following account may serve in some measure to illustrate.

He was born in the parish of St. Martin, in Oxford, in October, 1602; and, as Anthony Wood further relates of him, “in a little house on the north side of the Conduit, at Quatervois,” or Carfax. His father, William Chillingworth, was a citizen of Oxford, and afterwards Mayor of that city. On the last day of October he was baptized, Archbishop Laud, at that time Master of Arts and Fellow of St. John’s college, being his Godfather.

His youth was passed in his native place, where he received his early education previously to his entrance at the University; but whether under the exclusive tuition of a person named Edward Sylvester, the master of a private school in the parish of All Saints, who had great reputation for scholarship; or in the free school adjoining Magdalen college; or partly at both these schools; is not positively stated. He appears to have entered at the University in his fourteenth year, and to have been admitted scholar of Trinity college on the 2d of June, 1618, Mr. Robert Skinner being the Tutor there. Having passed with ease

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\* See “An Historical and Critical Account of the Life and Writings of Wm. Chillingworth, Chancellor of the Church of Sarum,” by P. Des Maizeaux. 8vo. London, 1725. Chillingworthi Novissima, by Francis Cheynell, M.A. late Fellow of Merton College: London, 1644.



through the prescribed courses of logic and philosophy, he took the degree of Master of Arts in the latter end of 1623, and became Fellow of his college June 10th, 1628. He entered into Holy Orders probably about the same time. His vigorous and ready powers of mind soon attracted general observation in the University. He was found to be a man who possessed a quick apprehension of any subject, to which he directed his attention, and who, indefatigable as he was, did not need a plodding assiduity for the successful prosecution of his studies. In his eager pursuit of knowledge, he made a practice of walking in the college grove, and contemplating with himself. On such occasions, if he met any student, he would seize the opportunity of engaging him in discourse, and disputing with him—in order to acquire a facility in controversial theology—a talent especially cultivated in those days, and in the exercise of which he was afterwards destined to bear a distinguished part.

But his studies were not confined to theology. He applied himself with great success to mathematics, and with a versatility of genius for which great minds are often distinguished, also cultivated a taste for poetry, and was considered, we are told, a good poet \*.

His intimate friends at the University were all men of high reputation, and who afterwards held conspicuous stations in the world—Sir Lucius Cary, afterwards Viscount Falkland; Mr. John Hales, of Eton, surnamed the ever-memorable; and Gilbert Sheldon, the successor of Juxon in the see of Canterbury.

The study and conversation of the members of the University in his time, turned chiefly on the controversies between the Church of England and the Church of Rome. From the great indulgence with which Popery was regarded towards the close of the reign of James I., the Priests of the Church of Rome, both regular and secular, had then advanced to a license in their proceedings, which the sounder policy of Queen Elizabeth's vigilant administration had carefully prevented. The memory of those days of horror, when Papal superstition, basking in the sunshine of royal countenance, displayed all its native ferocity, had faded in some degree from the minds of men, and in the feeling of present security, the apprehension of any similar evil was lulled asleep. Hence, it might seem, arose that indifference towards the reviving power of the Roman Catholics, which was evident at that time. And the opportunity was not lost by its adroit partizans. Their right hand, though the sword of persecution had been wrested from it, had not forgotten its cunning; their incendiary zeal, though its flame had sunk down and disappeared under the bright illumination of a pure religion, had not expired in its embers, but *only slumbered* against a more propitious era for its eruption. The work of proselytism accordingly began to be carried on with assiduity as soon as a favourable opening was presented. Several of the priests employed in the work lived at or near Oxford, and addressed themselves to the young students of the University, not without some degree of that success which

\* His biographer appeals to some lines by Sir John Suckling, in his "Sessions of the Poets," in which the name of Chillingworth is introduced. It does not appear that there are any specimens extant of his poetical skill.

has usually accompanied the efforts of such subtle pioneers in the warfare of religious opinion. Consequently, we find that some students, being deluded by their sophistry, became converts to the Romish faith, and in order to the prosecution of their adopted religion, were conveyed to the English seminaries beyond sea.

This practice became so notorious in the year 1628, that the Parliament presented a petition to Charles I., praying that he would take measures as well for the discovery and apprehension of Jesuits and seminary Priests coming over to England, as for preventing the deportation of children and students. In consequence of this petition, the King issued orders to that effect; but these orders were, notwithstanding, executed with such remissness as to occasion a renewal of their complaints from the Parliament.

Amongst those Priests of the Church of Rome who were on active service at this conjuncture of affairs, was a famous Jesuit, known under the assumed name of John Fisher, but whose real name was John Perse, or Percey. He was a native of Durham, or according to Wood, of Yorkshire, and born of Protestant parents; but at the age of fifteen, had left England for a residence, first at Rheims, and then at Rome, when he entered into that order of which he was afterwards so distinguished a member. Returning to England, he devoted himself with an intrepid perseverance to the task of conversion. Among other fruits of his labours is mentioned his success with the Countess, the mother of the Duke of Buckingham, and that he so far attracted the notice of King James, that that monarch proposed to him certain articles on account of which he objected to the Romish faith, and demanded of him an answer to each point. This Jesuit had selected Oxford for the field of his exertion, at the time when Chillingworth was there. Conscious of his own strength, he peculiarly addressed himself to such students as were distinguished by their talents, as indeed was the usual method with men of that learned order. Chillingworth being generally known for his great abilities, formed a conspicuous object of attack. Fisher, accordingly, used all possible means of becoming acquainted with him. Having obtained access to him, the experienced controversialist immediately opened his campaign of proselytism, and assailed Chillingworth, then comparatively a novice in the art, with arguments in favour of the Church of Rome. The chief point to which he directed the force of his sophistical arms, was the establishment of the necessity of an infallible living judge in matters of faith. This, of course, is the main point with the Papist—the advanced post which he is bound to maintain, hand to hand, and foot to foot, or, his whole camp lies open to the aggression of his enemy. Unless there is an infallibility lodged somewhere on earth, the arbitrary expositions of the Church of Rome, grounded on the supposed existence of such infallibility, must at once fall to the ground. This point, therefore, must be established on the most incontrovertible arguments, previously to their claim of any such authority to themselves, as an individual communion of Christians. The Jesuit, accordingly, laboured this point above all, and his prepared sophistry triumphed over the reason of his less experienced opponent.

Chillingworth found himself unable to answer the arguments of the Jesuit, nor could he, as Wood informs us, obtain any satisfactory solution of them from other persons to whom he applied in his perplexity of judgment. Being brought then to concede this point of infallibility, he was persuaded, without much difficulty, that this infallibility belonged to the Church of Rome, and that consequently that Church was the true Church, and the only Church in which men could be saved.

Being thus unduly influenced in his opinions by the ingenuity of Fisher, Chillingworth forsook the communion of the Church of England, and embraced the religion of Rome. As it was the sincere endeavour of his mind to arrive at truth without partiality or prejudice, the sacrifice which he thus had made of his early opinions to a zealous preference of that cause which appeared to him at that time to have the stronger reasons on its side, gave him an extraordinary satisfaction. This he proceeded to communicate to his friend Sheldon, in a letter which he soon after wrote to him from the country : for his fellowship at Trinity being forfeited by his renunciation of the Protestant faith, he removed to London on his conversion, and from thence had been called by some private occasions into the country. In this letter he proposes two questions for Sheldon's consideration :—" 1. Whether it be not evident from Scripture, and Fathers, and Reason, from the goodness of God, and the necessity of mankind, that there must be some one Church infallible in matters of faith? 2. Whether there be any other society of men in the world, besides the Church of Rome, that either can, upon good warrant, or indeed at all, challenge to itself the privilege of infallibility in matters of faith?" Respecting these questions, he thus expresses himself in concluding his letter :—" When you have applied your most attentive consideration upon these questions, I do assure myself your resolution will be affirmative in the first, and negative in the second. And then the conclusion will be, that you will approve and follow the way wherein I have had the happiness to enter before you ; and should think it infinitely increased, if it would please God to draw you after. I rest your assured friend," &c.

The Jesuit Fisher, however, was not satisfied that his convert should remain in a country, where he might be exposed to a relapse from the society of others not yet infected with the same poison, and counselled that he should repair to the college of Jesuits at Douay. As a further means of confirming him in his new profession, Chillingworth was also desired to set down in writing the motives, or reasons, that had induced him to embrace the Romish religion.

The intelligence of this serious change of sentiment on the part of Chillingworth reaching Laud, who was now Bishop of London, affected that Prelate with real concern. But, from his knowledge of the character of his Godson, Laud did not despair of bringing him back to juster conviction. With this view he commenced a correspondence with him. Chillingworth's first answer, written in a tone of moderation, candour, and impartiality, encouraged Laud to proceed with him, and press him with arguments against the doctrines and practices of the Church of Rome.

The judicious method adopted by Laud \* had the desired effect. Chillingworth was rescued from that mental captivity into which he had been ensnared. The arguments to which he had before been induced to yield his assent, now appeared to him in a more questionable light, and he determined to reconsider them with calm deliberation. The college at Douay was a place little calculated for the impartial prosecution of his proposed inquiry; indeed, his new associates were not men with whom he could long hold any concord of sentiment, or live on terms of agreeable intimacy; and he resolved, therefore, to leave that college and return to England. Here he arrived in the year 1631, after only a short residence among the Jesuits †.

Upon his return to England, he was received with great kindness by Laud, who, sensible of the great advantage which the Protestant cause would derive from free and impartial inquiry, expressed his approbation of the resolution which Chillingworth had now formed of retiring to Oxford, for the sake of pursuing, in the tranquillity which the University afforded, the important object of a free inquiry into religion. Laud, accordingly, is said to have dismissed him with his blessing, and a promise also that he should enjoy entire liberty to prosecute his study.

Being then once more at Oxford, Chillingworth devoted himself to the task of inquiry with the most careful and diligent application of his mind. He not only read and examined such books as were most important for his purpose, but took all opportunities of arguing with learned men of both communions, that he might discover the strongest arguments which could be alleged on each side. The result of this examination was his decision in favour of the Protestant cause, as that which was most consonant with Scripture and right reason; and now having found out the sophistry of the arguments by which he had been swayed in abandoning the right profession, he wrote a paper in confutation of them, about the year 1634, though he did not publish it.

With the same impartiality of judgment which had led him to this sound result, he continued to be actuated in the maintenance of his religion. After coming to a decision in favour of the Church of England, he again examined his grounds of conviction with scrupulous caution; which afforded an occasion to his adversaries of spreading a scandalous report, that he had become a Papist a second time, and then Protestant again. He wrote, indeed, a letter to Sheldon, containing some scruples which he had about leaving the Church of Rome, and returning to the Church of England; but these were only the frank expressions of a mind sincerely anxious to follow the right

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\* This correspondence was appealed to by Laud at his trial, in order to vindicate himself from the charge of Popery.

† Probably about two months, though the same writer who states that period of his continuance among them, in another passage speaks of "the space of half-a-year or thereabout," during which Chillingworth was one of their number. The latter calculation includes the time when he was in England after his conversion.

way without any prejudice whatever; and were by no means sufficient foundation for the charge of vacillation imputed to him. The Jesuit Knott\*, in a pamphlet written against him, rallied him on this openness to conviction; and it led probably to the infamous insinuation of a later writer,†, that he was "a deist in masquerade, and at best but a sceptic in religion;" but he himself gloried in the conscientious changes which he had made, and speaks of them as "the most satisfactory actions to himself that ever he did, and the greatest victories that ever he obtained over himself, and his affections to those things which in this world are most precious, as wherein for God's sake, and (as he was verily persuaded) out of love to the truth, he went upon a certain expectation of those inconveniences which to ingenuous natures are of all the most terrible." So also in his reply to Knott he is not backward in declaring his readiness to have changed again, if he could have seen more forcible reasons for it:—"Had you represented to my understanding," he says, "such reasons of your doctrine, as being weighed in an even balance, held by an even hand, with those on the other side, would have turned the scale, and have made your religion more credible than the contrary; certainly I should have despised the shame of one more alteration, and with both mine arms, and all my heart, most readily have embraced it."

After his reconversion to the Church of England, he received an angry letter of expostulation from a clergyman of Essex, named Lewgar, with whom he had formerly been intimate, and who had been induced by his arguments to follow his example in adopting the Romish faith. A letter of this description from an old friend, gave him much pain. He answered it, however, with so much mildness and affection, while, at the same time, he justified his freedom of inquiry, and asserted the falsehood of his enemies in accusing him of Socinianism, that Lewgar was quite disarmed of his resentment, and sought an opportunity of conferring with him. Chillingworth and himself met in the presence of Sheldon and Skinner, and discoursed together on the subject of religion. Afterwards, several papers passed between them concerning the assumed infallibility and catholicity of the Church of Rome; and an abstract of the dispute was drawn up by Chillingworth.

He continued now to be engaged in various controversies with several advocates of the Church of Rome, some of which are extant among his works: in particular, one with Knott the Jesuit, which had been commenced by Dr. Potter, Provost of Queen's College, Oxford.

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\* Edward Knott, his true name was Matthias Wilson; he was born at Pegs-worth, near Morpeth, in Northumberland, and was for several years Professor of Divinity at the English College in Rome; then Vice-Provincial; lastly, Provincial of all the English Jesuits. He died in London, January 4, 1655.

† Letters to William Bulstrode, Esq. a member of the Church of England, by Dr. Wood, a Roman Catholic, and Physician to the Pretender in 1710, in which Chillingworth is falsely represented to have advised an inquirer after the true religion to "keep to the religion in which he was, (which was the Roman Catholic) for if there were any religion, that it was the right; and that if there were none, that the worst that could happen to him was but so much pains lost."

The Jesuit published a work in 1630, entitled, "Charity Mistaken with the want whereof Catholics are unjustly charged; for affirming, as they do with grief, that Protestantism unrepented destroyeth Salvation." Dr. Potter answered this work in 1638, and in the following year the Jesuit replied by another work. It was this reply that Chillingworth undertook to answer. The prosecution of his studies for this purpose, in 1635, occasioned frequent visits on his part to Lord Falkland, at Great Tew, in Oxfordshire, where he both had access to a curious library, and enjoyed the great benefit of that nobleman's learned and instructive conversation: Lord Falkland himself often pointing out to him passages in books which were pertinent to his design.

In the same year, some of his friends recommended him to Sir Thomas Coventry, Lord Keeper of the Great Seal, for some preferment, and there was every readiness on the part of his Lordship to accede to the recommendation. Chillingworth's circumstances, at this time, were such as to have rendered preferment most welcome to him; but he had conscientious scruples with regard to subscription to the Articles, which prevented his availing himself of the provision so honourably intended for him. He felt scruples with regard to the damnable clauses of the Athanasian Creed, which he considered as contrary to the word of God, and therefore such as could not be subscribed with a good conscience. Another difficulty occurred to him with respect to the fourth commandment, which seemed to him to be acknowledged as part of the Christian law, by the prayer which follows the declaration of it in the communion service. This he considered contrary to the doctrine of the Gospel by which the Jewish Sabbath is abolished, and to the sense of the Church of England. While he balanced in his mind the awful alternative of incurring the displeasure of God, by the solemn prevarication of a subscription to declarations which he did not believe, and a submission to practices which he never intended to follow, he recoiled with horror from the very thought of subscription. His heart was dilated with a secret joy and satisfaction at this triumph of conscience over the temptations of worldly advantage; and under these impressions he wrote to Sheldon, communicating to him the circumstance—detailing the misery which he had suffered whilst his mind was unsettled, and the real comfort which he felt at having preferred the love of God before worldly happiness.

It appears that several letters passed between Sheldon and himself on the subject—some of which, for the greater secrecy, were written in the third person. His biographer, however, says, he was unable to meet with even the answer to this letter; but he infers the continuance of the correspondence from a paper containing the heads of another answer from Sheldon. From this paper also it appears, that Chillingworth afterwards expressed his objections to other points in the articles, and to the articles on the whole, as an imposition on men's consciences, much like that authority which the Church of Rome assumes. Sheldon answered these various objections, and with some severity at last; but he did not influence Chillingworth to a change of purpose.

His reply to Knott still engaged his attention. But Knott, who had

heard of Chillingworth's intended reply, could not readily brook that a man who had once been a glorious acquisition to the Church of Rome, should now become the champion of Protestantism. He would not, therefore, wait for the appearance of the promised reply, but at once published a libellous pamphlet to prejudice the public mind against the book and its author. This sinister purpose he endeavoured to effect by throwing out a malignant charge of Socinianism against the author. In the mean time, Chillingworth offered, through a common acquaintance, to meet the Jesuit, and hold a conference with him on the points in dispute, challenging him "to choose out of his whole book, any one argument whereof he was most confident; and by which he would be content the rest should be judged of, and if he could make it appear that he had not, or could not answer it, that he would desist from the work which he had undertaken;"—but the Jesuit as constantly refused to meet him, answering, that he would have no conference with him but in print.

The reply was very nearly finished by the beginning of the year 1637. Laud, who was then Archbishop of Canterbury, and Chancellor of Oxford, aware of the freedom with which Chillingworth was in the habit of expressing his sentiments, wrote to Prideaux \*, the Divinity Professor, requesting that he would revise it, and that it might be published with his approbation annexed. It was revised accordingly by Prideaux, as also by Baylie, the Vice-Chancellor, and Fell, the Lady Margaret's Professor in Divinity, and soon after sent to the press at Oxford.

Knott was then in Oxford, and hearing that the work was in the press, contrived to obtain the sheets in succession as they were printed.

The Archbishop being apprized of this underhand proceeding by Dr. Potter, wrote to the Vice-Chancellor, desiring him to be careful of that matter, and to inform the printer, that "if he found that Knott made a more speedy answer than was otherwise possible without such seeing of the sheets, he should take that for proof enough to proceed to discomission him, and to suppress his press."

When the impression of the book was nearly completed, as it only contained an answer to the first part of Knott's work, Chillingworth stated to the Vice-Chancellor his reasons for not proceeding to notice the second part, and these reasons were transmitted to Laud. Laud urged in reply, that they ought to be stated at the end of his present work, to acquaint the world that both parts were answered in one—which suggestion was adopted: and the book then appeared at the latter end of the year 1637, with this title: "The Religion of Protestants a safe way to Salvation; or an answer to a Book entitled 'Mercy and Truth, or Charity maintained by Catholics,' which pretends to prove the contrary. By William Chillingworth, M.A. of the University of Oxford."

Chillingworth presented his book to the King, with a dedication remarkable for its spirit of freedom and modest piety. In the conclusion of it, he intimates that Potter's Vindication of the Protestant religion

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\* Afterwards Bishop of Worcester.

against Knott, was written by special order from the King, who had, in giving the order, some view of recovering Chillingworth himself from the errors into which he had fallen. Next to the dedication were inserted the formal approbation of the three Divines who had examined it; and who had made so severe a scrutiny of it, as to induce the author to say, that it had "passed a fiery trial."

The book was received with general applause, and though a controversial work of considerable bulk, it passed through two editions within less than five months. Its success called forth the renewed exertions of Knott, who finding his former imputation of Socinianism had not been able to counteract the favourable reception of the work, now attempted to shew that the principles of Chillingworth tended to overthrow the Christian religion, arguing, as he had in his former pamphlet, that "the infallible authority of the Church of Rome being denied, no one can be assured that any parcel of Scripture was written by divine inspiration;" and that "none can deny that infallible authority, but he must abandon all infused faith and true religion if he do but understand himself;" which, as Chillingworth observes, amounts to this, that "all Christians besides the Papists are open fools or concealed atheists." Knott also dedicated his reply to the King, which was an act of no light presumption, when the King's zeal for the Church of England was well known, as well as his admiration of the work of Chillingworth.

Another pamphlet against him was also printed at St. Omer, in the same year (1638,) with this title—"The Church Conquerant over human Wit, or the Church's Authority demonstrated by Mr. William Chillingworth (the Proctor for Wit against her) his perpetual Contradictions, in his book entitled 'The Religion of Protestants a safe way to Salvation.'" The author was a Jesuit, named John Floyd, known also under the name of Daniel a Jesu. In this treatise, Chillingworth was reviled as a "defier and challenger of the Church of God." The same writer, in the following year, published an appendix to his treatise, which appeared under the title of "The total sum, or no danger of damnation unto Roman Catholics for any errors in Faith; nor any hope of Salvation for any Sectary whatever that doth knowingly oppose the doctrine of the Roman Church." He was attacked also by another Jesuit, William Lacy, in a pamphlet published the same year, entitled "The Judgment of an University-Man concerning Mr. William Chillingworth his late pamphlet, in answer to Charity maintained." This writer attempted to confute Chillingworth by ridicule and mere abusive declamation.

These were all the answers which appeared immediately on the publication of Chillingworth's book, and by their intemperate and sophistical character, they all bore testimony to the imprugnable strength of the Protestant cause.

The Archbishop, and probably also the King, having read his book, it was considered but a proper reward for the services of the author, that some preferment should be bestowed on him. An opportunity was offered in the elevation of Dr. Brian Duppa, Chancellor of Salisbury, to the bishopric of that see; upon which the vacant Chancellorship was bestowed on Chillingworth, with the Prebend of Brixworth, in



Northamptonshire, annexed to it. He had now overcome the scruples, which three years before he had entertained with regard to subscribing the 39 articles. Indeed, in the course of his book, he had professed himself as now willing to subscribe. Accordingly, in order to his admission to the benefice, he complied with the usual requisition of subscription, as appears from the subscription-book of the church of Salisbury.

About the same time, he was appointed Master of Wygstan's Hospital, in Leicester.

In the year 1640, he was deputed by the Chapter of Salisbury, as their Proctor to the Convocation, which met with the Parliament, and was opened on the 14th of April. The Parliament being dissolved on the 5th of May, it was expected that the Convocation would also be dissolved; but they only adjourned for some days, and the King having granted them a new commission, dated May 12th, they continued their session until the 29th of the same month: during which time they despatched their remaining business. They granted the King a subsidy of four shillings in the pound for six years, under the name of a benevolence or contribution, to be levied upon the Clergy under the penalty of ecclesiastical censures; and enacted several constitutions and canons, which, being confirmed by the King under the Great Seal of England, were immediately printed.

These irregular proceedings of the Convocation were in the next Parliament declared, by the votes of both Houses, to be against the right of Parliament and the liberty of the subject. The Commons, indeed, passed a Bill for punishing and fining the members of the Convocation, amongst whom the Proctor for the Chapter of Salisbury was fined a thousand pounds; but this Bill was thrown out in the House of Lords.

Chillingworth was again deputed to the next Convocation, which met on the 4th of November. But there was no commission granted, and therefore no business proposed; and in consequence of the imprisonment of Archbishop Laud, the regular sessions were broken off, the Bishops discontinued their meeting, and the Lower House by degrees dwindled away.

Then began the encroachments of the Parliament upon the Royal prerogative—first in the Triennial Act—then in the Act which put it in the power of Parliament to be adjourned, prorogued or dissolved only by Act of Parliament.

The King soon felt the sad consequences of having thus suffered the landmarks of his sovereignty to be removed. He was obliged to retire to York, and the two Houses began to treat with him as a neighbouring discontented Prince. The result was, that the Parliament raised an army under the command of the Earl of Essex, and the King was compelled to erect his standard, at Nottingham, against his tyrant-subjects.

In 1642, Chillingworth was put on the roll, with some others, by the King, to be created Doctor of Divinity; but he did not go up to Oxford to take that degree, nor was he created by diploma.

Amongst the soldier-preachers who at this period distinguished them-

selves by their active hostility against their Sovereign, was Francis Chyennell, a Fellow of Merton College. He was attached principally to the army of the Earl of Essex. He was a frequent preacher also before the Lords and Commons, as well as a writer of some pamphlets, in which he displayed his zeal for the Parliament no less than in the field.

A tract which he published in 1643, entitled "*The Rise, Growth, and Danger of Socinianism*," &c., and which was printed by order of the Committee of the House of Commons, directly criminated Archbishop Laud, Dr. Potter, Hales, and Chillingworth, as favourers of Arminianism, Socinianism, and Popery\*, and endeavoured to prove the accusation from their books. He was not wrong, however, when he imputed to Chillingworth, amongst his other charges, a zeal for episcopacy and the interests of the King.

Bristol having been reduced by the Royal forces under Prince Rupert, July 25th, 1643, it was resolved afterwards to prosecute the siege of Gloucester. Chillingworth was present with the King's army before Gloucester, and observing that materials were wanted for carrying on the siege, he suggested the construction of engines, after the manner of the Roman *testudines cum pluteis*, for storming the place. These engines were accordingly constructed by his direction. They were made, as Rushworth describes them, to "run upon cart wheels, with a blind of planks, musket-proof, and holes for four musketeers to play out of, placed upon the axle-tree, to defend the musketeers and those that thrust it forwards, and carrying a bridge before it; the wheels were to fall into the ditch, and the end of the bridge to rest upon the town's breastworks, so making several complete bridges to enter the city." Before, however, these machines could be brought into execution, the Earl of Essex advanced to the relief of the town, and compelled the Royal forces to raise the siege.

The next month, the King being at Oxford, Chillingworth preached before him at the public fast, a sermon which was afterwards published by his Majesty's command. He took for his text these words, 2 Tim. iii. 1—5—"This know also, that in the last day perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God. Having a form of godliness but denying the power thereof." "This sermon," says his biographer, "is not only remarkable for that strength of reason which seems to have been our author's peculiar talent; but also for the eloquent addresses, pathetic and affectionate exhortations, whereby he endeavours to enforce the practice of virtue and piety. And what is esteemed the perfection of such performances, the Christian orator appears every where expressing the inward suggestions of his heart,

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\* It is curious to observe how these three charges are linked together, whilst it is now so current a practice with the Roman Catholics to impute Socinianism to the Church of England.

and sensibly touched with the excellency and the necessity of the great truths and duties he recommends."

The Scottish forces having now advanced to the aid of the Parliament, and published several declarations by which they sought to justify their conduct, Chillingworth judged it might promote the interests of the King if these declarations were answered. He therefore extracted several passages out of them, and made observations upon them. He examined also the question of resistance to princes, and maintained the unlawfulness of it even in extreme cases.

Whilst he was thus asserting the royal cause, he received a letter from a friend, who endeavoured to dissuade him from the attempt. To this he returned a spirited answer; in which, having excused himself from the charge of being pragmatism, on the plea that it was better for any man to do as he had done, than that it should be left undone, he adds—"All are equally bound to discharge their duty to God. All have equally a part in their Prince's and country's welfare. And if I have been stout and courageous, when others have been cold and cowardly, I think their faintness should rather commend than condemn my forwardness; *quod ausus sim bonus esse in malis temporibus.*" We find from this letter also, that he had been lately chosen Philosophy Reader in his college, and that he was quite burthened with the business which now devolved on him.

In the midst, too, of his exertions in behalf of the King, he was no less active in supporting the Church of England. He wrote a small tract to show that "Episcopacy is not repugnant to the government settled in the Church by perpetuity by the Apostles." This was not published separately at first, but was affixed to a treatise on the subject of Episcopacy by Bishop Morton, to which also a treatise by Archbishop Usher had been annexed, and the three were published in one volume under the sanction of that Primate.

But he was not long exempt from a share of that misfortune which followed in the train of the persecuted monarch. The Lord Hopton, General of the royal forces in the West, having gained possession of Arundel Castle in Sussex, the forces of the parliament, under Sir William Waller, immediately marched to its recovery. Chillingworth was at this time with Lord Hopton in Arundel Castle, having accompanied him out of kindness and respect, and was accordingly amongst the number of the besieged. The want of proper management as to their stores, and the factious spirit of the garrison, conspired to render the defence of the place impracticable, though it was sufficiently provided to have held out much longer than it did against the besieging army; and it was thus surrendered to Waller on the 6th of January, the garrison becoming prisoners of war. Chillingworth had suffered much from the previous march and the inclemency of the season, and in consequence of the illness under which he laboured, preferred remaining in the garrison until the weather should become more favourable for his removal.

But his illness increased to such a degree, that not being able to go to London with the garrison, he was conveyed to Chichester, this indulgence being obtained for him through the request of his great antagonist, Cheynell, who accidentally met him in Arundel Castle. Cheynell

was a rigid, zealous Presbyterian, with whom the opinions of his own party were the exclusive standard of orthodoxy, as sincere at the same time, and charitable in his feelings, as his bigoted and fanatical creed would permit him to be, consistently with its paramount influence over his heart. His charity prompted him to interfere in behalf of his political and religious opponent on the present occasion, and, to extend to him such relief as the triumph of his party had placed in his power.

It naturally appeared to such a religionist the first duty of charity, to avail himself of the present opportunity to redeem a lost brother from the fancied error of his ways. The care of Cheynell, accordingly, was directed more to the mind than to the body of the prisoner. He ministered to the latter, only that he might have the means of plying the former with those spiritual remedies, of which it seemed to his eye of religious frenzy to stand so greatly in need.

With this proselyting view, he paid frequent visits to Chillingworth during his illness at Chichester; and as a testimony of his zeal, he has recorded the conferences which passed in this, his illustrious opponent's last struggle both of nature and reason, (for his sickness terminated in death,) in a singular work entitled "*Chillingworthi Novissima; or the Sickness, Heresy, Death, and Burial of William Chillingworth, (in his own phrase) Clerk of Oxford, and in the conceit of his Fellow-souldiers, the Queen's Arch-engineer and Grand Intelligencer.*" Set forth in a letter to his eminent and learned friends, a relation of his apprehension at Arundel, a discovery of his errors in a brief catechism, and a short oration at the burial of his heretical book. By Francis Cheynell, late Fellow of Merton College. Published by authority." A title which, connected with the recital itself which follows, sufficiently indicates to us, how the stern fanaticism of the controversial zealot can cramp and mutilate every kindly feeling of the heart.

Cheynell's meeting with Chillingworth in Arundel Castle, as was before mentioned, was accidental. According to his own account of himself, he had been driven from his house by force of arms, on account of his having been nominated a member of the Assembly, upon which he had left London for Sussex, a part of the country which appeared to him particularly to need his ministerial labour. Through his representation, Sir William Waller had been induced to commend Chillingworth to the care of his Chaplain, who kindly laid him upon his own bed, and supplied him with all necessaries which the place afforded. On his being conveyed to Chichester he was lodged in the Bishop's palace, where he had every accommodation which his sickness required, and instead of being committed to the Marshall, was placed in the more honourable custody of Lieutenant Golledge. These alleviations of his suffering were also obtained for him through Cheynell's interest with the Governor.

There he was visited by Sir William Waller's Physician. Cheynell would have us suppose that party-jealousy prevented his placing any confidence in his medical attendant, and that this prevented his recovery; but that at length discovering and confessing his error, he admitted the Physician's visits, and was then in a hopeful way of recovery.

The real cause which aggravated his sickness, appears to have been that which is afterwards mentioned, the dejection of his spirits at not hearing any good tidings from his friends at Oxford. So anxiously did his mind dwell upon the hopes of his release, and the chance of his being either exchanged or ransomed, that some intelligence to this effect was the only cordial which could have revived his drooping spirits. From the absence of such comfort, his heart preyed on itself, and his disease acquired a strength which threatened a speedy dissolution. And what added to the misery of his mind, was the vexation which he had to encounter both from the intrusive zeal of such passionate religionists as Cheynell and his party, and from the unseemly abuse which he received from some of the officers of the King's army, then his fellow-prisoners, who attributed their disaster to his interference in the councils of war.

The low state to which Chillingworth was now brought, so far from suggesting to his spiritual counsellor a delicate reserve towards the sinking spirit, quickened the impetuosity with which it was sought to make a convert whilst the opportunity lasted. The dying man was assailed with relentless importunity of questioning as to the justice of the cause of the Parliament—the right of the Parliament to compel *delinquents* to come in by force of arms, that they may be tried according to law—the use of the Liturgy—the possibility of salvation to one who lived and died a Turk, Papist, or Socinian. Fatigued and exhausted with these captious and unseasonable questions, he begged that he might be spared such harassing; but his request was only seconded by a severe reprimand from the zealot, who, instead of listening to his just expostulation, retorted on him the charge of uncharitableness: "Sir," his reply was, "it is confessed that you have been very excessive in your charity; you have lavished out so much charity upon Turks, Socinians, Papists, that I am afraid you have very little to spare for a truly reformed Protestant; sure I am, the zealous Protestants find very little charity at Oxford."

The last time that he was visited by Cheynell, was on Sunday, January 28, 1644, when, among other questions, he proposed this to Cheynell—Whether tyranny was God's ordinance? On this occasion, Cheynell shewed a better temper, for instead of entering into warm debate on that subject, he suggested that Chillingworth "would now take off his thoughts from all matters of speculation, and fix upon some practical point which might be for his edification." Chillingworth heartily thanked him, adding, "that in all points of religion he was settled, and had fully expressed himself, for the satisfaction of others, in his book, which was approved and licensed by very learned divines." As they continued to converse, Cheynell began to tell him what meditation gave him most comfort in times of extremity, and that "the same was very proper for a man in his condition, if he could lay hold upon the *Covenant of Grace*." Not long after he further said—"that he did use to pray for him in private, and asked him whether it was his desire that he should pray for him in public." Chillingworth answered him "Yes, with all his heart, and that he hoped he should fare the better for his prayers."

But while the indiscreet zeal of Cheynell, for the most part increased the mental distress of the sufferer, we must do him the justice to acknowledge his active endeavours to give him all bodily relief. Perceiving that Chillingworth was much troubled with a sore-throat, and oppressed with phlegm which threatened to choke him, if some sudden remedy were not provided, he sent to him a surgeon, "whom he describes as one of his belief, an able man, that pleased him well, and gave him some ease."

On the next day, he desired the soldiers and citizens "at their morning exercise in the Cathedral, (such was the term for their public devotions) to remember in their prayers the distressed estate of Mr. Chillingworth, a sick prisoner in the city, a man very eminent for the strength of his parts, the excellency of his gifts, and the depth of his learning—telling them, that they were commanded to love their enemies, and therefore were bound to pray for them, especially when God moved the heart of an enemy to desire their prayers." "We prayed heartily," he says, "that God would be pleased to bestow saving graces, as well as excellent gifts upon him, that so all his gifts might be improved and sanctified: we desired that God would give him new light, and new eyes, that he might see, acknowledge, and recant his errors, that he might deny his carnal reason, and submit to faith; that God would bless all means which were used for his recovery," &c.

The same day he rode to Arundel, to bring the surgeon again to visit Chillingworth, but the surgeon, it happened, had been called out of the town to visit another person, and saw him no more. In the mean time, a "religious officer" of the garrison of Chichester visited him, and pursued him with the request that he would declare himself in point of religion. He only appealed to his book in reply, and said, "he was settled and resolved, and therefore did not desire to be further troubled." Being asked then, what course should be taken for his interment, in case God should take him away in that place, he answered, "that wherever God should be pleased to take him, he would there be interred; and (if it might be obtained) according to the custom of the Church of England; if not," said he, "the Lord's will be done." And further, he added, "because the world will be apt to surmise the worst of things, and there may be some inquiry made after my usage in this place, I must testify and declare to all the world, that I have received both of Master Golledge and his wife, abundance of love, care, and tenderness, where I deserved it not; and that I have wanted nothing which might be desired of them; and I must, in all conscience and honesty, do them this right to testify the truth to the world."

Very soon after this interview, most probably the day after, which was Tuesday, January 30th, he breathed his last.\* On the 22d of the November preceding he had made his will, by which he bequeathed to the Mayor and Corporation of Oxford, the sum of four hundred pounds, to be paid by fifty pounds a year in eight years, each sum of fifty pounds, as it should be paid, to be lent to poor young tradesmen for ten years, who were to give security for its repayment after that term, paying forty shillings a year for the loan of it. The latter sum to be laid out in apprenticing poor children, allowing eight pounds for

each. These children were appointed to be chosen by lot out of all in Oxford and its suburbs,—only that, to be eligible for the charity, they must be between twelve and sixteen years of age, and able to repeat perfectly the Catechism. The rest of his property is bequeathed to his brother's and sister's children, except a legacy of five pounds to his “dear father, Doctor Sheldon,” as he terms him, and the same to Mr. Timothy Carter.

Preparations were made for his funeral by Cheynell and others of the puritan party in Chichester. His body was decently laid in a coffin, covered with a mourning hearse-cloth. His friends were entertained with wine and cakes; though, as Cheynell says, he considered this practice to be “a turning of the house of mourning into a house of banquetting.” All that offered themselves to carry his corpse, out of their affection to the deceased, being persons who agreed with him in their religious opinions, had every one of them, according to the custom of the country, a branch of rosemary, a mourning riband, and a pair of gloves. He had expressed his wish, we find, to have the service of the Church of England read over his remains, but the party were not inclined to carry their charity so far.

There were three several opinions as to his burial:—1st. That he ought not to be buried like a Christian—some arguing from his refusal “to make a full and free confession of Christian religion”—others grounding their denial of burial on the fact of his “having taken up arms against his country”—others again, maintaining that he was *felo de se*, having brought on his death “by his fool-hardiness”—and, lastly, others on the ground that he was an heretic and an excommunicated person. The second opinion was: that his body should be conveyed to Salisbury, to be buried in the chancel of that cathedral church, of which he was Chancellor\*. To this some objected as contrary to his will, as he desired to be buried at Chichester in case he ended his days there; others objected that burying him in the chancel of the cathedral was a superstitious conceit, which ought to be opposed by a denial of the request. The third opinion (which prevailed) was, that “it would be fittest to permit the men of his own persuasion, out of mere humanity, to bury their dead out of their sight, and to bury him in the cloisters amongst the old shavelings, monks, and priests, of whom he had so good an opinion all his life.”

His body was accordingly given up to his own friends for interment. But though Cheynell thus forbore performing the last rites in his own person to his deceased antagonist, and judged it proper that “malignants should carry malignants to their grave,” he did not omit being present, on the occasion, and performing the singular part which he relates of himself with conscious pride.

When the body was brought in the hearse to the place of burial, he

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\* “The men of a cathedral spirit thought it fit that Master Chillingworth, being a member of a cathedral, should be buried in a cathedral, and being *Cancellarius*, it was conceived that he should be buried *intra Cancellas*, and not under the altar, that the constant perfume of the incense might excuse the thrift of his executrix—*ossa inodora dedit*,” Chillingworthi Novissima, p. 31, 32.

met the attendants at the grave with Chillingworth's book, (the celebrated work entitled the Religion of Protestants) in his hand, and cast it into the grave with its author, preluding to the ceremony with the following speech:—

“Brethren, it was the earnest desire of that eminent scholar, whose body lies here before you, that his corpse might be interred according to the rites and customs approved in the English Liturgy, and in most places of this kingdom heretofore received; but his second request (in case that were denied him) was, that he might be buried in this city, after such a manner as might be obtained in these times of unhappy difference and bloody wars. His first request is denied for many reasons, of which you cannot be ignorant. It is too well known that he was once a professed Papist and a grand seducer: he perverted divers persons of considerable rank and quality; and I have good cause to believe that his return to England, commonly called his conversion, was but a false and pretended conversion; and for my own part, I am fully convinced that he did not live or die a genuine son of the Church of England; I retain the usual phrase, that you may know what I mean: I mean, he was not of that faith or religion which is established by law in England. He hath left that fantasy, which he called his religion, upon record in this subtle book: he was not ashamed to print and publish this destructive tenet—that *there is no necessity of Church or Scripture to make men faithful men*, in the 100th page of this unhappy book, and therefore I refuse to bury him myself; yet, let his friends and followers, who have attended his hearse to this Golgotha, know, that they are permitted, out of mere humanity, to bury their dead out of our sight. If they please to undertake the burial of his corpse, I shall undertake to bury his errors, which are published in this so much admired, yet unworthy, book; and happy would it be for this kingdom, if this book, and all its fellows, could be so buried, that they might never rise more, unless it were for a confutation; and happy would it have been for the author, if he had repented of those errors, that they might never rise for his condemnation. Happy, thrice happy, will he be, if his works do not follow him, if they do never rise with him, nor against him.

“Get thee gone, then, thou cursed book, which hast seduced so many precious souls; get thee gone, thou corrupt, rotten book, earth to earth, and dust to dust; get thee gone into the place of rottenness, that thou mayst rot with thy author, and see corruption. So much for the burial of his errors.

“Touching the burial of his corpse, I need say no more than this, it will be most proper for the men of his persuasion to commit the body of their deceased friend, brother, master, to the dust; and it will be most proper for me to hearken to that counsel of my Saviour; Luke ix. 60, ‘Let the dead bury their dead, but go thou and preach the kingdom of God.’”

When the fanatical orator had thus vented his spleen over the body of his fallen adversary, he went from the grave to the pulpit, and preached from the text which he had just quoted in his speech.

In the same fanatical spirit, a tomb-stone, we are informed, was



plundered from the grave of an old Friar, and erected to mark the spot of his interment, without any inscription on it, appropriate to the great man to whom it was transferred.

Such was the end of Chillingworth, the champion of truth and the loyal adherent of the cause of his Sovereign. It was his hard fortune to be harassed alike, both by Puritans and by Papists—by the extravagant zeal of the former, because of his moderation and his just and rational views of religion; by the latter, because of his firm opposition to the antisciptural creed of Popery, and the unanswerable arguments with which he assailed the strong holds of their lordly superstition. He fell, it may be said, indeed, “on evil days and evil tongues,” but no calumny or ill-treatment of his enemies could make him swerve from his principles. He conceded not his right of appeal to reason, because the Papist, in reference to it, represented him as a Socinian and unbeliever; nor would he abandon the moderate ground which he had taken as a firm defender of true Protestant principles, because the Puritan treated him with contumely, as the upholder of reason against the Scriptures, and a Papist in heart. Nor again, was he deterred by the shame of acknowledging himself to have been in error, from changing his sentiments in religion, if it could be made to appear to him that the stronger arguments were against him. Even at the last, just before his death, he told Cheynell that “he had ever followed the dictates of his conscience, and if he could convince him that he was in error, he would not find him obstinate.” How must we not admire such constancy in the truth—such union of candour, and the humbleness of a teachable disposition with the highest intellectual endowments.

The senseless clamour of Socinianism has not, however, expired with his personal opponents. It has been revived by succeeding writers, and employed as a means of discrediting the theology inculcated in his works, and attacking the cause of Protestantism through the opinions of some of its mightiest defenders. Nor, is Chillingworth the only eminent writer who has been thus injuriously pursued with posthumous slander. “I know not how it comes to pass,” says Archbishop Tillotson, “but so it is, that every one that offers to give a reasonable account of his faith, and to establish religion upon rational principles, is presently branded for a Socinian; of which we have had a sad instance in that incomparable person, Mr. Chillingworth, the glory of this age and nation; who, for no other cause that I know of, but his worthy and successful attempts to make Christian religion reasonable, and to discover those firm and solid foundations upon which our faith is built; hath been requited with this black and odious character. But, if this be Socinianism, for a man to inquire into the grounds and reasons of Christian religion, and to endeavour to give a satisfactory account why he believes it, I know no way but that all considerate, inquisitive men, that are above fancy and enthusiasm, must be either Socinians or Atheists \*.”

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\* Sermon on Heb. xi. 6. on the efficacy, usefulness, and reasonableness of divine faith. Vol. II. p. 464, folio 1722.

The best refutation, however, of the charge in the case of Chillingworth, will be to avail ourselves of the advice of his great admirer, Locke, who considered him as the model of right reasoning; and to read his works, throughout which we shall perceive, amidst the most luminous argumentation, the strongest evidence of the virtue, moderation, and piety of the author, and be at once fortified against the two-fold sophistry of papal superstition and puritanical enthusiasm.

## SERMON.

### CHRIST'S LAMENTATION OVER JERUSALEM.

MATT. xxiii. 37, 38.

*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.*

WHAT can be more divinely compassionate than this animated apostrophe of our Lord to the impending sorrows of Jerusalem! It is not the unfeeling denunciation of a messenger of wrath, who reports his woe-ful tidings, without caring for the wound which his words inflict on the hearer—but it is the involuntary burst of generous sympathy, from a heart, which not even the most scornful indignities can estrange from the objects of its affection. It carries with it all the gravity of an impressive rebuke, and yet how tender is it in its mode of appeal. The outrageous conduct of the Jews towards our Lord himself, had been such as to have warranted the severest expressions of anger from him—the prospect of their future punishment and distress might naturally have given a tone of triumph to his language, had he been a prophet of mere earthly mould. But in his words there is neither anger nor triumph. They indicate only his own sad disappointment and dejection, that those who had been fostered by him with parental solicitude, should have proved themselves so unworthy of his care—should have so far forfeited all claims to his future protection, that he could no longer interpose his saving arm between them and their destruction. He makes no mention accordingly of their inveterate malignity and deeds of violence against him—he touches indeed on their vexatious treatment of former messengers from heaven, but it is only to present more forcibly to their view the strength of his love for them, which not even the examples of their former ingratitude could deter from exertions in their behalf. The stress of his pathetic appeal is laid on that affectionate interest, which had ever subsisted on his part towards them, and he calls their attention as it were to the last solemn farewell of a broken-hearted friend, whose anguish at their fall extinguishes all remembrance of their personal injuries. “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto

these, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold your house is left unto you desolate."

Sorrowful, however, as is the sentiment of sympathy expressed in these words of our Saviour, their import is not confined to the effusion of that holy grief which thrilled in his divine bosom, for the unworthy, but still cherished objects of his love. They were doubtless actuated by a forlorn hope which, like the expiring flame of a taper, was still wavering between light and darkness—the light of a joyful recovery of his beloved, and the darkness of their utter abandonment—and conveyed a decisive and ultimate warning to them of the inevitable issue of their present course of ungracious and sinful conduct.

The denunciation of woe which they contain, may perhaps appear to some too explicit and authoritative to admit of this mild interpretation. The melancholy tidings, "*Behold your house is left unto you desolate,*" may be construed into a sanction for supposing, that the unhappy people to whom they were addressed, were now irretrievably lost by the dismal unchanging decree of Heaven, thus consigning them to desolation. But such a view of the case, so unutterably appalling to every sentiment of the human heart, can only result from a cursory survey of it. A closer consideration will convince us of the boundless mercy of the Divine Redeemer of mankind, displayed in this awful intimation of misery to a portion of his creatures, no less than in those dispensations of his providence, which bear more openly the aspect of gentleness and forbearance.

Sinners, indeed, are apt to charge God foolishly, and impute to him that blame which justly falls on their own heads. We hear men not unfrequently rashly ascribe to the defective constitution of their nature the sins of which they are guilty, urging as a palliative to their offences, that they would amend their lives if they could ; but that such is the strength of that tendency which exists in them to the indulgence of their favourite passions, that they cannot help deviating from the right line of conduct. It is easy enough to detect the fallacy with which they endeavour to beguile themselves and others. It is not the natural propensity as implanted by the wise Creator that is the object of blame, but it is its immoderate and forbidden indulgence which alone converts it into a crime, or its restraint and due regulation which exalts it to the character of virtue. Whereas such persons draw our attention from the crimes themselves, and transfer it to that which in itself is the object of neither praise nor blame ; the mere propensity as it exists in us by the constitution of our nature, and without which there could be neither vice nor virtue amongst human beings.

But no less would be the fallacy of supposing that God had irrespectively decreed the future reprobation of those misguided Jews, who rejected their Lord and Saviour, the true Messiah, when he personally appeared among them. Equally might they have cast the blame on the circumstances of trial in which they were eminently placed, and shrunk in their own persons from the awful responsibility of their actions. For those very circumstances were their proper sphere of action and of duty—they might, had their hearts been right, have

availed themselves of them, to their everlasting good ; and it was their deliberate choice of the alternatives freely offered them, which led to their rejection of the Messiah, and their consequent misery. However the event may have been fixed in the foresight of God, to them it was *contingent*—and the very certainty of it in the eye of the Almighty, depended on their regarding the issue as strictly in their own power, and their free use of their own judgment, as to the course of action which they would pursue. It is highly absurd, indeed, to mix up the notion of God's predestination with the business of human life ; for true as the doctrine may be, when we look to the incomprehensible perfections of the Deity, to whom known are all his ways from the foundation of the world ; yet when we look downward to ourselves, it is as if it were not ; it is *practically untrue*, if I may be allowed so strong an expression, for the moment we attempt to apply it to our practice, we find it contradicted by that law of our being, which directs us to act on the twilight evidence of probability, an evidence which excludes in our minds the very idea of the event being fixed and irrevocable. To act on such certainty is the prerogative of God alone, with whom the past, the present, and the future are co-instantaneous, and whose excellent wisdom orders and governs all things from all eternity ; but man, however he may sophisticate his mind with subtleties above his comprehension, can only follow that monitor which he has in his past experience, and adopt its direction as a help against his *uncertainty* of the future. Were he practically to consider the result of his actions already predetermined, he must remain in complete inactivity ; for the slightest exertion which he might make, would be on principles directly opposed to his creed.

Let us not then, while we observe the affectionate interest of our Lord for his unhappy countrymen, expressed in the pathetic lamentation of our text, cast a gloom of thicker darkness over his sorrow, by imputing to him the fatal and irrevocable decree of their downfall. God indeed decrees sure and heavy punishment on *unrepented sins*, but he does not condemn *the guilty individual* until he is deeply *convicted of the sin itself*, against which the divine displeasure is unalterably denounced. In the midst of judgment, he remembers mercy, and whilst he abhors iniquity, he is ever ready to pity and to pardon the perpetrators of it. His goodness is such, that he cannot consent to cast away the sons of his adoption and grace, until he has given them every opportunity for repentance, and they have fully shewn, whether they will hearken to his counsel, or still obstinately refuse his divine encouragements. Thus he is represented as remonstrating with himself in a strikingly beautiful passage of the prophet Hosea, (chap. xi. 8, 9.) "How shall I give thee up Ephraim ? How shall I deliver thee Israel ? How shall I make thee as Admah ? How shall I set thee as Zeboim ? Mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger : I will not return to destroy Ephraim ; for I am God and not man." Let us compare with this passage, the words of our Lord, invoking Jerusalem to attest the unwillingness with which he should abandon her to her sure destruction, reminding her how she had spurned his offers, and yet how he

had repeated them, and suggested to her the dreadful alternative which awaited her, *now* that she would be deserted by him, and given up to desolation. We shall perceive the same spirit breathing in both these passages of Scripture—the same anxiety for the repentance of the transgressor, and the same mercy displayed in intimating to him the narrow space which divided him from his ruin.

So far then as the *will* of the Almighty was concerned, we may say it was *still in their power* to repent and avert the impending misery, for he was *God and not man* who thus addressed them. Had they not been wanting to *themselves*, he would, we may be assured, “with the *temptation*, also have made a way to escape, that they may have been able to bear it.” (1 Cor. x. 13.) But here we must distinguish between his *direct interposition* to save, and his *denying absolutely* the power of amendment. There may be a time when *greater encouragements* are afforded to sinners, when offers of mercy are *more pressingly* set before them, and God, as it were, *stretcheth forth his hand* to draw them to himself; but after these *encouragements* have been slighted, and these offers rejected, there may reasonably be a time when he no longer deigns to *interfere* with his special aid; when, not having known in their day of *favour* the things which belong unto their peace, these things are *hid* from their eyes, and their house is *left* unto them *desolate*.

And we can satisfactorily account for such an alteration in the divine dealings with sinners, whether we look to the perfections of the Deity, or the natural consequences of sin itself, in hardening and corrupting the heart. 1st. Looking to the perfections of the Deity, highly as we must conceive of his supreme benevolence, yet we cannot extend its comprehensiveness so far, as to abridge the compass of his other essential attributes. Willing as he undoubtedly is to pardon and to save to the uttermost, there may be a point beyond which his infinite holiness and justice will not consist with his direct interference. That system of moral government which he exercises over the universe, and by which he shews himself the rewarder of the *righteous*, and punisher of the wicked, even in this world, might be *infringed*, were he to delay his anger *for ever*, and, however provoked, to shew an *indiscriminate favour* to the bad as well as the good. He maketh indeed his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust; and so in the moral world he scatters abroad the blessings of his grace with irrelative hand, and calls sinners as well as the righteous to repentance, by every demonstration of love and kindness. And as the enjoyment of his natural blessings is often obstructed by the sinful disposition of those on whom they are bestowed, which turns the blessings of nature into curses, so may the enjoyment of moral advantages, flowing from the abundant riches of divine grace, extended to all men, be counteracted by the depravity of the receiver. But then that the Almighty should further interfere to overpower the malignant force of such depravity, would be contradictory to his nature, as shewing greater favour and indulgence to vice than to virtue. His benevolence accordingly may be no less exerted towards transgressors, and he may still be as willing as ever to receive them on their repentance, while his other perfections require him to withdraw the extension of

his visible favour, and to abandon them to the wretched consequences which they have brought on themselves. But 2dly. Looking to the consequences of sin in themselves, we may see enough in its very nature to lead men to desperation and ruin. The consequences of sin, even in a temporal sense, we often find to be prevented, in some measure, in its earliest stages, and a timely reformation, in some cases, averts any serious future mischief. But let the sinner once neglect his *opportunity* of amendment, let him persevere in his course from one degree of iniquity to another, and the difficulty of retrieving his condition then increases on him, more than in proportion to his progress. That which was at one time practicable to him, becomes thus at last an almost insuperable work. Now this arises from the nature of sin itself, which cannot be admitted once an inmate with us, but it familiarizes us with its presence, and rapidly assimilates us to itself. Our difficulty of recovery then, after a progress in iniquity, is increased, not simply by the distance which we have departed from right, but by an alteration within ourselves. We are not the same characters in the course of our sin, which we were at its outset. We have not only our lost *ground* but *ourselves* to regain. So inseparably has God joined sin and misery together, that some evil must ensue at any rate on the commission of sin, an evil within ourselves at least, if nothing more—an enfeeblement of our active energies—a disorder of our moral system—and thus by wilful negligence of ourselves in the repeated indulgence of sin, we gradually reduce ourselves to that state in which there is, humanly speaking, no place for repentance.

Whether then we look to the perfections of God or the effects of sin on the heart, our refusal of the divine offers of grace and mercy naturally brings us into a condition less advantageous for repentance and amendment. We need not, therefore, have recourse to the supposition of a stern unchanging decree of heaven, to account for the unhappy downfall of sinners. We see enough in *our own circumstances* to explain the fact; and neither sound philosophy nor religion requires us to look further.

Dismissing, therefore, idle and unprofitable inquiries, let us learn a lesson of practical utility from our own circumstances. These teach, we find, that our condition as sinners is one of *difficulty—increasing difficulty*—as we longer delay the time of our repentance, and therefore suggest to us the importance of *exertion—increasing exertion* to meet the peculiar exigencies of our situation. At the same time they shew us, that this difficulty may, through *our own fault*, at last become so great, as to amount to a *practical impossibility*; and therefore farther suggest to us, to beware of falling into that state, not where the capacity of exertion shall be altogether *denied* us, but where our best exertion can be but *feeble and inadequate* to overcome *the mass of evil and misery which we have accumulated to ourselves*. In short, they teach us a lesson, the reverse of that which would follow from the bare metaphysical view of the Divine Prescience; that so long as we have the *will* to exert ourselves, we have the *power*, though that power may be ultimately indeed *circumscribed in its operations* by the obstacles which it has to encounter.

'Such is the tenor of our Lord's affectionate remonstrance with his infatuated countrymen. *How often would I*, says he, in the dejection of his heart, *how often would I have gathered thy children together*, even as a hen gathereth her chickens under her wings, and ye *would not*.—He does not lament that they *could* not turn to him, but that they *would not*—not that they wanted the *power* but the *will*—and he goes on to forewarn them, that they were on the brink of that state, when their *will* even would but little avail to break the bands of iniquity, which, with malignant perseverance, they had fast coiled round themselves; adding the fearful intimation—"Behold your house is left unto you desolate." Or, as we may almost paraphrase his words by another inspired passage—"Because I have called" we may conceive him to say, "and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof. I will also laugh at your calamity, I will mock when your fear cometh, when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you, then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they *hated* knowledge and did not *choose* the fear of the Lord; they *would* none of my counsel; they despised all my reproof; *therefore* shall they eat of the *fruit of their own way*, and be filled with *their own* devices; for the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Prov. i. 24.

If then our future state of reprobation is so strictly the *natural consequence* of our present ill behaviour, and not, as may erroneously be supposed, an unalterable sentence, unconnected with our conduct; we must closely watch our present behaviour, and examine to what it is tending. We must consider with ourselves, what mercies we are daily receiving,—what calls to repentance, what offers of forgiveness, the course of our experience is incessantly sounding in our ears; and judge by our reception of these mercies, by our obedience to these calls, and hearty concurrence with these offers, what condition we are in with respect to our future salvation.

It is the present which is fully and strictly in our power; now we are to believe is the accepted time; now the day of repentance; let us then seriously consider, how far we have hitherto done despite to the grace of God working in our hearts, and grieved the Holy Spirit by unthankful resistance to his divine offers of assistance; that we may take immediate measures, lest we *bring ourselves* into that fearful state when our house shall indeed be left unto us *desolate*. It is not to the Jews alone, be assured, that our Lord addresses the expostulation of the text; to us also he speaks the same words by his Spirit: it is to us too that he says,—to us his visible church, and the evident objects of his divine love, inasmuch as he has called us by his name, and made known to us the terms of salvation;—"How often would I have gathered thy children together and ye *would not*." For we know ourselves but little, unless we are sensible that we *have neglected opportunities*; that there have been *occasions* when we have listened with dull and heartless attention to the voice of

the wise charmer ; when the words of healing and comfort have carried no balm to our souls : when we have been anointed by the pouring out of the Spirit on us, and, alas ! we have not felt his precious *unction in our hearts*. So often has our Lord called upon us and we have refused him. So often has he been *willing, nay anxious*, to receive us to himself, and we *would not* : now then is our time, while we stand, as it were, between the living and the dead ;—while the present opportunity of exertion stretches itself forth as an isthmus between Heaven and ourselves,—now is our time to strengthen our hands, to anticipate the increase of difficulty which, we clearly foresee, must attend our future endeavours, as we continue to reject the gracious offers of mercy.

Nor let any of us suppose that we are already arrived at that period when repentance can little avail towards our recovery. It is not our part ever to act on such a presumption. Though we may justly anticipate such a period as a precaution against future difficulties which, for aught we know, we may not have strength to overcome, and as a powerful stimulus to present exertion ; yet to presume that we are already in this state of abandonment, so long as our life is spared to us, wherein much evidently may be done to aggravate or diminish our weight of criminality, would be an evident contradiction to a plain matter of fact. This indeed would be a dangerous downfall to the sinner ; and should such a thought for a moment occur to any, let it be banished from the mind as a baneful delusion of the tempter of mankind. It is sufficiently fearful to anticipate the possibility of our falling into such a state. Let us not terrify our imaginations by at once plunging ourselves into all its horrors. Let us not scare ourselves from the throne of mercy, by interposing between it and ourselves the demon of darkness and desolation.

That period is indeed fast approaching to us all, which shall at once close our labours and our trial. The day is far spent with us, the night is at hand when no man can work. But not until that night is come ; that night which shall cast its long and deep shadow over all our earthly joys and sorrows, and blend in indiscriminateness the uplands and the vallies of this mortal scene ; not until that night comes, are we entitled to despair of our state, nor consequently to cease from diligence in insuring to ourselves an interest in that glorious reward, to which not our own arm, or our own strength, has obtained for us a title, but the holy and prevailing mediation of a Divine Redeemer. Should this awful period come upon us unawares, then, indeed, will our house be left unto us *desolate*. For, in allusion to that time, says the Scripture, “ He that is unjust let him be unjust still : and he which is filthy, let him be filthy still : but he that is righteous, let him be righteous still, and he that is holy, let him be holy still.” Rev. xxii. 11. For then only are we to consider our condition as unalterably fixed ; for then only is our whole probation gone through and concluded.

Be it our care in the mean time eagerly to embrace the comfortable invitation of the Gospel, which alone can dispel all fearful disquietudes and vain vexations of spirit. If we sincerely and cordially by



faith come unto Him, who alone is able to give rest unto our souls, we shall be secured from that despondency of heart, and that foreboding apprehension of future misery, which every son of Adam must feel, when he looks within himself alone and leans on the broken reed of his own very imperfect works. He, in that infinite love which he has manifested to us in our redemption through his blood, will receive us into his vineyard, though at the twelfth hour of the day, if we are really desirous to enter in, and to do his work; He will not exclude us from his fold, though we have long been his lost sheep, if we only hasten to retrace our wanderings and return to the true Shepherd of our souls. As the great Captain of our salvation, he will not expel us from the noble army of his redeemed, though we have fled from his standard and deserted our post, if we will only surrender ourselves immediately to Him, and henceforth fight manfully the good fight of faith.

H.

## REVIEW OF NEW PUBLICATIONS.

*A Sermon preached in the Church of Hatton, near Warwick, at the Funeral of the Rev. Samuel Parr, LL.D. in obedience to his own Request, March 14th, 1825, and published at the Desire of the Executors and Friends assembled on the Occasion. By the Rev. S. BUTLER, D.D. F.R.S. &c. Archdeacon of Derby, and Head Master of Shrewsbury School. Longman. 1825.*

A FUNERAL Sermon, like the funeral orations of ancient Greece, has to encounter the opposite prejudices of two classes of hearers—those who are fondly familiar with the virtues of the deceased, and those to whom his character is altogether unknown. One class think that nothing can be said sufficiently in praise of the object of their admiration—the other class in their surprise at the display of excellence which is suddenly brought before them, are disposed to disbelieve that part of the description which surpasses the ordinary standard of merit. The office, therefore, of the Preacher is a very arduous one. He presents himself as a moderator between these conflicting judges, and attempts to gain the good-will of both, that he may direct both to a wise improvement of themselves, from the portrait of virtue which he holds up to their admiration.

The task, in every case so difficult, appears to have been rendered still more difficult in regard to the lamented subject of the funeral sermon now before us. The Preacher informs us that he had been particularly deputed to discharge the solemn duty by him whose character is the theme of his discourse. He accordingly came before his audience with a sacred bequest

of admonition from his deceased friend. It was incumbent on him, in fulfilling his engagement, to discharge his office with a strict impartiality, as he could not for a moment conceive that he would have been expressly charged with such a request, unless he had been regarded as one who would not shrink from executing it faithfully. He had therefore to reduce his feelings into subserviency to the lessons of moral instruction, and from his very affection for the deceased, to merge the sense of private regard in the obligation of a public duty.

To do justice, indeed, to the merits of a distinguished literary character, apart from all other considerations, is no ordinary undertaking. The hand which essays to twine the ivy-wreath for the brows of the learned, must itself be not unpractised in the pursuits of literature, nor such as genius would disdain to own as its minister. For the object in giving a sketch of an intellectual character, is not merely to enumerate the peculiar qualities by which it was distinguished, but to place those qualities in a just and striking point of view, so as to give them an expression of individuality. It is the production of this effect which marks the workmanship of the true portrait-painter compared with that of the vulgar artist. The exertion required to produce this effect can hardly be estimated too highly, where the person whose mental endowments it is sought to pourtray, is one whose title to the pre-eminency of learning has not been consecrated by time, but as yet is only vaguely and indefinitely established by the living suffrages of his contemporaries. We have all been so long accustomed to hear of Dr. Parr\*, as a first-rate scholar and man of genius, that we expect

\* The following notice of Dr. Parr appeared in the public prints at the time of his decease.—We should be obliged if any correspondent could favour us with a more extended, as well as more authentic, detail of the events of his life.

“ Dr. Samuel Parr was born at Harrow; his father was a surgeon in that place, and his paternal grand-father was Rector of Hinckley, in Leicestershire. He was at the head of Harrow school in his fourteenth year, and on the death of the Rev. Dr. Sumner, who strongly recommended him as his successor, he was not appointed to the head mastership on account of his youthful age. At Harrow was founded his friendship with the celebrated Sir William Jones, and the Right Rev. Dr. Bennet, late Bishop of Cloyne; and almost all the boys in the upper part of the school accompanied him, when he removed to establish himself as a teacher at Stanmore, in Middlesex. He was successively master of the grammar schools of Colchester and Norwich; and in 1780 received his first ecclesiastical preferment, the rectory of Asterby, in the diocese of Lincoln. In the year 1785, the exchange of Asterby for the perpetual curacy of Hatton, brought him into Warwickshire, where he continued to reside till the day of his death. He was twice married—first to Jane, of the ancient house of Mauleverer, in Yorkshire, and afterwards to Miss Mary Eyre, of the city of Coventry. By his first wife he had several children, all of whom died in their infancy, except Sarah and Catherine, both of whom he also survived. In addition to his benefice of Hatton, he held the living of Graffand, in Huntingdonshire, to which he was presented by Sir F.

a great deal from the person who shall first endeavour to give us an actual sketch of his intellectual features. We have no standing authority to guide our judgment, as in the case of one whose fame has obtained a traditional sanction from the pens of successive writers; and we form our criterion of the fidelity of representation, from the fluctuating outline of character, which each of us, in the absence of more authoritative information, has drawn for himself.

We shall proceed to lay before our readers some extracts from the sermon of Dr. Butler, and it must remain then for each to judge for himself how far the description given answers to his own idea of the subject.

The text, we should premise, is from Micah vi. 8: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."—A passage of Scripture which, we are told at the close of the Sermon, Dr. Parr has desired to be inscribed on his monument.

Dr. Butler, having related the reason why he in particular addressed the congregation on that melancholy occasion, and adverted to the consolations which the event itself brought with it, like a skilful orator, obtains the confidence of his hearers for the more encomiastic, and consequently less credible, parts of his discourse, by commencing with a proof of his impartiality—placing in the foreground some of his darker touches.

"I am not about to consider him as a faultless character: were I to do so, I should betray the trust he has reposed in me, in a manner that would, I am sure, be as offensive to the feelings of those who hear me, as to my own. He had not only his share of the faults and failings which are inseparable from our nature, but he had some that were almost peculiarly his own. But then they were such as were nobly compensated by his great and rare excellencies. Such as arose from his grand and towering genius, from his ardent and expansive mind, from his fearless and unconquerable spirit, from his love of truth and liberty, from his detestation of falsehood and oppression; and not unfrequently also, for we may scorn to conceal it, from the knowledge of his own strength, from the consciousness of transcendent talents, of learning commensurate to those talents, and of eloquence proportionate to that learning. This led him to be impatient in argument, sometimes with a dull and unoffending, often with a legitimate, and always with an arrogant or assuming adversary. From the impetuous ardour of his feelings, and the sincerity of his soul, he was apt to judge of others from himself, and this counteracted his natural sagacity, and exposed him too easily to the artifices of pretenders and impostors. Of his intellectual powers it was impossible that he should not be conscious, and this made him too open to the

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Burdett, through the interest of the present Earl of Dartmouth's grand-father-Bishop Lowth also gave him a prebend in St. Paul's Cathedral. He died on Saturday, March 5th, 1825, in the 79th year of his age.

praise of those who could not truly appreciate them, and who bestowed their hollow compliments with insincerity of heart. Endowed with an ardour of feeling, and quickness of perception, proportionate to his stupendous abilities, and forming, in fact, an inherent and essential part of their constitution, it was impossible that his likings and aversions should not be proportionably strong, and more plainly expressed than those of other men, and his habits in this and many other respects, were what the great founder of the Peripatetic school ascribes to the character of the magnanimous, and such indeed he was." P. 5.

There is considerable delicacy it will be observed, here, in bringing before the view the weaker parts of Dr. Parr's character, and, consistently with the occasion on which the words were uttered, perhaps too much delicacy could not have been used. It is plain at the same time that the preacher notwithstanding the subdued and graceful tone of his censure condemns the faults which he notices, and so far therefore has satisfied the purposes of moral instruction. Dr. B. then proceeds to that part of his duty which is evidently more after his heart—the description of the excellencies of his friend's character. But even in dilating on these, he does not suffer himself to indulge in unrestrained panegyric, but interposes checks and drawbacks in the midst of his praises. It appears indeed to be his object throughout to avoid the imputation of having drawn the character of his friend, such as it ought to have been, rather than such as it really was.

"I am here," he says, "in obedience to his command, and so far, I trust, in his own free and manly spirit, as to scorn offering to *his* memory, what I should despise to receive as a tribute to my own. I must ever speak of him with the warmth of affectionate friendship, with love for his virtues, with admiration for his learning, and with gratitude for his regard; but I will say of him only that which I believe and know, and will never introduce the language of insincerity in a place, and on an occasion, which, of all others, should admit only the voice of truth." P. 7.

Agreeably to this determination, after describing the great strength and copiousness of Dr. Parr's memory—the variety of his knowledge—his acuteness in metaphysical inquiries—he points out the imperfections by which his philosophical discernment was practically obscured.

"Yet this knowledge was but human. It had that mixture of infirmity which allays all our brightest acquirements, and thus teaches us the vanity of all earthly attainments. He whose keen and rapid glance could thus develop the motions of the human heart, and scrutinize those causes of our actions and feelings which are not often unknown to ourselves, was continually liable to misapprehension and error in his intercourse with mankind. He judged of the hearts of other men

from the unbounded benevolence and simplicity of his own. And from being accustomed to metaphysical and abstract views of the constitution of our minds, he forgot how much their legitimate and natural operations are controuled by circumstances, and perverted by intercourse with each other—how fraud, prejudice, and interest, warp many from their natural bent; how pride, passion, and imitation corrupt others. How ceremony, ostentation, and self-love influence these; how those are depraved by envy and long cherished animosity. However correct, therefore, might be his philosophical knowledge of the human mind, it must be admitted that he too often wanted judgment. He not unfrequently erred himself, and was still more often misunderstood, in his intercourse with mankind." P. 8.

Dr. Butler has already mentioned the impatience in argument which belonged to Dr. Parr. He goes on to specify some particulars in which that impatience was displayed, and which might have given an unfavourable impression to strangers. Dr. Parr sometimes indulged in argument on light subjects, merely as an amusement or literary exercise.

"On such occasions, says Dr. Butler, phrases heightened by the colours of his glowing eloquence, arguments wrested from his adversaries, and pointed against their original framers with the dexterity of a practical disputant; the sportive sallies of an exuberant wit, and the playful shafts of ridicule which were meant only to graze, but which, when dealt by such a hand, inflicted a deeper wound than the most hostile weapons of less gifted men; all these, I say, contributed to mislead those who did not thoroughly know him, in their estimate of his feelings and his character. They formed their judgment of him, as of ordinary men, and did not give him the benefit of those allowances which a nearer acquaintance, and a more intimate knowledge of his exalted virtues, and his matchless attainments, might have induced them to grant. They saw not the sterling worth, the innate benevolence of his heart; they knew not, what all who enjoyed his intimacy could testify, that if a hasty expression, uttered in the ardour of dispute, was couched in stronger terms than he would have used in a moment of less excitement, it was not meant to inflict a permanent wound, and that it was utterly out of his nature deliberately to do an ill turn to the worst enemy he had." P. 9.

Dr. Parr's character as a politician forms the next subject of notice, and here we should say that Dr. Butler acts the part of the apologist rather than of the panegyrist. He pleads Dr. Parr's ardent love of freedom, his hatred of oppression, his invincible spirit, his disinterested and incorruptible integrity, his resolute independence, his contempt of caution, in excuse for that vehemence with which he was in the habit of expressing his sentiments on public questions.

"But after all," he continues, "that his worst adversary can urge against him, he must be allowed to have been a most sincere and faith-

ful lover of his country, zealously attached to her constitution, and only anxious that all ranks and parties should enjoy as much liberty of action and of conscience, as he conceived to be compatible therewith. And in private life, he was on terms of friendly and familiar intercourse with many whose opinions were removed as far as possible from his own. For myself, I may say, that differing from him on many political points, and particularly on one which a few years since was peculiarly near his heart, and on some theological questions, not one moment's interruption to our friendship was caused by that or any other diversity of opinion, during more than twenty-five years." P. 11.

The vast extent and variety of Dr. Parr's learning are then brought before the view. His pre-eminence as a scholar, his acquaintance with history, especially that of his own country, with metaphysics and moral philosophy, with theological and ecclesiastical literature, are successively pointed out; and with the possession of such various learning, his liberality in imparting it, and in assisting others to the like attainments, not only by his advice and interest but with pecuniary help; and his freedom from all jealousy of spirit, as shewn in that respect with which he regarded every one, whether friend or foe, who had any pretensions to learning.

His great benevolence and liberality next engage the Preacher's attention; particularly as they were shewn towards the objects of his pastoral care.

"You, in particular, who have so long been cheered by his residence among you, to whose wants, and even to whose enjoyments he so long administered; you, whom he has relieved or visited in sickness, has consoled in affliction, has succoured in distress; you to whom he has been a counsellor, a father, and a friend, to whom his attention, his influence, and his purse, were never wanting; you can tell, each in your private and domestic relations, how beloved and excellent a pastor, how kind and warm-hearted a friend you have now lost; and as for his public liberality, that I may not wander on an exhaustless theme, but confine myself to this place, need I ask a stronger testimony than that of your own eyes at this very moment? Look at the very decorations of this consecrated spot; dear to you by the memorials of his generous bounty, yet still dearer by the recollection of his long connection with it, and, by its now becoming the depository of his revered remains. There are those amongst you to whom this scene has been familiar from their birth, but there are others who have grown grey under his pastoral care, and who can remember the striking contrast which it once presented—who can remember it without the religious gloom of its numerous painted windows, without the splendid decorations of its altar and its pulpit, with scarcely any of the marble on its walls, without its organ, and those bells in whose cheerful sounds he so much delighted; in a word, who may recollect it to have been one of the meanest, instead of being, as it is now become by his bounty, undoubtedly one of the best kept,

and best adorned places of divine worship which this neighbourhood can present \*. Truly may we say, that he found it brick, and has left it marble. And what speaks far beyond the praise of solemn and decorous ornament, behold the testimony of his labours in the enlarged dimensions of the edifice itself; not so much called for by the increased population of the parish, as by the increased and increasing numbers of that population which have been brought by him to frequent his church." P. 13.

This leads the preacher to expatiate on the fervent and unostentatious piety which formed the crown of the excellencies of Dr. Parr's character.

" Though tolerant in the highest degree to the opinions of all whom he believed to be sincere, he had a thorough and pervading sense of religion in his own mind, a firm belief in the promises of the Gospel, and a confiding trust in the mercies of God. I never knew him mention that august name without the utmost reverence, and though, as I have already observed, his piety was most unostentatious, yet frequently when I have come upon him unexpectedly, and sometimes during the pauses of our more serious conversations (and I may add, that I rarely, perhaps never, passed a day with him, in which some religious topic did not form a part of them); I have seen him occupied in devout and private aspirations, with that fervour of manner, and animation of countenance, which, though the lips spoke not, sufficiently declared the holy and reverential feelings of his heart. But above all things, his delight was to contemplate and discourse upon the Divine benevolence. This was the master chord to which his own heart was responsive; he loved to be absorbed and lost, as it were, in the contemplation of that Divine goodness which is as ceaseless in its operations as it is boundless in its extent. His own pure and benevolent spirit, indulgent to the frailties and compassionate to the wants and infirmities of his fellow-creatures, was refined and exalted by the contemplation of that inexhaustible fountain of all goodness, and his hatred of all cruelty, oppression, and injustice, was strengthened in proportion as he found them to be at war with the first principles of nature and religion, with the best feelings of the human heart, and the highest sensations of a God of mercy and a gospel of love. Even in his last illness, and in those moments of temporary alienation, for some such there sometimes were, when the mind often betrays itself, and develops its natural bent, by dwelling on the subjects of its most inward thoughts, and revealing the secrets of its most private meditations, even at those periods, I say, this great and pervading feeling was strongly displayed.

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\* We cannot forbear mentioning an instance which has fallen within our own observation, of the like exemplary munificence on the part of another Clergyman; the late Rev. Dr. Gunning, of Farmborough, in Somersetshire, a descendant, we believe, of Bishop Gunning. The church of that place was enlarged and decorated some years ago at a very considerable expence on his part, and it now forms one of the most beautiful specimens of a village church.

There was a holiness and purity in his very wanderings, which bespoke the habitual piety and benevolence of his soul, and which, perhaps, is a more affecting and salutary lesson to the survivors, than any death-bed exhortation could afford." P. 15.

Our readers, we think, will agree with us, from the extracts which we have given from Dr. Butler's Sermon, that he has performed a difficult part with great judgment and skilful execution. Some will perhaps complain of an occasional redundancy in the style, judging, not unreasonably, that the great beauty of such a composition as a funeral sermon, consists in a pathetic simplicity of expression. But we are not disposed to quarrel with blemishes of such a nature. Truth and fidelity are the points by which he is to be tried. And believing, as we do, that the sentiments which he has expressed, flow from the heart of the preacher, we feel a pleasure in recording our approbation of the manner in which he has executed the arduous duty imposed on him by his illustrious friend.

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*A Sermon preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at their Anniversary Meeting in the Parish Church of St. Mary-le-Bow, on Friday, February 20th, 1824. By the Right Rev. WILLIAM, Lord Bishop of Exeter; together with the Report of the Society for the Year 1823, &c. London. 1824.*

WE have long been anxious to draw the attention of the public to the interesting Report of the venerable Society for the Propagation of the Gospel in Foreign Parts, which has been some time on our table. It affords matter of exultation, and at the same time of regret—of exultation to see how well-directed the exertions of the Society have been—of regret to see how imperfectly those exertions have been seconded by the great body of that Church, of which it is the authorized missionary organ. In these days indeed of religious activity, it appears to us quite a phenomenon, that a Society, whose object is so comprehensively benevolent, which is known to have been the main pillar of the Church in North America, and through whose instrumentality the work of evangelization has been promoted more than by any other existing institution, should be stinted in its means of doing good by a narrowness of income, utterly disproportionate to its noble designs. When it is found, moreover, that even out of so small an expenditure on its general account as 26,998*l.* 5*s.* 9*d.* (of which 3,260*l.* 2*s.* 1*d.* went to pay the deficiencies, of the account of 1822,) there remains a balance of 4622*l.* 12*s.* 7*d.* charged to the current year; and that the Society has been



besides compelled to sell out 8000*l.* 3 per cents, of its funded property, to meet its expences—we surely ought to take shame to ourselves that such an institution should be suffered to languish, should be so crippled in its exertions from the want of that support, to which it has the highest and most imperative claims.

We are inclined however to think, that the neglect with which the pressing wants of the Society have been treated, is owing in a great measure to an ignorance, not only of those wants, but of the nature and constitution of the Society—persons not taking the trouble to acquaint themselves with its proceedings, or in some cases, we believe, confounding it with the recent institution of the Church Missionary Society, and transferring to the latter that support, which, (not to extend the comparison further) certainly the elder Society which set the holy example of converting the heathen nations, and whose past services demand our gratitude, is more exclusively entitled to receive. Its report, indeed, is laid before the public, and is as accessible to every other reader as to ourselves; but the fact is, that such reports seldom actually reach any persons but those who are already interested in the promotion of the interests of the particular Society whose labours they testify, and do not commonly make converts, or add to the number of contributors.

With the hope, therefore, that this Number may obtain a hearing with some persons to whom the authoritative document of the Society has not conveyed the needful message—the call for support for which the simple statement of its labours and finances eloquently pleads—we shall proceed to give a summary account of it, tracing it from the period of its institution.

The Society for the Propagation of the Gospel in Foreign Parts, was originally only a branch of the Society for Promoting Christian Knowledge, which had a peculiar department appropriated to it—the support of Missionaries, and the diffusion of Christian knowledge in the settlements of North America. For this specific purpose the individual members of the Parent Society were formed into a corporation, after the example which had been set on a small scale during the time of the Commonwealth, when a corporation was formed (afterwards established by charter under Charles II.) for the conversion of the heathen natives in New England and the parts adjacent. The act of incorporation was passed in the year 1701, the last of William III., two years after the institution of the Society for promoting Christian Knowledge. The Society was composed of the chief Prelates and Dignitaries of the Church, and of several Lords and eminent persons in the state, with a power to fill up the vacancies which might occur in their body, and to

receive the donations of all charitable persons in the furtherance of its pious designs—and it was required to give an annual account to the Lord Chancellor, and the Chief Justices of the King's Bench and the Common Pleas, of its receipts and expenditure. The person to whose exertion and influence it was principally indebted for its auspicious beginning was Archbishop Tenison, who, while he directed it by his wise counsels, was an annual benefactor to it by a contribution of 50*l.* during his life.

The Society lost no time in commencing its benevolent career. Before, however, any local appointments should be made, it was determined to send an itinerant missionary, who by going through the different provinces of British America, might explore the feelings and wants which prevailed, and awaken the people to a sense of religion. The Rev. Mr. Keith, who had once resided in Pennsylvania, was appointed for this mission, and with him afterwards was associated the Rev. Mr. Talbot. Upon the representation made by these persons of the state of the colonies, the Society proceeded to send out missionaries to the different provinces, in proportion to its own resources and the exigencies of each place—and besides the missionaries, schoolmasters for the instruction of children. The disturbed state of those provinces threw considerable impediments in the way—still we find, under the fostering care of the Society, religion made gradual progress amongst the colonists. In the province of Pennsylvania, where the administration of the government was in the hands of Quakers, no less than fifteen Churches were built under its auspices, through the private subscriptions of many zealous members of the Church of England, within the first thirty years of the Society's Incorporation. Houses were built for the officiating ministers, and the congregations contributed towards their support. Several valuable legacies were also bequeathed for the use of the Church and Clergy. In the same province, the Society distributed within the same period, above 2000 volumes of bound books, and small tracts, to the amount of about 300*l.* In South Carolina, where there was scarcely any appearance of the Church of England, when the Society was first established, within about the same period, thirteen Churches and four Chapels of ease were built. Schools also were founded, the Society contributing towards the maintenance of the schoolmasters, and sending the Scriptures and the Liturgy in large quantities, insomuch that before the year 1730, they supplied this province with more than 2000 volumes, besides tracts, to the amount of 300*l.*—In North Carolina, not more than two Churches were built, but at the same time the Church of England was publicly acknowledged as the established religion of the province, and the gratitude of the col-

nists was expressed for the exertions which had been made by the Society to promote religion among them. Here also its Missionaries had distributed above 300 volumes, consisting of Bibles, Common Prayers, and other books of devotion.—In New Jersey, where were originally chiefly Quakers and Anabaptists, seven Churches were built, and the progress of infidelity, which was spreading rapidly there from the want of the means of Christian instruction, received a timely check.—In the province of New York, within the same period of thirty years from the establishment of the Society, the Society had sent over and distributed 2220 volumes of Bibles, Common Prayers, and other books of devotion, besides Catechisms and small tracts; and to the one Church, which existed at the city of New York, ten had been added and supplied with Missionaries. Nor had the assistance which was given here been confined to our own countrymen, but considerable relief was extended to the German Palatines, who were settled on both sides of the Hudson River, to whose ministers, the Rev. Mr. Hagar and the Rev. Mr. Ehlig, benefactions were made, upon attestation of their diligence in the promotion of religion, and their conformity to the discipline of the Church. The Society also prepared and sent over a new edition of the Liturgy in English and Dutch, printed in parallel columns, for the use of the Dutch settlers.

While, however, the principal object of the Society was the guarding of the colonists from apostacy, and the extension of true religion amongst our own countrymen—it was not neglectful of the welfare of the negro slaves in the colonies, and the native Indians. In every province some of the negroes were instructed and baptized by the Missionaries. But not satisfied with general methods for the improvement of this unhappy race, the Society established a catechizing school for slaves at New York, in which city it was computed that this class consisted of no less than 1500, Negroes and Indians. It employed as its catechist in this school Mr. Elias Neau, a Frenchman by birth, of the reformed religion, for which he had suffered confinement in France for several years, partly in prison and partly in the galleys; and who was eminently qualified by his zeal and patient humility for the task. He had to labour against great prejudices on the part of the white population, many of whom objected to the baptism of negroes, from the idea that they would thus be rendered free, and some even regarded them as an inferior class in the creation. But by his persevering labours, in reading to the slaves—making short collections out of books on the Catechism, and an abstract of the historical parts of Scripture—and by familiar conversation with them on religious subjects—he succeeded in bringing a considerable number of them to the

knowledge of the Christian religion, who were accordingly baptized. The work was going on prosperously, and further plans were in contemplation for the advancement of it, when, unhappily, an insurrection broke out among the negroes, which forcibly awakened all the prejudices of the colonists against their instruction, as if that had been the cause of the rising: though, upon the trial of those who were taken, it was found that there were but *two* of Mr. Neau's scholars who were even charged with being accomplices, and only one of these had been baptized.

The conspiracy, however, was afterwards discovered to be only partial, and the prejudices against the instruction of the slaves were once more dispelled. The school was publicly visited by the Governor, accompanied by the Society's Missionaries, and in a proclamation which he afterwards issued, the Clergy of the country were recommended to exhort their congregations to promote the religious instruction of the negroes. The number of Catechumens then considerably increased. After Mr. Neau's death, the Society sent others to supply his place, and in further prosecution of this part of their designs, enjoined all its Missionaries to use their best endeavours in persuading the masters of slaves to permit their instruction. It also sent out several thousand copies of Bishop Gibson's three tracts upon the subject, written for the purpose in the year 1727, together with a Sermon by Bishop Fleetwood, which produced a very salutary effect on the minds of the people.

We have next to notice the endeavours of the Society in evangelizing the native Indians. Immediately after the act of incorporation, the Society sent a Missionary into South Carolina, with a view to the instruction of the Yammosces, but this intention was frustrated by a war which broke out just at that time. About the same time Archbishop Tenison, by command of the Queen, laid before the Society a memorial from the Earl of Bellamont, then Governor of New York, expressive of the want of ministers for the instruction of the five nations of Indians, on the borders of New York, then exposed to the designs of French priests and Jesuits, who tried, on the pretence of religion, to bring them over to the French interest. There was some difficulty at first in procuring a proper Missionary for this service; but in 1704, Mr. Moore was sent out. His mission, however, proved fruitless, chiefly through the injurious influence of the French priests, who prevented the Indians from receiving him as a resident among them; some of these priests, for the prosecution of their designs against the English, having incorporated themselves among the Indian tribes, and even assumed Iroquois names, so as to gain the entire confidence of the people. Moore

embarked again for England, but was never heard of afterwards, the vessel in which he sailed being lost. Another Missionary, Mr. Barclay, was then appointed. And in 1709, the Society availed itself of an opening which was made by the request of four native chiefs, who came over to England to confirm the peace made with them by the Governor of New York, "that their people might be instructed in Christianity, and ministers sent to reside among them." Accordingly it was resolved to send two Missionaries, with an interpreter, and schoolmaster. But one Missionary, it seems, could only be obtained; the Rev. W. Andrews, who had already been in the plantations, and possessed some knowledge of the Indian language. He was very favourably received by the Indians, and prosecuted his mission with some success: but the Indians shewed insuperable aversion to their children being taught to read English. The Society in consequence of this printed and sent over a number of Primers in the Indian language, and obtained, through the free gift of the Rev. Mr. Freeman, the Minister of a Dutch congregation at Schenectady, translations of different portions of Scripture and of the Morning and Evening Prayers of the Liturgy, which that clergyman had himself made into the Mohawk language, and by the help of these the labours of their Missionary was greatly facilitated. Symptoms of improvement began to appear among this uncivilized people; many were baptized, and some of the children could both read and write. Unhappily, however, after all these endeavours proved abortive. The artful representations of the Jesuits gained the ear of the natives, and excited in them unconquerable prejudices against the efforts of the Missionary. The Indians relapsed into their habits of savage idleness, and derided all attempts at their conversion. The Society, therefore, terminated this expensive mission on Lady-day, 1719.

Some years elapsed before the attempt was renewed by sending out Mr. Miln to Albany; when at length their efforts were crowned with greater success; many of the Indians, with their children, becoming, to all appearance, true converts to the faith.

In New England, where the Presbyterians and Independents were the prevailing parties, the Society was still not inactive. Connecticut was the first of the four principal divisions of New England which received aid. At the representation of the Governor of New York, Mr. Pigott was sent there, under whose ministry the number of communicants in the Church greatly increased. On Mr. Pigott's removing to Providence, in 1723, the celebrated Mr. Johnson, who had become a convert from the Independents, became the Society's Missionary at

Stratford. Under his exertions the Mission greatly prospered. In 1726, a Schoolmaster was also appointed for this Mission; and in 1727, it was reinforced by another Missionary, at Fairfield, where a Church was subsequently built, and the members of the Church of England greatly increased.

In Rhode Island, where the puritan spirit most strongly prevailed, and the people had not assembled for public worship according to the form of the Church of England for four years previous, the Society sent a Missionary in 1704, agreeably to the request of some of the inhabitants, and one not being found sufficient, another was sent in 1712, to some adjacent towns on the main land. About the same time also it sent Missionaries to Narraganset; to Marblehead, in the colony of Massachusetts Bay; to Newbury, in the same colony; and to Boston, where the Rev. Dr. Cutler, who had resigned the Presidency of Yale College, by conforming to the Church of England, was appointed to Braintree;—to New Bristol. Thus, under the fostering protection of the Society, the number of Churches in the government of New England, were increased to twelve. The Society also distributed there above 1100 volumes of books, and small tracts to a much greater number.

In Newfoundland, the Society at first contributed towards the support of two clergymen; sending over also books of devotion for distribution; and in 1729, the inhabitants of Trinity-Bay, having petitioned for a resident Missionary, and engaged to pay 30*l.* towards his support, as well as to build a church, Mr. Kirkpatrick was appointed to that station.

In Virginia the Society only assisted some of the Clergy with gratuities, there not being so absolute a need of Missionaries there, as that colony had a regular Clergy, under the superintendence of Dr. Bray, as the Bishop of London's Commissary.

Dr. Bray's exertions in Maryland also superseded the necessity of Missionaries being sent there whilst the wants of other places were more urgent; but the officiating Clergy were encouraged by gratuities from the Society.

Thus within the period of thirty years after its incorporation, the Society had effected, to a considerable extent, the establishment of the public worship of God, and the maintenance of true religion throughout the British Colonies of North America. The local authorities in some places assisted its endeavours, but the chief burthen of the expense devolved upon the Society. To meet this great demand upon their resources, the members of the Society first contributed liberally themselves, and then deputed several of their own body to receive the benefactions of others. They obtained also, at successive periods, the royal authority for soliciting contributions, throughout the kingdom;

first from the founder of the Society, King William, shortly afterwards from Queen Anne, and in 1718, from George I., when the sum raised amounted to about 3700*l*. Their designs were also assisted by donations of Bibles, Common Prayers, and books of devotion, presented to them at different times. Among such donations, was a munificent gift from the King of Sweden, in 1711, of 20 Bibles, in folio, 800 Psalm-books, and 24 copies of devotional works, in the Swedish language, for the use of the Swedish Church in Pennsylvania; and a like noble gift from Bishop Robinson, who in 1716, took upon himself the whole charge of printing an edition of the Liturgy in the German language, which the Society had undertaken principally for the use of the Palatines, under the care of Mr. Hagar, in the New York government.

Still the exhausted state of their finances obliged them to restrain themselves within limits far from adequate to their wishes. Their expenditure at this time amounted to 2400*l*. exclusive of gratuities to Missionaries, and other incidental charges; whilst their certain annual income, inclusive of the yearly subscriptions of their members, was only 882*l*. It may well astonish us, even allowing for the greater value of money in those days (about 1730) that so much should have been done with so little.

*(To be continued.)*

## ON THE ATTEMPTS MADE TO CONVERT THE IRISH TO THE PROTESTANT FAITH, BETWEEN A.D. 1551 AND 1711.

THE following notes, illustrative of the history of the Irish Protestant Church, and of the Irish version of the Holy Scriptures, commonly called Bishop Bedell's Bible, are selected from a work entitled, "An History of the Attempts that have been made to convert the Popish Natives of Ireland to the Established Religion," by John Richardson, Rector of Arrah, in the diocese of Kilmore, in Ireland, the second edition of which was printed in 1713.

"In the year of our Lord 1551, 5 Edw. VI., the Book of Common Prayer was printed in Dublin, in English, by the order of the Lord Lieutenant and Council, and was publicly read in that city, there being many there who understood that language. English Bibles were sent over to Ireland by Queen Elizabeth, to be distributed amongst the common people; and the Reformed Religion was established, which Queen Mary had overthrown.

"This alteration occasioned a great ferment among the Roman Catholics, and disgusted the native Irish, whose interest was not re-

garded, for no care was taken to instruct them in their own language, and they understood no more the English Service-book than they did the Latin Mass.

"1568. In order to force people to comply with the Reformed Religion, a tax was levied upon every housekeeper who omitted to come to church on Sunday—the churches were filled, but no real reformation produced. The compelling the Irish to hear English prayers and sermons, and hindering them from receiving any instruction in their own tongue, made few or no converts, and those that were made apostatized at the first opportunity.

"The Reformation evidently gaining little ground, Queen Elizabeth provided at her own charge a fount of Irish types, and other instruments of the press, in hope (as William Daniel, Archbishop of Tuam, relates, in his dedication of the Irish New Testament, to King James I.) that God would in mercy raise up some to translate the New Testament into their mother tongue.

"Sir James Ware, in his *Annals of Ireland*, 1571, 13 Elizabeth, relates, that the Irish characters for printing were first brought into Ireland by Nicholas Walsh, the Chancellor, and John Kearney, the Treasurer of St. Patrick's. And it was ordered that the prayers of the Church should be printed in that character and language, and a Church set apart in the chief town of every diocese, where they were to be read and a sermon preached to the common people. Many persons were by these means converted.

"This John Kearney composed a Catechism in Irish, which was the first book printed in Ireland in that character: and Nicholas Walsh, after he was promoted to the Bishoprick of Ossory, began to translate the New Testament, but did not live to finish it. The like work was commenced by Mr. Kearney and Nehemias Donnellan, afterwards Archbishop of Tuam, undertook the same work, and it was completed by Archbishop Daniel, who published the New Testament in 1602, the charge being borne by the Province of Connaught and Sir William Usher. Archbishop Daniel also translated into Irish the Common Prayer Book, and printed it A.D. 1608, with a dedication to the Lord Deputy.

The good effects of this work were interrupted by various causes—by the unsettled state of the kingdom—by the exertions of emissaries from the newly erected *Congregatio de propaganda fide* at Rome, and by the death of the clergy and gentry who were zealous in the work of conversion.

"In the injunctions of James I. Feb. 1623, there is the following clause:—'And we do also command that the New Testament and Book of Common Prayer, translated into Irish, be hereafter frequently used in the parishes of the Irish, and that every non-resident there do constantly keep and continue one to read service in the Irish tongue.'

"The attempts made by Bishop Bedell in the succeeding period, as detailed by Mr. Richardson, have been already given in the life of Bishop Bedell. The following is a canon of the Convocation at Dublin, 1634.



“For the instruction of the natives, part of the service shall be read in Irish, when half or most of the congregation is Irish. When most of the people are Irish, the churchwardens shall provide at the charge of the parish a Bible and two Common Prayer Books in the Irish tongue. When the minister is an Englishman, such a clerk shall be chosen as shall be able to read those parts of the service which shall be appointed to be read in Irish.”

“In 1652, there was printed a Catechism called ‘the Christian Doctrine,’ having one column English, the other Irish.”

“In 1680 Mr. Boyle, at his own charge, cast a fount of Irish type, and printed the Church Catechism in Irish. Soon after he resolved to reprint the New Testament at his own expence, which was published in 1681. And, in 1685, the Old Testament also was printed by the joint exertions of Mr. Boyle and the Archbishop of Canterbury.

“The troubles in Ireland during the period of the Revolution stopped the progress of the work of conversion, at the time that the imminent danger which threatened the very existence of the Protestant Religion in Ireland, gave the strongest proof of the necessity of bringing the natives to renounce their superstitious adherence to the Church of Rome.

“That it was practicable at that period to convert the Irish, was proved by the success which attended the labours of the Rev. Mr. Brown, who was Rector of a parish in the diocese of Clogher; and in the space of four or five years converted several Catholics to the Protestant faith.

“The following letter will explain the course which this worthy man pursued:—

“TO THE REV. MR. JOHN RICHARDSON, AT BELTURBET.

“*Enniskillen, Jan. 24, 1711-12.*

“Rev. Sir,

“I had the favour of your’s by your brother, wherein you desired me to signify to you what I knew of Mr. Brown’s endeavours to convert the Irish Papists in this country, which I frequently heard him speak of, and will relate to you as justly as I can. He had intimation given to the Irish hereabouts, that he intended to read Divine Service in the Irish tongue, and appointed a time and place for that purpose. Several of them came to hear him, and seemed to be much surprized at but well pleased with what they heard, and ingenuously confessed that they did not expect such prayers and discourses, and that they were better than their own. The prayers he used were those in our Common Prayer Book, especially in the Communion Service; and the discourses he read were the Epistle and Gospel for the day, our Saviour’s Sermon on the Mount, and other select portions of the Holy Scriptures. This made such an impression on them, that they intreated Mr. Brown to meet them again, which he did on several Sundays so successfully, that the congregation increased more than he expected, and attended him daily, till the Popish priests in the neighbourhood being alarmed at it, used some means to take them away—

notwithstanding this there was a pretty good congregation whenever he was able to go to them. Had not a load of distempers which he laboured under, confined him to the house, a long time before he died, I doubt not but his attempts in bringing over the Irish would have been successful, for he was a man of an exemplary life and conversation that understood the Irish tongue, and had abilities and inclinations to do good service that way. I waited on him several times in his last sickness—he was pleased to communicate to me his thoughts about the conversion of the Irish, which he seemed to have a most tender concern for, and told me that if the Convocation would be pleased to take it into their consideration, and could prevail on the Parliament to encourage the building of churches, and to establish Irish preachers and schoolmasters in every diocese in the kingdom, he did not doubt but that the success would be great within a few years, to which he thought the translation of some choice books into Irish would be conducive.

“Yours, &c.

“WILLIAM GRATAN.”

“March 3, 1703. The following resolution was sent from the lower to the upper House of Convocation.

“Resolved that the endeavouring the speedy conversion of the Papists of this kingdom is a work of great piety and charity, in order to which it is the opinion of this House, that preachers in all the dioceses of this kingdom, preaching in the Irish tongue, would be a great means of their conversion, and therefore that application be made to the most Reverend and Right Reverend the Lords Archbishops and Bishops, that they take into their consideration what number of such preachers will be necessary in every diocese, and how they may be supported.

“*Their Graces and Lordships' Answer.*”

“‘We think that endeavouring the conversion of the Papists is very commendable, and as to preaching in the Irish tongue, we think it useful when it is practicable.’

“In the Convocation of 1709, sundry resolutions were passed, expressing in strong terms the duty of circulating the Scriptures in the Irish language, and the necessity of appointing persons to preach in Irish to the natives.

“At the same period much encouragement was given in Trinity College, Dublin, to the study of the Irish language, with the view of preparing clergymen qualified to perform the service of the Church in that language.

“In the year 1711, the Parliament of Ireland took up the consideration of the measures proposed in Convocation—sundry resolutions were passed, and a bill proposed to forward their views in converting the Irish, by the establishment of charity schools, and by providing a race of clergy able to instruct the common people in their own language. The adjournment of the Parliament put a stop to the measure—whether it was renewed or not the author, Mr. Richardson, from whose works these notes have been extracted, does not mention; but from some mention which he makes of doubts being entertained by persons in high station, of the expediency of the measures recom-

mended, as likely to prejudice the English interest, it may be concluded that the proposal and the bill fell to the ground together.

The second part of the volume above mentioned, contains a very able argument in favour of encouraging the study of the Irish language, as the best means of uniting the Irish and English nation in one common faith. It is dedicated to the two Houses of Convocation. We shall be happy to learn, from some of our correspondents better acquainted than ourselves with Irish history, any further particulars connected with this very interesting subject, the conversion of the Roman Catholic Irish to the Protestant faith.

## ON GENESIS, iv. 7.

*To the Editor of the Christian Remembrancer.*

MR. EDITOR,

SOME time since in reading the learned and excellent Archbishop of Dublin's Volumes on the Atonement, my attention was particularly attracted by what he has brought forward respecting the sacrifice of Cain and Abel. It has before been noticed that the word,—sin,—in the 7th verse of the 4th chap. of Genesis, ought to have been translated, sin offering, "and if thou doest not well, sin, or, a sin offering, lieth at thy door." The same word being so rendered in a variety of passages throughout the Holy Scriptures. The Archbishop's words are as follows.

"If the word, which is here translated sin, be rendered, as we find it in a great variety of passages in the Old Testament, a sin offering, the reading of the passage then becomes, 'if thou doest well, shalt thou not be accepted? and if thou doest not well, a sin offering lieth even at the door.' The connexion is thus rendered evident." Vol. i. p. 54.

In the notes, Vol. ii. p. 235, the learned Primate proceeds to further particulars in confirmation of the propriety of this translation, which he observes, "receives its strongest confirmation from the peculiar force of the word, צָבַח, which is connected with אִתָּח, and which strictly implies, couching, or, lying down as a beast. For this see Schindler and Castel on the word, and indeed all commentators have been obliged to admit this sense of the phrase, even whilst they adopted a translation of the passage, with which it seems but little consistent; the idea of sin lying couched at the door, being, to say the least of it, a bold image. Yet in this sense they have been compelled to apply the term. See Fagius, &c. &c. But the word sin offering being substituted for sin, the whole difficulty is removed, and the peculiar propriety of the term employed, instantly appears."

"There is yet another circumstance of some weight, which is remarked by Parkhurst, and is also noticed by Castalio, Dathe and Rosenmüller, although they have not drawn from it the natural inference, namely, that אִתָּח, which is feminine, is here connected with a word of the masculine gender, צָבַח, which, as Parkhurst judiciously observes, is perfectly consistent, on the supposition that אִתָּח denotes

a sin offering. For then according to a construction common in Hebrew, which refers the adjective, not to the word, but the thing understood by it, the masculine  $\text{זָכָר}$ , is here combined with the animal which was to be the sin offering. In conformity with this reasoning, it will be found that  $\text{זָכָר}$ , in the other parts of Scripture, where it is used for a sin offering, is though feminine itself connected with a masculine adjunct; see Exod. xxix. 14. Lev. iv. 21. xxiv. 9. and other places where the masculine pronoun  $\text{הוא}$ , is used instead of the feminine  $\text{היא}$ . But in Gen. xviii. 20. xx. 9. Exod. xxxii. 21. 30. and other places, where the word occurs in its original signification of sin, it has the adjective constantly connected in the feminine."

The clear manner in which the Archbishop establishes this simple alteration of our received version, elucidates a text of considerable consequence, in a manner to me highly satisfactory—but it has occurred to my mind that this alteration of the former part of the verse *leads to*, and is *itself confirmed* by, an application of the subsequent sentence—not finding this noticed by any commentator who has fallen under my confined view, as an unlearned layman, I with much diffidence offer the following observations to the attention of your more learned biblical readers.

Upon the principle of Hebrew construction assumed by Dr. Magee, it appears to me, that the latter portion of the verse, "unto thee shall be his desire (or appetite) and thou shalt (mayest or canst) rule over him," is in as complete accordance with the word sin offering, as the former portion, and will apply to the beast for a sin offering, with more propriety than it does to Abel—if the participle can agree, as is clearly explained by Dr. Magee, though not with the word sin, yet with the thing understood by it, viz. the beast for a sin offering; why may not the pronouns in the concluding sentence also refer to the same? which would then literally run thus, "and if thou doest not well, (a beast for) a sin offering lieth couching at thy door, to thee his appetite (he looks to you for food) and thou mayest rule over him (you have full power over him.)" For why should this passage refer to Abel? does it not appear rather incongruous that, at the moment when Cain was in the commission of an act of disobedience to the Divine commands, for such appears to have been the case, he should be encouraged with the promise of such an ascendancy over the righteous Abel, who had at the same time been acting in obedience to the Divine commands, and whose offering was in consequence visibly accepted? besides we are not told that he was wroth with Abel, they were both together, in the presence of the Almighty: Cain was wroth because the Almighty had not had respect unto him or to his offering, and it is immediately inquired of him, "why art thou wroth?" but it does not appear that he then felt anger at Abel, although the envy which had been excited at the preference given to his brother, afterwards vented itself in his destruction. We are in the next verse told that "Cain talked with, or said to Abel his brother, (let us go into the fields, is added in the Septuagint), and it was when they were in the the fields, Cain rose up against Abel his brother and slew him:"—after this horrid murder, Cain does not appear to be conscious of superiority, or that he then had, or

ever had possessed the rule over Abel, if we may judge by his reply, "am I my brother's keeper?" For the foregoing reasons, and from the simple and natural sequence and construction of the sentence, I conclude, that "to thee his desire and thou shalt rule over him," is spoken of the beast for a sacrifice, which was lying at the door of Cain, which beast looked to him for food, and over whose life (for sacrifice at least) he had full power.

It has also occurred to me, that the first part of the verse has reference to the transaction of the offering, rather than to the person of Cain, and I would ask, whether the passage may not be rendered as follows,—“if thou offerest, or doest thine offering rightly, will it not be accepted, and if thou offerest not, or doest not thine offering rightly, at the door a sin offering lieth couching,” &c. The subject is, the making an offering, therefore, “if thou doest well,” must mean if thou doest thine offering well, or right; and I am much inclined to venture this paraphrase of the verse: “if thou hadst brought such an offering, as I have ordained, should I not have had respect unto it, as unto Abel’s—and if thou hast brought such an offering as I have not ordained\*, thou hast committed sin, make therefore an atonement for your sin, by offering a sin offering, the beast for which lies couching at your door, he looks to you for his food, and you have full power over him.” If this version be allowed, the information conveyed is important, for it will then add force to the conjectures of many Divines respecting the early institution of sacrifice.

Moses must have fully understood the import of the terms here used by him. The brothers are recorded to have *brought* an offering, a mincha מנחה, and Cain is told, that a sin offering, חטאת, or, as has been shewn, a beast for a sin offering lies couching at the door; here are two distinct offerings mentioned, in the same terms, called by the same names, as we find applied to them in the levitical law. If it be allowed that Cain is referred to a sin offering as the proper mode of expressing his sorrow for an offence against the ordinances of the Almighty, the implication is then strong, that Abel’s offering was not a sin offering, but some other, probably a peace offering—so that in this short verse we have reference to three distinct sorts of offering. Now as Moses applies to these offerings the names generally in use in his day, and which we find used also in after times, so it appears to me, he must be considered as speaking of the same things—to which idea additional strength is added by a consideration of the following circumstances:—the offering brought by Cain, does not at all accord with any sacrifice ordained in after times, in the levitical law; it consisted merely of the fruits of the ground, not even of the first fruits; it was careless, an offering which did not shew faith or obedience, and it was not accepted. Abel brought his offering in accordance with what had probably been ordained to Adam, which also agrees with the

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\* Lev. iv. 27. “And if any soul of the people of the land, sin through ignorance, while he doeth any of the commandments of the Lord, &c.—then he shall bring his offering, &c. for his sin which he hath sinned, and he shall lay his hand upon the sin offering, &c.

sacrifice re-ordained in the levitical law ; he " brought of the firstlings of the flock \*, and of the fat thereof." That "the fat is the Lord's" we find several times repeated ; it was not to be eaten ; and Abel's offering was probably otherwise accurately divided †, according to Divine appointment ; it was offered in obedience and faith, and was therefore accepted. Sacrifices and offerings were then ordained " in the days of old, in the ancient years." (Mal. iii. 4.) Or to use the Archbishop's words, " The institution of animal sacrifices, then, was coeval with the fall," and, as he proceeds, " had a reference to the sacrifice of our redemption,"—" and upon the whole, sacrifice appears to have been ordained, as a standing memorial of the death introduced by sin, and of the death which was to be suffered by the Redeemer."

From the foregoing considerations, it must result that, upon the expulsion from Paradise, our first parents, used sacrifice by Divine appointment : a sacrifice implies that there must be a person to offer the sacrifice, and as the ordinance of sacrifices must have been delivered of necessity to Adam, so he must have been the person ordained to offer the sacrifices, and as in aftertimes, a Priest is defined to be, a person ordained to minister in sacred things, so Adam was the first Priest, and there does not appear to be any reason, why we should not fairly conclude that in the present instance Adam officiated as Priest. The brothers BROUGHT their offerings to one place, the probability is to the appointed place where Adam was, ready, to perform his sacred and ordained office.

The brothers must have met together in one place, otherwise the different receptions of their offerings would not have been so imme-

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\* In p. 207, the Archbishop thus notices the phrase, " and of the fat thereof"—" with respect to the word חֵלְבֵהוּ, it may be right to remark, that instead of, *the fat THEREOF*, (which is ambiguous), it may with more propriety be rendered, *the fat of THEM*, meaning thereby, the fattest or best, among the firstlings. It is well known, that the word חֵלֶב ; is often used for the best of its kind," of which examples are given : he goes on—" It is the more necessary to make this distinction, lest the particular mention of the fat might lead to the supposition, that the sacrifice was a peace offering, the fat of which was consumed on the Altar, and the flesh eaten by the Priests and the person at whose charge the offering was made : this was clearly of later date, the use of animal food was not as yet permitted, &c." I trust I shall not appear presumptuous in saying that these observations of the Archbishop do not satisfy my mind—if his Grace had referred to the 4th and 7th chapters of Leviticus, I think he would not have considered, as sufficiently founded, the distinction which he makes between the mode of sacrifice requisite to a peace offering, and that required for a sin offering. We are there told, that there is one law for them. In the 4th chapter it is said : "and if he bring a lamb for a sin offering, he shall take away all *the fat thereof*, as the fat of the lamb is taken away from the sacrifice of the peace offering, and the Priest shall burn them on the Altar," and in chap. 7, speaking of the law of the trespass offering, "and he shall offer of it, all *the fat thereof*, &c. and the Priest shall burn them on the Altar—as the sin offering, so the trespass offering, one law for them." In the levitical law, it appears then, that the fat, was to be separated and consumed on the Altar in each kind of sacrifice, and I cannot but conclude that Moses would not have used this sacrificial term, except in the sense in which he must have been in the habit of using it.

† May not the Septuagint version of the 7th verse have a reference to *this right division*.

diately known to each other. We are informed that the offerings being made, and that of Cain being rejected, the Almighty immediately holds a conversation with Cain, therefore the sacrifice must have been in a place where the Almighty did vouchsafe to be more especially present, and we have good authority for saying, that the place where the Lord is, is holy ground, and can be none other than the house of God, a Bethel\* ; thus furnishing the first practical commentary on the after declaration of our Saviour, that "where two or three are gathered together in my name, there am I in the midst of them." Cain's complaint of being hid from the face of the Lord, and his going out from the presence of the Lord, also shew that there was a place so hallowed. As the brothers met at one place, they must also have met at one time, the probability is at an appointed time—on the Sabbath—for they were doing the work of a holy day—we are told "it was at the end of days ;" the literal meaning of these words†, seems to convey an idea of some portion of time, cut off, or separated from other days : would it be too much to say, that the seventh day, was the end of days—that hallowed day, which ended the week, and from which began a new series of days? This phrase follows close on the account of the Creation, wherein the *last* day mentioned ; the end of the days of that mighty operation, is the seventh, which is declared to be sanctified, and in many passages, is fully appointed, as a Sabbath of rest, an holy convocation, and being so sanctified, there can be no doubt, it had been religiously observed by Adam and his descendants, as the day of rest, the end of the days allotted for labour and tilling the ground. We know that Cain and Abel met together, there is reason for supposing that Adam was present also, and is there not much likelihood that Eve and the remainder of the family were also present, to attend the holy convocation on the Sabbath day.

May we not say then, that by attentive consideration of this short narrative, we have grounds to assert, that in the earliest days, an appointed time, the Sabbath, was used for an holy convocation, in an appointed place, a Church, where the Almighty was more especially present, where ordained sacrifices were offered by an ordained Priest, and that those sacrifices were the same, as we find reordained by Divine command and offered in after times—in short have we not the authority of Moses for saying that in the earliest ages, immediately after the fall, a time, a place, a sacrifice, and a Priest, were in use by Divine ordination, when man offered his public devotion to the Almighty?—How closely and necessarily these offerings are connected with the doctrine of Atonement, without which connexion indeed they must appear delusive and inefficient, a candid perusal and consideration of the work which has excited this little investigation, will, I think, fully shew.

I am, Sir, &c. &c. &c.

Kent, Feb. 4, 1825.

P.

\* The patriarchs call the place where the Lord is present Beth-el, i. e. the House of God.

We Christians call the place where we believe the Lord to be present, the House of God *Κυρίου οίκος*, the Church v. Bailey, Johnson, Junius, Skinner, &c. Hooker says, the Church doth signify, no other thing than the Lords House P. 202.

† *ΥΣΤΕΡ, amputavit truncavit.*—Buxtorf.

## INQUIRY RELATIVE TO THE BAPTISMAL SERVICE.

*To the Editor of the Christian Remembrancer.*

SIR,

I SHALL be extremely obliged to you, or any of your correspondents, to inform me, through the medium of your valuable Miscellany, how a clergyman of the Church of England ought to conduct himself in the following seemingly important matter:—An infant in my immediate neighbourhood has been baptized by an *itinerant Methodist preacher*; but its father not altogether satisfied on the point, wishes to have the child regularly *christened* in the Established Church. Now, in case the child is brought before me to be christened, I am at a loss which *service* to use, or how to act on true Church of England principles. An early insertion will very much oblige,

Sir,

Yours most respectfully,

A YOUNG CURATE.

In reply to this inquiry, we beg to inform our correspondent, that the Book of Common Prayer in itself furnishes him with a guide to his conduct. When the child is brought to be baptized, he is to inquire amongst other things, "*By whom* was this child baptized? and if the answer to this or any other of the prescribed inquiries is *not satisfactory*, he must proceed to baptize the child *conditionally*, according to the form given. "If thou art not already baptized, I baptize thee, &c." This is at once a safe and unexceptionable mode of proceeding, and gets rid practically of the embarrassing question, whether baptism by an unordained person is valid or not.

## ACCOUNT OF A FANATICAL IMPOSTURE.

AN extraordinary instance of a Fanatical Imposture which is now in the course of being practised in the west of England, has been just brought to our notice. It bears indeed melancholy evidence of bare-faced deception on the one hand, triumphing over superstitious ignorance on the other, to a degree which would seem scarcely possible in the nineteenth Century.

There is at present we understand in the Parish of Staverton in Devonshire a woman, whose real name is Mary Boon, the wife of a shoemaker, and until the last two or three years a pauper of that parish. This woman has assumed the title of "*Mary Joanna the Lord is here,*" and with the assistance of John Field a stonemason of the same parish, who appears to be the chief actor in the business, has contrived to procure many followers and believers in her pretensions to divine communications. By the success which has attended her gross deceptions, from a pauper she is now become an affluent person, her house is better furnished than those of many respectable persons of the middling class of society; she has her piano, and many other articles of superfluity; she has only to say, (so great is her influence



among her followers) that "the Lord says, she must have a clock, a silk gown," or any thing else which she fancies and it is forthwith sent to her. The following anecdotes may shew the practical extent to which the imposture is carried.

Her husband was in debt to some tradesman either of Totnes or Ashburton for leather. The tradesmen had tried several times to get his money but without success. He was at last advised to go to the house on the day when her followers are in the habit of assembling, which is Saturday: he accordingly went and presented his bill to the woman seated in the midst of her conclave, she received the bill, and after looking the man full in the face for some minutes, she took a stick which she calls her wand, and going and putting her ear close to the wall, she knocked with the stick repeatedly; after remaining there for some time, she returned to her place and said, "the Lord told her, the bill must be paid, and those who had ten shillings must put down five,—those who had eight, four"—and so on down to the lowest shilling. The command, adds our informant, was immediately executed, and thus the bill was discharged.

Her disciples think themselves exempted through her instruction from keeping Sunday holy, making Saturday their Sabbath. Two of these, day labourers, were found pursuing their respective occupations on the same Sunday, in view of the congregations assembled at two different parish Churches. One of them, on being reprimanded for his conduct, observed, that "he was working by the command of the Lord, and that no person should prevent him from working." A farmer also, who was once a man of some property, but who, since he has become a victim to the artifices of this pretender to inspiration, has been completely reduced to poverty, sent his boys and horses into a field and ploughed the whole Sunday. The two labourers were summoned before the Magistrates for their misconduct. Our informant says, he shall never forget the scene which ensued. They began by reading from a written paper what they termed the divine communications of this woman, and said she had received a command from the Lord, that they should work on Sundays. When they were told they must be punished, the hysteric laugh of joy which burst from the hard thin countenance of one of them, an old man nearly seventy years of age, because he should suffer for the Lord's sake, quite shocked the spectators. Both said they hoped the gentlemen would punish them; that they would rather be punished than set at liberty, and a great deal more to the same purpose. They received their proper punishment, and afterwards desisted from the offence. The pretended prophetess, seeing she had gone too far, told them, "the Lord only wished to try their courage, and there was no necessity for their perseverance in it." Afterwards they only worked privately on Sundays. The old man, mentioned above, continues unmoved by the expostulations of the Clergyman of his parish, who has had frequent interviews with him, and used every argument with him to enable him to see his error. His only answer to the Clergyman is, that "he pities him, and the time will come, when he and all the world will be convinced, that 'Mary Joanna the Lord is here,' is the Lord's handmaid."

We have also seen a printed paper, "entered at Stationers' Hall," containing the "communications" of this successor to Joanna Southcott, and a medley of more fanatical absurdity we never read. The paper it seems is printed in London, and sent down into the country to different persons, to Clergymen as well as others. The several "communications" bear also the name of the acting man, John Field, the stone-mason, of Staverton, Devon, and it is enjoined at the end, that all inquiries are to be sent post paid.

# IMITATION OF THE HYMN "DIES IRÆ."

*To the Editor of the Christian Remembrancer.*

SIR,

IN your volume for 1822, and in the number for August of that volume, (p. 480 of vol. iv.) is contained the original of a Hymn, from the Roman Missal, on the Day of Judgment. It is accompanied in your work with an imitation by Richard Crashaw, "the Poet and Saint" of Cowley; as also with another, less complete, but, as far as it goes, more beautiful imitation from "the Lay of the last Minstrel." I subjoin, for insertion in your pages, (if you think proper) a third imitation of the same sublime Hymn: I have used a peculiar measure and rhyme, in order to preserve as close a resemblance as possible to the outward form of the original. In the rendering, I have aimed at a strict adherence to the sense of each verse, and have endeavoured to exhibit that sense, simple, unadorned, and apart even from paraphrase; and this I have done, because I am persuaded that the true sublimity of the Hymn itself is inseparable from its simplicity. I dare not say that my attempt equals my own wishes or expectations: such as it is, however, I submit it to you, and, if you approve it, through you, to your readers.

I am, your's, &c.

O.

Oh day of anger! awful day,  
Which shall the world in ashes lay!  
As Sybil sings and Prophets say.

What words can speak each bosom's fear,  
When, on that morning, shall appear  
'The Judge impartial and severe?

Lo! to the tomb's recess most lone,  
Shall penetrate the trump's shrill tone,  
And summon all before the throne!

Nature and death shall stand aghast,  
When, quickening at the sudden blast,  
Shall rise what sleep had bound so fast.

Then shall be oped the mystic leaves  
Of that dread book, whose page receives  
The record how each creature lives.

Thence shall each deed—each word be tried !  
 Vain were the hope that hour to hide,  
 Or secret thought or wish implied !

Alas ! what shall I make my plea ?  
 Whom shall I find to speak for me,  
 When scarce the righteous safe can be ?

My refuge is my Judge alone !  
 Oh thou, who didst for man atone,  
 And save by merits not his own ;

Jesu, who didst thy Father's will  
 In every point for man fulfil,  
 Be mindful of thy servant still !

Remember, Lord, that for my sake  
 Thou didst thy wanderings undertake,  
 And deign our form thy own to make.

Me thou didst seek with steps of pain—  
 For me the shameful cross sustain :  
 Saviour, shall toil like this be vain ?

Oh then, 'ere yet that day of doom—  
 That day of final reckoning come—  
 Of my great debt, remit the sum !

Abash'd and guilty would I kneel—  
 In blushes deep my shame conceal,  
 Could ghosts thus utter what they feel.

Yet thou, who Mary didst forgive,  
 And late the expiring thief receive,  
 Wilt surely bid me also live !

No prayers of mine can aught avail—  
 But, since thy mercies never fail,  
 Rescue, oh ! rescue me from hell !

When sheep and goats before thy face  
 Shall stand, to me vouchsafe the grace  
 Of finding on thy right my place.

And when thy voice to endless woes  
 Shall send the host of rebel foes,  
 Let mercy to my ears disclose,

In accents mild, this welcome doom :  
 " Ye blessed 'of my Father, come,  
 " And find in heaven prepared your home."

Contrite and lowly thus I pray :  
 Oh grant that I, without dismay,  
 May see the dawning of that day !

God of mercy, hear the prayer !  
 Spare thy ransomed people, spare !  
 Saviour, listen while we plead,  
 We, the living, for the dead !

## MONTHLY REGISTER.

## ARRIVAL OF THE BISHOPS OF BARBADOES AND JAMAICA.

"On Saturday morning at eleven o'clock, the Bishop left his Majesty's yacht *Herald*, under a salute from the shipping, and landed at the upper stepping stones of the wharf, where he was received by a guard of honour of the 35th regiment. Four companies of the Royal Regiment of Militia, under the command of Major Walrond, were also there by order of his Excellency the Governor, and formed a line on each side of the street from Trafalgar-square, leading to the church, through which the Bishop, attended by nearly the whole of the Clergy of the island, with the Rev. Archdeacon Parry, the Rev. Mr. Adam, and the Rev. Mr. Chader-ton, (Rector of St. George's Tortola), walked to St. Michael's church. The procession having arrived at the church, the Rev. Mr. Garnett, our Rector, conducted the Bishop to the chair prepared for him on the right side of the altar; his Lordship's Secretary, Mr. Coleridge, read aloud the Royal Commission, and the certificate of the Bishop having been duly consecrated; at the conclusion of which the Rector ushered his Lordship into the Stall, fitted up some time ago by the provident care and attention of the Vestry for his reception. The morning service was then read by our Lecturer, the Rev. Mr. King, with which were joined the Prayers for the 29th of January, being the anniversary of our gracious King's Accession to the Throne of his ancestors. We are disposed to consider this as a peculiarly happy coincidence of events: and, so powerfully were our feelings excited on the interesting occasion, that independent of our joy at seeing the hope, for many anxious months ardently cherished, at last realized, of seeing our own Bishop, we hailed the double celebration of the day as an auspicious omen for our country. An immense crowd of persons, who filled not only the pews but the aisles of the church, were gratified, and we are sure we use no unfit word when we say, they were delighted to hear the Communion Service read by the Lord Bishop. His voice, and his manner

of reading the Commandments, and the beautiful Prayers from the service for the King's Accession, were, beyond comparison, fine and impressive.

Notwithstanding the vast assemblage of persons of every description, the instant that the Bishop's deep-toned commanding voice was heard, the most perfect silence prevailed; and, when he pronounced the blessing, we do believe it penetrated the heart of every one present: every countenance indicated a feeling which words would fail to describe. When we think on the affectionate earnestness, the pious fervour with which he gave utterance to his words, we do indeed feel a conviction that it was with all his heart and soul that this Minister of the Gospel invoked the blessing of the Most High, the adorable Trinity, upon the people of this land. And, oh! that we could, in the prophetic spirit of the Patriarch, repeat "Yea, and they shall be blessed."—*The Barbadian Newspaper, Tuesday, February 1, 1825.*

A deputation from the Clergy having previously waited on his Lordship on board the *Herald*, and ascertained when it would be convenient to him to receive the body of the Clergy, the Clergy repaired in a body to his Lordship's residence, where they delivered a congratulatory address to him on his landing: after which his Lordship was sworn in as a Member of the Council. The Bishop subsequently visited the schools at Bridgetown, with the state of which he professed himself satisfied, and was about to proceed on a tour through the different parishes.

The Bishop of Jamaica sailed immediately for Jamaica, where he arrived, on the afternoon of February 11. Shortly after the *Herald* came to anchor at Port Royal, Vice Admiral Sir Laurence Halstead, with the different Captains of the squadron, and Commissioner Ross, went on board and complimented the Bishop on his safe arrival. Every preparation was made for his reception on landing with the honours due to his rank and sacred office.

"At 7 o'clock on Tuesday morning our anxiously expected Prelate quitted the Herald-yacht, in Port Royal Harbour, under a salute from Fort Charles, and all the vessels of war in port, and accompanied by Captain Leeke, proceeded in Vice-Admiral Sir L. Halstead's barge to the landing-place at Port-Henderson, where a guard of honour from the 91st regiment received his Lordship, and fort Augusta repeated the salute. Captain M'Donald, his Grace's Military Secretary, received his Lordship, and with Commissioner Ross, entered the carriage of his Grace the Governor, which waited to convey the Bishop to Spanish Town, where another guard of honour from the 50th regiment received him at the entrance of the King's house, in front of which the royal standard was hoisted. Vice-admiral Sir Lawrence Halstead had previously arrived there.

About ten o'clock, the 50th regiment, with the militia of St. Catherine's, lined the streets; and shortly before eleven, such of the members of the honourable the Council and Assembly as upon such short notice were in town, namely the Honourable the Attorney-General, the Hon. William Rowe, the Speaker, the Chief Justice, and the Judges, the Advocate-General, the Judge of the Admiralty, the Custos of St. Catherine's, Colonel Moffatt, Commandant of the Forces, with the Adjutant and Quarter-Masters General, the Military Secretary of the Commander of the Forces, with other Civil and Military Officers, attended his Lordship at the King's House, and soon after the procession moved towards the Church, his Grace the Governor and the Lord Bishop, attended by Capt. M'Donald and Mr. Lipscombe, in the foremost carriage, followed by that of the Admiral, and those of the official personages above enumerated.

The troops lining the streets saluted the Bishop as he passed; and on his arrival at the western door of the church, his Lordship was again received by a guard of honour, and a numerous body of the Island Clergy in their robes; together with John Lunan and J. G. Vidal, Esqrs. the Churchwardens. Hence the procession moved under-

neath the organ loft, along the ~~roof~~ of the Church, to the altar, where his Lordship occupied the chair prepared for him. His Lordship's Secretary, Mr. Henry Lipscombe, commenced the ceremony by reading his Majesty's letters patent, constituting this island, the Bahamas, Honduras, and the other dependencies, a See, and his Lordship the Bishop of such See. The certificate of his Lordship's consecration at Lambeth in July last was next read, and the Rector of St. Catherine's, having conducted his Lordship to the throne lately erected, commenced the morning service; upon the conclusion of which the Bishop returned to the altar, and in a most expressive and affecting manner read the Communion Service, pronouncing the concluding solemn benediction with a tone and expression, which conveyed to the hearts of his numerous auditory his deep interest in obtaining its acceptance at the Throne of Mercy.

The church was crowded beyond all precedent, and the whole ceremony was conducted with the greatest decorum and respect, all ranks seeming to be fully impressed with the solemnity of the occasion, and the benefits likely to accrue from such an establishment under such a Prelate. His Lordship's voice is melodious and powerful, and his delivery most correct and impressive; and we congratulate the island upon the selection of this eminent person to be our Bishop.

Upon the conclusion of the service, his Lordship accompanied his Grace the Governor to the King's house, followed by the Admiral and the other persons who had formed the procession, where a Levee was held, and they were severally introduced to his Lordship, together with the Mayor and Recorder of Kingston; John Lunan, Esq. and the Hon. William R. Renfells, the Members for St. Catherine's; Sir Michael B. Clare, and George W. Hamilton, Esq. Members for St. Thomas in the Vale; L. Lynch, Esq. the Member for Manchester; William Heath, Esq. the Member for St. James's; the Masters in Chancery and the Clergy; with the last the Bishop withdrew, and held a long conference.

The cordial and respectful reception of his Lordship has evinced, we trust,

the high importance which all ranks must attach to his person and sacred office.

In the evening his Grace the Governor gave a splendid entertainment at the King's house, when all the public functionaries, and a large party of the principal inhabitants, were invited to meet the Bishop.

The Attorney-General, accompanied by the Rev. A. Campbell, and the Rev. Lewis Bowerbank, waited on his Lord-

ship as a deputation appointed by the Jamaica District Committee of the Society for Promoting Christian Knowledge, to offer their congratulations on his Lordship's safe arrival, and to request him to accept the office of President. The Bishop was pleased to return his thanks to the Members of the Society for such a mark of their attention, and to accept the appointment."—*Jamaica Gazette, Feb. 19.*

## SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, LINCOLN'S-INN-FIELDS.

THE motion respecting the transfer of the business of the East India Mission department of the Society for Promoting Christian Knowledge to the Society for the Propagation of the Gospel, was postponed, in consequence of the absence of the Bishop of Chester, with whom the proposal had originated at the previous Meeting.

Mr. Parker, the senior Secretary, laid before the Society a letter which had been jointly addressed to himself and his brother Secretary, Mr. Campbell, by the Lord Bishop of Barbadoes, announcing his Lordship's safe arrival in that island—the gratification which he had experienced at the very warm reception which he had met with from all classes of the inhabitants—his satisfaction at the state of the schools which he had visited—and his intended exertions for extending the interests of the Society in his Diocese.

A Barbadian newspaper (from which we have given extracts elsewhere) was also produced by one of the Members, and handed to Mr. Parker, who read from it a very interesting report of the landing of the Bishop, and of the enthusiastic feeling with which he had been greeted.

A motion was made by the Rev. Mr. Benson, and seconded by Archdeacon Watson, that the sum of 300*l.* should be placed at the disposal of the Rev. Dr. Inglis, the new Bishop of Nova Scotia, for promoting the knowledge of Christianity in his Diocese, agreeably to the grant of 500*l.* which

had been on former occasions made to the Bishops of Barbadoes and Jamaica for the like object. Mr. Benson said he placed the proposed grant at a lower sum in the present instance, on account of the different case of the Diocese of Nova Scotia, it not being newly created, as the others had been. Both Mr. Benson and the Archdeacon concurred in expressing their high opinion of Dr. Inglis, and their full confidence in his discretion as to the employment of the sum which might be entrusted to him.

Lord Kenyon rose to propose that the grant should be the same as in the former cases, on account of the great want which existed in that Diocese of such support, and moved, as an amendment, that the sum of 500*l.* should be placed at the disposal of Bishop Inglis.

Mr. Joshua Watson seconded the amendment, which was carried.

Lord Kenyon then read some interesting extracts from a private letter of Bishop Heber which contained some interesting particulars respecting a tribe of native Indians, whose character appears to have been little, if at all, known previously, and who offer a more reasonable hope of their conversion to Christianity than any others on whom the attempt has been hitherto made—the Puharrers, a highland tribe. These, his Lordship says, are distinguished from their neighbours on each side, in many important respects. They have no idols, and laugh at the

*Hindoo distinctions of caste.* They are remarkable for their honesty, and the only people in India who think a lie disgraceful. A missionary had been sent to them, Mr. David Christian, who had been sent out from this country by the Society for Propagating the Gospel in Foreign Parts.

Mr. Parker then announced to the Meeting a benefaction which had been made of 100*l.* by the Rev. Dr. Romaine, of Trinity College, Oxford, and suggested whether it would not be proper that the Society's thanks should be given to Dr. Romaine, for his liberal contribution.

After some conversation on the subject, Archdeacon Cambridge made a motion to that effect, and it was carried that the Secretaries should be

instructed to express to him the thanks of the Society.

Some communications to the Society from different quarters, applying for books, were read.

Some tracts of Mr. Berens were proposed to be placed on the Society's List, and referred accordingly to several Members for examination. And Lord Kenyon moved the reprinting of Archbishop Secker's five Sermons against Popery; upon which some conversation arose, how far the necessity of this measure was superseded by Bishop Porteus's Confutation of Popery, which was an abridgement of Secker's arguments already on the list. It was determined to refer the consideration of the matter to the Committee.

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## NATIONAL SOCIETY.

On Wednesday, April 12, the General Committee of the National Society for the Education of the Poor in the Principles of the Established Church, held their Meeting at St. Martin's Vestry-room. Present, the Archbishops of Canterbury and York; Bishops of London, Worcester, Exeter, Gloucester, Lord Kenyon, Sir J. Langham, Bart.; Archdeacons Cambridge

and Watson; Rev. Dr. D'Oyly, and other Members.

Eleven fresh Schools were added to the Society, and twelve grants of money were made towards building school-rooms. Amongst others 800*l.* for the populous town of Stockport; 700*l.* for the parish of Newington Butts; and 400*l.* to Weymouth.

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## UNITARIAN MARRIAGE BILL.

It has been supposed, that to oppose this Bill is a breach of that toleration on which the Church of England so justly prides herself. For our part, we do not regard it in such a light. We do not compel the Unitarian to worship God in a manner repugnant to his conscience. We do not endeavour to force him to think as we do—by requiring him to be present at a ceremony, once or twice perhaps in his whole life, in which the name of the Trinity is invoked. We do not extort from him a profession of his belief in that sacred doctrine of our faith. If such were the case, we might then justly urge that he had conscientious scruples against the necessity of being married according to

the forms of the Church of England, and with good reason petition the legislature for relief. As it is, however, the officiating Minister only blesses him in that form, which he believes to be the most sacred and expressive; and surely it is no violation of conscience to receive that blessing, as the best which the Minister has to give, though the person so married may think his marriage equally valid, and equally blessed without it. The case of the Unitarian Dissenter is not parallel to those of the Jew or the Quaker. The distinctive civil peculiarities of the latter separate them broadly from all other sects out of the national communion. The Jew may be regarded as a foreigner resi-

dent among us, who claims the rights of his own country—whose essential existence, as a Jew, depends on his peculiarity of forms and ceremonies. The Quaker proceeds in a fundamental objection to all forms—and to exact his joining in any particular form, which he, by being simply present at his marriage ceremony according to the rites of the Church of England, would be an assault upon his conscience. At the same time, be it observed, by recognizing Jewish and Quaker marriages, we do not recognize another order of Ministers of Christ, empowered to perform religious services. But if we admit an Unitarian marriage, performed in Unitarian Chapels, by Unitarian Ministers, we establish an authority to perform special acts of a religious nature in persons whom, according to our creed, we

cannot suppose for a moment to have any order, any authority whatever. Is not this scruple, we would ask, to be attended to? Shall the great body of Protestants in this country, believing in the adorable divinity of their Lord and Saviour Jesus Christ, be compelled to recognize a ministerial validity in the acts of persons whose ordination, if any acknowledge, they must at least maintain to be an unblest, an unhallowed one! According to this Bill, they must virtually acknowledge that to be holy and good, which they cannot in their hearts but regard as a profanation of holy things.—We are astonished, indeed, that the matter has not been more generally viewed in this light, and that more petitions have not been sent up to Parliament against so desecrating a Bill.

## UNIVERSITY AND CLERICAL INTELLIGENCE.

### OXFORD.

*Degrees conferred March 26,*  
being the last day of Term.

#### BACHELOR IN CIVIL LAW.

Twisleton, Rev. Frederick Benjamin, Fellow of New College, Grand Compounder.

#### MASTERS OF ARTS.

Deane, Rev. George, St. Mary Hall.

Gegg, Rev. John Henry, St. Alban Hall.

Talbot, Rev. Henry George, Student of Christ Church.

West, Rev. Edward Viner, St. John's College.

#### BACHELOR OF ARTS.

Platt, Samuel, Esq. Magdalen Hall.

*April 13.*

#### MASTERS OF ARTS.

Abbot, Hon. Philip Henry, Student of Christ Church.

Basnett, Rev. Richard, Trinity College.

Danson, Frederick Maxwell, Queen's College.

Greaves, Charles Sprengel, Queen's College.

Hamilton, Gustavus Lodowic, Trinity College.

Harding, Rev. Thomas Hartshorn, Wadham College.

Maddock, Samuel, Hulme's Exhibitioner of Brasenose College.

Mellard, Rev. William, Magdalen Hall.

Pyne, Rev. William, Pembroke College.

Schomberg, Rev. Alexander William, Magdalen Hall.

Stone, William, Fellow of Brasenose College.

Tawney, Rev. Richard, Fellow of Magdalen College.

Tooke, Rev. Charles, Magdalen Hall.

#### BACHELORS OF ARTS.

Head, Henry Erskine, St. Mary Hall.

Lane, Samuel, Exeter College.

Williams, William, Magdalen Hall.

*April 21.*

#### BACHELOR IN DIVINITY.

Calcott, Rev. John, Fellow of Lincoln College.

#### MASTERS OF ARTS.

Johnson, Thomas, Merton College.

Mesham, Arthur B. Scholar of Corpus Christi College.

Simcox, Rev. Edward George, Scholar of Wadham College.

Walker, Robert, Wadham College.

Williams, Thomas, Oriel College.

Wyatt, Rev. William Robert, Brasenose College.

#### BACHELORS OF ARTS.

Alderson, Robert Jervis Coke, Exeter College.

Gwilym, Richard, Brasenose College.

Godson, William, Wadham College.

Kenyon, Bedford, St. Mary Hall, Grand Compounder.

Littlehales, Bendal, Oriel College.

Round, Joseph Green, Balliol College.

*March 23.*

In Convocation this day, the Rev. Edward Cardwell, B.D. Fellow of Brasenose College, was elected Camden Professor of Ancient History, in the room of the late Dr. Elmsley.



April 13.

The Rev. William Dalby, M.A. Fellow of Exeter College, and the Rev. John Watts, M.A. Fellow of University College, were admitted Proctors of the University, for the ensuing year; and the Rev. John William Hughes, M.A. of Trinity College, the Rev. Joseph Luscombe Richards, Fellow of Exeter College, the Rev. Frederick Charles Plumptre, M.A. and the Rev. William Glaister, M.A. Fellows of University College, were nominated Pro-Proctors.

**ERRATUM.**—In our announcement of the admission of a successor to Dr. Elmsley, the late Principal of St. Alban Hall, in our last Number, we, by mistake, inserted the Rev. Edward Whately, instead of the Rev. Richard Whately.

April 18.

The following Gentlemen, who had been previously nominated and approved in Congregation, as Examining Masters under the new Statute, were finally approved by Convocation:—

**IN LITERIS HUMANIORIBUS.**

Mr. Mills, Fellow of Magdalen College.  
Mr. Longley, Student of Christ Church.  
Mr. Jelf, Fellow of Oriel College.  
Mr. Johnson, Fellow of Wadham College.

**IN DISCIPLINIS MATHEMATICIS ET  
PHYSICIS.**

Dr. Ogle, Aldrichian Professor of Medicine, Trinity College.  
Mr. Rigaud, Savilian Professor of Geometry, Exeter College.  
Mr. Cooke, Sedleian Professor of Natural Philosophy, Corpus Christi College.

April 20.

In Convocation, the University Seal was affixed to an instrument for the establishment of four University Scholarships, the benefaction of the Very Rev. the Dean of Westminster, "for the Promotion of Classical Learning and Taste." The Candidates are to be Undergraduate Members of the University, "without regard to place of birth, school, parentage, or pecuniary circumstances," who shall not have exceeded their sixteenth Term from their matriculation. The election of the first Scholar to take place in the first Term after the completion of the Foundation.

Congregations will be holden for the purpose of granting Graces and conferring Degrees, on the following days in the present Term, viz.—Thursday, May 5th, Friday, May 13, and Saturday, May 21st.

All Candidates for the degree of B.A.

or M.A. or for that of B.C.L. to enter their names before nine o'clock of the evening preceding the day of Congregation; and all Chancellor's Letters for Dispensation to be applied for (through the Registrar) at least three days preceding that of the Convocation, in which they will be submitted to the House.

**CAMBRIDGE.**

*Degrees conferred March 25.*

**BACHELORS OF ARTS.**

Baker, Thomas Fielding, Caius College.  
Daniel, Henry Peter, Trinity College.  
Faithful, Rev. Ferdinand, St. John's College.  
Hopwood, William, Trinity College.  
Hulton, Thomas, Caius College.  
Jollands, Charles, St. John's College.  
Maddy, Rev. Benjamin, St. John's College.  
Vicary, Abraham Thomas Rogers, Jesus College.

April 20.

**DOCTOR IN PHYSIC.**

Elliotson, Thomas, Jesus College.

**MASTERS OF ARTS.**

Clough, Rev. Charles Butler, St. John's College.  
Evered, John, Trinity College.  
Festing, Rev. Charles George Ruddock, St. John's College.  
Gooch, Rev. Copinger Henry, Corpus Christi College.  
Nash, Rev. Thomas, Trinity College.  
Pitt, Rev. George, Trinity College.  
Pratt, Frederick Thomas, Trinity College.  
Walters, William Clayton, Jesus College.  
Ware, Ebenezer, Trinity College.

**BACHELOR IN CIVIL LAW.**

Scott, Matthew, Trinity Hall.

**BACHELORS OF ARTS.**

Band, Charles Edward, St. John's College.  
Blencowe, Henry Prescott, Emmanuel College.  
Buckham, Philip Wentworth, St. John's College.  
Byers, John S. Catharine hall.  
Chinnery, Nicholas, Queen's College.  
Clarke, J. B. B. Trinity College.  
Cobb, Robert, Christ College.  
Collins, Rev. John Coombes, St. John's College.  
Cooper, Thomas Lovick, Magdalene College.  
Crewe, H. R. Trinity College.  
Deeker, Rev. Robert, Trinity College.  
Furlong, Thomas, Queen's College.  
Gibson, John, Catharine hall.

Jordan, William Walker, St. John's College.

Lambert, Burges, St. John's College.

Long, Charles Matland, Trinity College.

Nairne, Charles, Trinity College.

Powell, John Giles, St. Peter's College.

Pratt, Henry, Corpus Christi College.

Quekett, William, St. John's College.

Sharland, George, Jesus College.

Sharp, William, Queen's College.

Tolputt, Martin Cramp, Sidney College.

Warner, John, Trinity College.

Warren, John Crabb, Sidney College.

Watkins, John Hilman, Catharine Hall.

Wyatville, George Geoffry, Sidney College.

## JUNIOR SOPHS' EXAMINATION.

Lent Term, 1825.

### EXAMINERS.

Thomas Shelford, M.A. Corpus Christi College.

Edward Bushby, M.A. St. John's College.

John Hutton Fisher, M.A. Trinity College.

George Skinner, M.A. Jesus College.

### FIRST CLASS.

Addis, Trin.  
Aldhouse, Pet.  
Anquetil, Pet.  
Antrabus, Joh.  
Appleton, Trin.  
Ashmore, Chr.  
Atherton, Qu.  
Althorpe, Emm.  
Badeley, C. C.  
Barham, Trin.  
Barrs, sen. Joh.  
Barrs, jun. Joh.  
Barwick, Magd.  
Beath, Joh.  
Beechey, Caius.  
Beeson, Joh.  
Bernard, Joh.  
Biddulph, Clare.  
Bigsby, Trin.  
Biley, Clare.  
Blackwell, Cath.  
Bloom, Caius.  
Bolden, Trin.  
Bond, Trin.  
Bond, C. C.  
Booth, Qu.  
Botcherby, Joh.  
Bourdillon, Joh.  
Bowden, Qu.  
Bowstead, Joh.  
Boydell, Magd.  
Braine, Trin.  
Braithwaite, Joh.  
Branson, Caius.  
Brett, Trin.  
Brewin, Trin.  
Breynton, Magd.  
Briggs, Caius.  
Brooke, Joh.  
Brookes, Pet.  
Browne, Joh.  
Bunch, Emm.  
Butterton, Joh.  
Byron, Emm.  
Campbell, Qu.  
Cann, Pemb.  
Cape, C. C.

Cartwright, Chr.  
Carus, Trin.  
Charlesworth, Trin.  
Chatfield, Trin.  
Chawner, Tr. H.  
Cheere, Joh.  
Chell, sen. Joh.  
Clark, Qu.  
Cleashy, Trin.  
Clements, Qu.  
Clive, Joh.  
Cobbold, Caius.  
Coke, Trin.  
Colbeck, Emm.  
Collyer, Trin.  
Colville, Joh.  
Commins, Cath.  
Cooper, Trin.  
Cooper, Joh.  
Cooper, Pemb.  
Cooper, Qu.  
Coscott, Trin.  
Cottingham, Clar.  
Cotton, Pemb.  
Cragg, Cath.  
Crompton, Trin.  
Cubitt, Caius.  
Cumby, C. C.  
Daltry, Trin.  
Daniel, Chr.  
Davis, Joh.  
Deans, Chr.  
De Morgan, Trin.  
Denham, Joh.  
Dewdney, Joh.  
Dobbs, Trin.  
Dodd, C. C.  
Drake, Joh.  
Drosier, Sid.  
Drummond, Trin.  
Dykes, Pet.  
Eade, Caius.  
Ellis, Pemb.  
Elmhirst, Caius.  
Ely, Joh.  
Emmett, Trin.  
Farre, Joh.

Ffinch, Trin.  
Fitzgerald, Trin.  
Fitzherbert, Qu.  
Fortesque, Qu.  
Fosbrooke, Pemb.  
Frankish, Joh.  
Franklin, C. C.  
Gibson, Trin.  
Gilby, sen. Clare.  
Goldsmith, Pet.  
Goodhart, Trin.  
Gordan, Pet.  
Green, Jes.  
Greig, Trin.  
Grose, Clare.  
Groves, Chr.  
Hale, Sid.  
Hall, Caius.  
Hallett, Trin. H.  
Hamilton, Trin.  
Hand, Trin. H.  
Haslewood, Joh.  
Heathcote, Joh.  
Helsham, C. C.  
Hensley, Cath.  
Hey, C. C.  
Hill, Sid.  
Hill, Trin. H.  
Hoare, Joh.  
Hockin, Caius.  
Hodgson, Trin.  
Holt, Trin. H.  
Hopkins, Pet.  
Hovenden, Trin.  
Houghton, C. C.  
Huysh, Sid.  
Hull, Joh.  
Hutchins, C. C.  
Hutt, Trin.  
Jarrett, Cath.  
Jarvis, Pemb.  
Jernard, Caius.  
Ingham, Trin.  
Johnson, Joh.  
Johnstone, Trin.  
Jones, sen. Cath.  
Jones, jun. Cath.

Kemphorne, Joh.  
Kennedy, Joh.  
Kerrison, C. C.  
King, C. C.  
Kingdon, Trin.  
Lake, Jes.  
Langton, Caius.  
Law, Qu.  
Lay, Joh.  
Leapingwell, Pet.  
Lindsell, Jes.  
Livesay, Clare.  
Livesey, Joh.  
Lloyd, Trin.  
Luard, Joh.  
Lyll, Chr.  
Lyddon, Trin.  
Maddison, Magd.  
Marsden, Joh.  
Maude, Trin. H.  
Maurice, Trin.  
Maynard, Caius.  
Mead, Joh.  
Meech, Emm.  
Moore, Qu.  
Moillett, Trin.  
Morshead, Sid.  
Morton, Sid.  
Mossop, Joh.  
Murray, Pet.  
Myall, Cath.  
Neild, Trin.  
Ness, C. C.  
Newland, C. C.  
North, Joh.  
Offley, Joh.  
Orford, Trin.  
Overton, Joh.  
Owen, Magd.  
Owen, Joh.  
Owen, Down.  
Parker, Trin.  
Paull, Joh.  
Peacock, Joh.  
Phillips, Sid.  
Pigott, Trin.  
Pinder, Caius.

Pocock, Trin. H.	Rowse, Joh.	Sproule, Jes.	Venall, Cath.
Powell, Pet.	Reeks, Clare.	Spyers, Joh.	Waddington, Trin.
Powell, Trin.	Russell, Emm.	Stainforth, Qu.	Wales, Cath.
Prendergast, Trin.	Russell, Cath.	Stammers, Joh.	Walford, Trin.
Prideaux, Trin.	Salter, Jes.	Stevenson, Trin.	Wallace, Trin.
Pulleine, Trin.	Sanders, Pemb.	Stevenson, Jes.	Watson, Tri.
Purton, Sid.	Scott, G. W. Trin.	Steward, C. C.	Watson, Joh.
Rawlings, Trin.	Scott, F. Trin.	Stokes, Caius.	Wetenhall, Jes.
Rawlins, Emm.	Sergeant, C. C.	Strangways, Joh.	Wharton, Joh.
Rees, Joh.	Shackleton, Trin.	Stuart, sen. Qu.	Whitmore, Trin.
Rennie, Trin.	Shaw, Trin.	Stuart, jun. Qu.	Williams, Chr.
Rice, Trin.	Small, Down.	Talbot, Trin.	Willan, Chr.
Richardson, Chr.	Smith, P. Trin.	Tate, Trin.	Wilmot, Joh.
Robertson, Cath.	Smith, W. G. Trin.	Thornton, Trin.	Wilmot, Caius.
Robertson, Joh.	Smith, Joh.	Tinkler, C. C.	Wilson, Trin.
Robinson, Joh.	Smith, sen. Qu.	Todd, Caius.	Woods, Emm.
Robinson, Trin.	Smith, jun. Qu.	Tooke, Trin.	Wright, Trin.
Robson, Trin.	Smith, Magd.	Tuckett, Joh.	Yate, Joh.
Romilly, Chr.	Smyth, Trin. H.	Turner, Trin.	Yorke, Joh.
Row, Caius.	Soltan, Trin.	Venn, Qu.	Yule, Jes.

## SECOND CLASS.

Atkinson, Trin.	Elwes, Joh.	Kelly, Caius.	Priault, Cath.
Auldjo, Trin.	Everett, Joh.	Kenrick, Trin.	Price, Qu.
Barwick, Qu.	Farnall, Down.	Kitchen, Qu.	Procto*, Pemb.
Birch, Trin. H.	Fludyer, Joh.	Lawson, Sid.	Ribsdale, Pet.
Bull, Joh.	Fonnereau, Trin.	Leach, Jes.	Robinson, Qu.
Burke, Caius.	Frost, Clare.	Levingston, Joh.	Shaw, Pet.
Burnaby, Caius.	Gathey, Sid.	Lillingstone, Emm.	Smith, C. C.
Capper, Qu.	Gilby, jun. Clare.	Malins, Caius.	Spencer, Qu.
Cartmel, Pemb.	Gooden, Jes.	Martin, W. Trin.	Sprigge, Pet.
Champion, Clare.	Goodwin, Eram.	Maude, Jes.	Stimson, Caius.
Chell, jun. Joh.	Gwythir, Joh.	Mickleburgh, Trin.	Tayleur, Trin.
Cogswell, Joh.	Hare, Qu.	Mills, Clare.	Tryan, Joh.
Cooper, C. C.	Harrison, Jes.	Morgan, Caius.	Tyrer, Cath.
Cottle, Sid.	Hartley, Chr.	Morce, C. C.	Warner, Qu.
Couch, Pet.	Henslow, Jes.	Mortimer, Emra.	White, Emma.
Cox, Chr.	Hill, Pet.	Pearson, A. Trin.	Whitbread, Trin. H.
Dawson, Emm.	Holland, Chr.	Peel, Trin.	Wilson, Cath.
Desborough, Chr.	Hooper, Qu.	Perkins, Trin.	Woodley, Pet.
Dobson, Down.	Howard, Emm.	Phillips, Qu.	Woodward, Joh.
Dymoke, Trin.	Howarth, Caius.	Pope, Trin.	Wymer, Joh.
Easton, Emm.	Hoyle, Joh.	Pratt, Trin.	Wynne, Joh.
Elliotson, Jes.	Jackson, Tr. H.	Prescott, Trin.	Yarbury, Trin.
Ellis, Pet.	Jordan, Clare.		

The Marquis Douro, eldest son of the Duke of Wellington, and late of Christ Church, Oxford, is admitted of Trinity College, in this University.

April 12.

The Rev. John Brown, M.A. Fellow of Trinity College, was elected a Senior of that Society, in the room of the late Rev. William Pugh, M.A.

April 13.

Robert Cory, B.A. of Emmanuel College, was elected Fellow of that Society.

April 14.

The following Gentlemen of Trinity

College, were elected Scholars of that Society:—

Mason,	Carus,
Kinglake,	Cleasby,
Shepherd,	Turner,
Prickett,	Neate,
Hales,	Hovenden.

Westm. Scholars.

Stansfeld,	Bentall,
Rolls,	Chester,
Law,	Knight.
Ashington,	
Goodhart,	

**PREFERMENTS.**

- Blathwayt, Charles, B.A. to the Rectory of Langridge; Patron, William Blathwayt, Esq. of Dyrham Park.
- Bowle, Charles, M.A. Minister of Wimbome, Dorset, to the Vicarage of Milborne Port, Somerset; Patron, the Marquess of Anglesey.
- Bulmer, M.A. of the College of Hereford, to the Rectory of Putley, in that county; Patrons, the Dean and Chapter of Hereford.
- Carr, Samuel, M.A. of Queen's College, Cambridge, to the Rectory of Little Eversden, Cambridgeshire; Patrons, the President and Fellows of that Society.
- Clough, C. B. M.A. of St. John's College, Cambridge, and Rector of Llanferis, Denbighshire, to be Domestic Chaplain to the Marchioness Cornwallis.
- Cobb, Robert, M.A. to the Rectory of Burmarsh, Kent; Patron, the King.
- Deedes, Julius, M.A. and Scholar of Trinity College, Oxford, to the Rectory of Orlingbury, Northamptonshire; Patron, Sir Brook Wm. Bridges, Bart.
- Duffield, R. B.D. Fellow of St. John's College, Cambridge, to the Vicarage of Impington, Cambridgeshire; Patrons, the Dean and Chapter of Ely.
- Foulis, Henry, M.A. Chaplain to the Lord Viscount Downe, to hold the Rectory of Panton, Lincolnshire, and the Vicarage of Wragby, with East Torington; Patron, Edmund Turnor, Esq. of Stoke Rochford: By Dispensation under the Great Seal.
- Frere, Temple, M.A. of Downing College, Cambridge, to the Rectory of Burston, Norfolk.
- Hodgson, Douglas, Domestic Chaplain to the Lord Bishop of Winchester, to the Rectory of East Woodhay.
- Jones, John, M.A. Precentor and Chaplain of Christ Church, Oxford, to be Master of the School of that Society; Patron, the Dean.
- Lee, Samuel, M.A. of Queen's College, Cambridge, and Professor of Arabic in that University; to the Perpetual Curacy of Bilton with Harrogate; Patron, the Rev. A. Cheap, Vicar of Knaresborough.
- Mackie, Charles, M.A. Rector of Quarley, Hants, to be one of the Domestic Chaplains to his Royal Highness the Duke of Clarence.
- Matthews, James Thomas, of St. John's College, Cambridge, to the Perpetual Curacy of Prior's Lee, Warwickshire; Patron, the Rev. N. Hinde, Rector of Kingswinford.

- Meredith, Richard; B.A. of St. Edmund Hall, Oxford, to be Domestic Chaplain to the Earl of Rocksavage.
- Millers, George, M.A. to the Rectory of Herdewicke, Cambridgeshire.
- Packman, R. C. Rector of Langdon Hills, Essex, to be one of the Priests in Ordinary of his Majesty's Chapel Royal.
- Pears, —, Master of the Bath Grammar School, to be Curate of St. Michael's.
- Percival, Thomas Cozens, M.A. and Student of Christ Church, Oxford, to the Rectory of Horseheath, Cambridgeshire; Patrons, the Governors of the Charter House.
- Rabbitts, Cicero, B.A. to the Rectory of Wanstrow; Patron, Rev. George M. Bethune, LL.D. of Worth.
- Ridout, George, LL.B. to the Rectory of Lamyaf, on his own petition as Patron.
- Sargeaunt, John, M.A. of Christ Church, Oxford, to the Vicarage of Dodington; Patron, the King.
- Talbot, Henry George, B.A. and Student of Christ Church, Oxford, to the Rectory of Mitchell Troy cum Cymcarvan, Monmouthshire; Patron, his Grace the Duke of Beaufort.
- Turnor, Charles, M.A. Prebendary of Lincoln, to hold the Vicarage of Milton Ernest, Bedfordshire, with Wendover Vicarage, Bucks; Patron, Edmund Turnor, Esq.
- Uvedale, W. B.A. Vicar of Markby, near Alford, to the Vicarage of Kirmond, Lincolnshire; Patron, Edmund Turnor, Esq. of Stoke Rochford.
- Ward, C. R. to the Vicarage of Wapley and Codrington, in the county of Gloucester.

**ORDINATIONS.**

*April 3.*

By the Lord Bishop of Bristol, in the Chapel of Christ's College, Cambridge.

**DEACONS.**

- Blunt, Walter, King's College, Cambridge.
- Bury, William, Litterate.
- Busfield, William, B.A. University College, Oxford.
- Edwards, Joseph, B.A. Trinity College, Cambridge.
- Eyre, Charles Wasteneys, B.A. Brasenose College, Oxford.
- Gaitskell, Isaac, B.A. Trinity College,
- Henry, Henry Charles Lusou, Jesus College, and

Hodgson, Charles, B.A. Magdalen College, Cambridge.

Hulme, Francis Philip, B.A. St. Alban Hall, and

Husford, John, B.A. Queen's College, Oxford.

Lagden, Richard Dowse, B.A. Clare Hall, and

Manley, George Pearse, B.A. Jesus College, Cambridge.

Mergell, Crosbie, B.A. Trinity College, Dublin.

Morgan, Thomas, B.A. Jesus College, and Moultrie, John, Trinity College, Cambridge.

Port, George Richard, B.A. Brasenose College, Oxford.

Pyne, Thomas, B.A. St. John's College, Cambridge.

Robson, John Evans.

Sheepshanks, Thomas, M.A. Trinity College,

Symes, Richard, B.A. Jesus College, and Tufnell, George, B.A. Emmanuel College, Cambridge.

Tyrwhitt, Thomas, B.A. Christ Church, Oxford.

Werdmann, George Strochlin, Literate.

Waddington, George, M.A. Fellow of Trinity College, and

Weaver, Benjamin, B.A. Sidney Sussex College, and

Wimberley, Charles, B.A. Emmanuel College, Cambridge.

Wix, Edw. B.A. Trinity College, Oxford.

#### PRIESTS.

Anderson, Matthue, B.A. St. John's College,

Cavendish, Thomas Union, M.A. Magdalen College,

Kerr, Charles William John, M.A. Trinity College, and

Olivant, Alfred, M.A. Fellow of Trinity College, Cambridge.

By the Lord Bishop of Bath and Wells.

#### DEACONS.

Attlay, Stephen Oakley, M.A. Corpus Christi College, Oxford.

Collins, John Coombes, St. John's College, Cambridge.

Copleston, John Gay, B.A. Oriel College, and

Edmonds, Richard, Magdalen Hall, Oxford,

Lloyd, Charles, B.A. Trinity College, Cambridge.

Ludlow, Edward, B.A. St. Edmund Hall, Oxford.

Simpson, John Pemberton, B.A. Magdalen College, Cambridge.

Stoneman, Henry, B.A. Pembroke College, Oxford.

#### PRIEST.

Williamson, William, Literate.

April 5.

By the Lord Bishop of Lichfield and Coventry, at St. Philip's Church, Birmingham.

#### DEACONS.

Feilden, Robert Moseley, B.A. Magdalen College, Cambridge.

Jackson, Joseph, B.A. University College.

Shutt, Joseph, M.A. Pembroke College, and

Webb, Joseph, B.A. Wadham College, Oxford.

#### PRIESTS.

Chetwode, Henry, Literate.

Dunn, Rev. Chris. Blencow, Literate.

Howorth, Henry, B.A. St. John's College, Cambridge.

Withy, Henry, M.A. Merton College, Oxford.

#### CLERGYMEN MARRIED.

Baker, W. D. of Monmouth, to Harriet, eldest daughter of Mr. W. Harris, of Usk.

Brodie, Robert, M.A. of St. Edmund Hall, Minister of Mangotsfield, Gloucestershire, to Anna Maria, eldest daughter of the late Robert Lisle, Esq. of Acton House, Northumberland; at Long Ashton, Somerset.

Burghs, George, Vicar of Halvergate, Norfolk, to Elija, eldest daughter of the late Rev. S. D. Myers, M.A. formerly Vicar of Mitcham, in the county of Surrey.

De la, Fite, Henry A. M.A. of Trinity College, Oxford, to Sarah, daughter of the late S. De Castro, Esq.

Fawcett, James, M.A. of Leeds, to Isabella, fourth daughter of James Farish, Esq. of Cambridge; at Great St. Andrew's Church, Cambridge.

Ford, James, of Northampton, to Jane Frances, daughter of the late Edward Nagle, Esq.; at Dallington, Northamptonshire.

Gribble, Charles, of Braunton, near Barnstaple, to Ann, youngest daughter of the late Mr. W. Cox, of Wiveliscombe.

Hopkins, Daniel John, Rector of Woolley, Hants, to Esther Barnard, daughter of the late J. Hammond, M.D.; at St. Pancras Church.

Lloyd, Arthur Forbes, Rector of Instow, Devon, to Harriet, second daughter of T. F. Forster, Esq. of How-street, Walthamstow.

Lugger, J. L. to Mary, eldest daughter of the late Lieutenant-General Williams, R.M.; at Stonehouse, Devon.

Mack, W. B. son of the Rev. W. Mack, Rector of Horham, Suffolk, to Sarah, youngest daughter of Mr. Warner, of Southtown; at Gorleston.

Maule, Henry Augustus, of Boxford, Suffolk, to Martha Shirley Rawes, only daughter of the Rev. William Rawes; at Houghton-le-Spring, Durham.

Plumptre, Robert Bathurst, son of the Very Rev. the Dean of Gloucester, to Susanna, daughter of the late Rev. Ilyd Nicholl, D.D. of Ham, in the county of Glamorgan.

Sharpe, Lancelot, Rector of Allhallows, Staining, London, and of the Shrubbery, Bower Edmonton, to Mary, second daughter of T. L. Tweed, Esq. of the same place; at Edmonton.

Trollope, William, of Christ's Hospital, to Sarah, eldest daughter of William Clarke, Esq.; at East Bergholt, Suffolk.

Trotman, Fiennes J. Vicar of Dallington, Northamptonshire, to Mary, second daughter of the late Rev. N. Earle, of Swerford, in this county; at Steeple Aston.

Wood, William, eldest son of William Cole Wood, Esq. of Martock, to Julia, eldest daughter of Vincent Stuckey, Esq. of Sloane-street, and of Hill House, Somersetshire; at the New Church, Chelsea.

#### CLERGYMEN DECEASED.

Codrington, R. 35 years Minister of Bishop's Hull, Somerset.

Coham, William Holland, M.A. late of Exeter College, Oxford, Rector of Halwell, 35 years Curate of Black Torrington, and 28 years a Magistrate of the county of Devon; at Coham, in the parish of Black Torrington, after a short illness, in his 62d year.

Davies, Richard, Vicar of Tetbury and Horsley; at the Vicarage, Tetbury, in his 79th year.

Fuller, Richard, in the 76th year of his age; at Aston-Tirrold, Berks.

Herbert, Hon. and Rev. G. in the 46th year of his age.

Hornby, E. T. S. M.A. and Fellow of All Souls' College, Oxford: at Orford Hall, Lancaster, in his 43d year.

Jones, Richard, Vicar of Llanynys, Denbighshire.

Marriott, John, M.A. formerly Student of Christ Church, Oxford, late Curate of Broadclist, Devon, and Rector of Church Lawford, Warwickshire; in his 45th year.

Pridden, John, M.A. F.S.A. Minor Canon Canon of St. Paul's, Rector of St. George, Botolph-lane, and Vicar of Caddington, Bedfordshire; in Fleet-street, aged 67.

Probyn, W. Chancellor of St. David's, Pembrokeshire, Vicar of Longhope, Gloucestershire, and of Pershore, Worcestershire; at his residence, at Pershore, aged 64.

Pugh, William, M.A. one of the senior Fellows of Trinity College, Cambridge, and Vicar of Bottisham, in that county; at Croydon, Surrey.

Richards, John, M.A. Curate of St. Michael's parish, Bath, and Vicar of Wedmore, Somerset; at Ridgway, in Devonshire, aged 55. The Church has had a great loss in the death of this truly pious and exemplary Clergyman. He was indefatigable in his parochial duties, doing the work of an Evangelist, not in the pulpit only, but in going about from house to house among those entrusted to his charge, and carrying Christian instruction and comfort to all who required them. In the pulpit, indeed, he was singularly powerful and persuasive, as the crowded congregations of St. Michael's Church amply testified. His death has excited that deep regret, among all who were acquainted with him, which is so justly due to such a loss.

Salmon, Samuel, Curate of Wetheringsett, Suffolk.

Stevenson, Very Rev. G. Dean of Kilfenora; at the Deanery House, Ennis.

Summers, W. at Westend House, Wick-war, aged 77.

### MONTHLY LIST OF PUBLICATIONS.

#### DIVINITY.

Calvinistic Predestination repugnant to the general tenor of Scripture; shewn in a Series of Discourses on the Moral Attributes and Government of God; delivered in the Chapel of Trinity College, Dublin. By the Very

Rev. R. Graves, D.D. M.R.I.A. King's Professor of Divinity in Trinity College, Dublin, Dean of Ardagh, &c. &c. 8vo. 12s.

Observations of a Parish Priest, on Scenes of Sickness and Death. By J. D. Coleridge, LL.B. Vicar of Ken-

## Notice to Correspondents.

wyn and Kea, Cornwall, and Chaplain to the Lord Bishop of Exeter. 12mo. 3s. 6d.

Christian Instructions, consisting of Sermons, Essays, Addresses, Reflections, Tales and Hymns, on various subjects. By the Rev. W. Morgan, B.D. Incumbent of Christ Church, Bradford, Yorkshire. Vol. II. 12mo. 3s.

Facts, Arguments and Observations, tending to prove the Truth of Revelation. By the Rev. R. Walker, M.A. Vicar of St. Winnow, Cornwall. 12mo. 6s.

The Bible Prohibited; a Dialogue between a Roman Catholic Priest and a Roman Catholic Layman. 4d.

An Extensive Inquiry into the important Questions, "What is it to preach Christ," and "What is the best mode of preaching Him?" By R. Lloyd, M.A. Rector of St. Dunstan's in the West, London; and of Midhurst, Sussex. 8vo. 9s.

Lambeth and the Vatican; or Anecdotes of the Church of Rome, of the Reformed Churches, and of Sects and Sectaries. In 3 Vols. 12mo. 1l. 1s.

A Short History of the Christian Church, from its Erection at Jerusalem down to the present Time. By the Rev. J. Fry, B.A. Rector of Deptford, and Author of the Second Advent, &c. 8vo. 12s.

A Defence of the True and Catholic

Doctrine of the Sacrament of the Body and Blood of our Saviour Christ. By the Most Rev. Thomas Cranmer, Lord Archbishop of Canterbury. With an Introduction, Historical and Critical, in Vindication of the Character of the Author, and therewith of the Reformation in England, against the recent Allegations of the Rev. Drs. Milner and Lingard, and Charles Butler, Esq. By the Rev. H. J. Todd, M.A. F.S.A. Chaplain in Ordinary to his Majesty, and Rector of Settrington, Yorkshire. 8vo. 6s.

The Accusations of History against the Church of Rome examined, in remarks on many of the principal observations in the Work of Mr. Charles Butler, entitled the "Book of the Roman Catholic Church." By the Rev. G. Townsend, M.A. of Trinity College, Cambridge. 8vo. 6s.

Calendarium Palestinæ: comprising the outlines of a Natural History of Syria; an Account of the Jewish Fasts and Festivals, with the Service of the Synagogue; and an attempt to reconcile the Jewish with the Julian Calendar. Beautifully printed on a large sheet, adapted for the Study. By William Carpenter.

Also an Edition in 12mo. with a Dissertation on the Hebrew Months, from the Latin of J. D. Michaelis.

## LITERARY INTELLIGENCE.

The Rev. Dr. Wordsworth, Master of Trinity College, Cambridge, is preparing for publication, a Documentary Supplement to "Who wrote Iohn

Basiliké?" in which will be contained recently discovered papers and letters of Lord Chancellor Clarendon, and of the Gauden Family.

## NOTICE TO CORRESPONDENTS.

We beg to inform the Secretary of the Baptist Missionary Society, in reply to his inquiries respecting the passage quoted from Bishop Heber's letters, in our report of the proceedings of the Society for Promoting Christian Knowledge at the General Meeting in March, that if he will refer to the passage in question, he will find that we do not profess to give the words of the Bishop from authority. We gave them as we heard them read at the Meeting, and we therefore vouch for them no further than the accuracy of our hearing goes. But we may add, that we fully believe in their correctness, and that other Members of the Society who were present confirm the truth of our statement. The letters of the Bishop were altogether private communications and were only read by the permission of his friends.

"Æquus" has been received.

We have not been able yet to examine attentively the communication of our correspondent who signs himself, "a lover of evangelical truth and of order and consistency"

# THE CHRISTIAN REMEMBRANCER.

JUNE. 1825.

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## *THE LIFE OF JOHN ROGERS \*,*

THE PROTOMARTYR, 1555.

JOHN ROGERS was educated at the University of Cambridge, where he continued to reside, devoted to the acquisition of learning, until he was appointed Chaplain at Antwerp, by the Company of Merchants Adventurers. While at Antwerp, he became acquainted with William Tindal and Miles Coverdale, both at that time exiles from their country on account of religion. By conversation with these distinguished men, his mind was enlightened to see the errors and corruptions of the Papal Church, and he embraced the principles of the Reformation. He then engaged, in co-operation with them, in the noble work which they had undertaken, of translating the Bible into English. This work was the translation afterwards published under the title of "The Translation of Thomas Matthew."

Upon this change of his opinions, he resigned his chaplaincy at Antwerp; for, having married, he went to Wittenberg, in Saxony, and there prosecuted his theological studies. At the same time, he cultivated an acquaintance with the Dutch language, and was so great a proficient in it, that the charge of a Dutch congregation was committed to him.

He remained many years in the faithful discharge of this last office, until the accession of Edward VI. made an opening for his return to the enjoyment of religious freedom in his own country. It was not long before his zealous conduct brought him into the notice of Ridley, then Bishop of London, who gave him a Prebend in St. Paul's. The Dean and Chapter of that Church also appointed him the Reader of the Divinity Lecture there.

So long as Edward was on the throne, Rogers held these situations in the Church, and was an active labourer in the cause of the Reformation. But at the death of that King, the commencement of the Marian persecution immediately deprived him of all opportunity of exertion, and led him, by successive steps of suffering, to the scene of martyrdom, with which his resignation to the will of his divine Master was at last most gloriously consummated.

After the Queen was come to the Tower, he preached a sermon at Paul's Cross, in which he boldly asserted the doctrines which he had

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\* Fox's Acts and Monuments, vol. iii. p. 98.



taught during the reign of Edward, and exhorted the people "constantly to remain in the same, and to beware of Popery, idolatry, and superstition." The Council, in which the Papists then predominated, called him to account for this sermon. At first, however, he successfully defended himself, and was dismissed without injury. But upon the proclamation being issued, which prohibited the preaching of the reformed doctrine, he was again summoned before the Council, and being examined, was commanded to keep his own house as a prisoner. He obeyed this sentence, though he could without difficulty have escaped by going abroad from the hands of his persecutors, and though he had the strongest worldly inducements to flight, as he was sure of obtaining a provision in Germany, and he had a family of ten children depending on him for support.

So gentle an imprisonment was not sufficient to satisfy the malignity of such a man as Bonner. After some time, accordingly, he was removed to Newgate, and there confined amongst thieves and murderers.

The first examination which he underwent, subsequently to this removal, was on the 22d of January, 1555. On this occasion, he was asked by Bishop Gardiner, the Lord Chancellor, according to the usual mode of proceeding in such cases, whether, after the example which had been set by the Parliament in returning to its allegiance to Rome, he would be "content to unite and knit himself with the faith of the Catholic Church with them, in the state in which it was then in England?" He replied, "The Catholic Church I never did, nor will dissent from." Gardiner explained, that he meant by the Catholic Church, that state of things in which the Pope was acknowledged to be Supreme Head. Rogers said, "he knew none other Head but Christ of his Catholic Church, neither would acknowledge the Bishop of Rome to have any more authority than any other Bishop had by the Word of God, and by the doctrine of the old and pure Catholic Church four hundred years after Christ."—"Why didst thou, then," resumed Gardiner, "acknowledge King Henry VIII. to be the Supreme Head of the Church, if Christ be the only Head?" Rogers denied that he had ever granted him a supremacy in spiritual things, such as the forgiveness of sins—the giving of the Holy Ghost—authority to be a judge above the Word of God. Gardiner, with the Bishops of Durham and Worcester, ridiculed this assertion, and hinted, that had he made such a declaration in the days of Henry, he would not have been alive at that time—whereupon, he would have explained further what was understood by the King's supremacy, but his examiners looked and laughed one upon another, and made so great an uproar, that he was compelled to let the subject pass. He was about to shew, that there could not be two Heads of a Church, in refutation of what Gardiner had observed to the Lord William Howard, who was present at the examination, that "Christ might be Supreme Head and the Bishop of Rome also;" when Gardiner interrupted him with the repetition of his first question: "What sayst thou, make us a direct answer, whether thou wilt be one of this Catholic Church or not, with us in the state in which we are now?" Rogers objected to them their own inconsistency in acknowledging at that time the supre-

macȳ of the Pope, which they and all the Bishops of the realm had preached against for twenty years previous—many of them, too, having condemned it by their writings, and the Parliament having declared against it. Gardiner, evading the charge of personal inconsistency, urged as a plea for the Parliament, that it had been “with most great cruelty constrained to abolish and put away the primacy from the Bishop of Rome.” This afforded Rogers ground for a just animadversion on the present proceedings of the Papal faction against their Protestant brethren:—“With cruelty,” he observed,—“why then, I perceive that you take a wrong way with cruelty to persuade men’s consciences. For it should appear by your doings now, that the cruelty then used hath not persuaded your consciences. How would you then have our consciences persuaded with cruelty?” “I talk to thee of no cruelty,” subjoined Gardiner, “but that they were so often and so cruelly called upon, in that Parliament, to let the Act go forward, yea, and even with force driven thereunto, whereas in this Parliament it was so uniformly received as is aforesaid;” alluding to the readiness which had been shewn by the Parliament in restoring the authority of the Pope. Rogers argued, that truth was not to be decided by numbers, but by the “wiser, truer, and godlier part,” and was proceeding to make further observations, when he was again interrupted with a repetition of the first question: to which he answered, that he must first see the fact pressed upon him proved by the Scriptures, and asked permission to discuss the question on paper. This request was not conceded. He was told, that he would never have so much proffered him again, as was now:—that there were two things—mercy and justice—if he refused the Queen’s mercy now, he should have justice ministered unto him. He replied, that “he had never offended, nor had been disobedient to her Grace, nor yet would he refuse her mercy.” “But if it shall be denied me,” he continued, “to confer by writing, and to t. y out the truth, then it is not well, but too far out of the way. Ye yourselves (all the Bishops of the realm) brought me to the knowledge of the pretended primacy of the Bishop of Rome, when I was a young man, twenty years past; and will ye now, without collation, have me to say and do the contrary? I cannot be so persuaded.” “If thou wilt not receive the Bishop of Rome to be the Supreme Head of the Catholic Church,” said Gardiner, “then thou shalt never have her mercy, thou mayst be sure. And as touching conferring and trial, I am forbidden by the Scriptures to use any conferring and trial with thee. For St. Paul teacheth me, that I should shun and eschew an heretic after one or two monitions, knowing that such an one is overthrown, and is faulty, insomuch as he is condemned by his own judgment.” His answer was, “My Lord, I deny that I am an heretic; prove ye that first, and then allege the foresaid text.” Gardiner, as he had done before, when pressed in a way that he could not answer, returned to the old topic of Papal supremacy, demanding the prisoner’s submission to it. When he repeated, that it must be proved to him by Scripture, the Bishop of Worcester observed, “Why, do ye not know what is in your creed: *Credo Ecclesiam sanctam Catholicam*. I believe the Holy Catholic Church.” To this he re-

plied, "I find not the Bishop of Rome there. For Catholic signifieth not the Romish Church: it signifieth the consent of all true teaching Churches of all times, and all ages. But how should the Bishop of Rome's Church be one of them, which teacheth so many doctrines that are plainly and directly against the Word of God? Can that Bishop be the true Head of the Catholic Church that doth so? that is not possible." Being called upon to produce one of such doctrines taught by the Church of Rome, he said, "The Bishop of Rome and his Church, say, read, and sing, all that they do in their congregations; in Latin, which is directly and plainly against the 1st to the Corinthians, the 14th chapter." Gardiner denied that the practice was against the Word of God, and called for the proofs. Rogers then proceeded to quote the texts of St. Paul from the chapter which he had mentioned, and to argue upon them, but his adversaries were again so clamorous in their opposition, that he was not allowed freely to explain himself. He endeavoured to shew that the words of St. Paul, where he mentions speaking "not unto men, but unto God," in the 2nd verse were not inconsistent with what he says in the 9th verse, as to the speaking in an unknown tongue, being as if one spoke "into the air"—but the question was carried against him by the dogmatic zeal of his Papal inquisitors: Gardiner abruptly concluding the discussion with saying—"No, no, thou canst prove nothing by the Scriptures. The Scripture is dead: it must have a lively expositor." When he contradicted this derogatory account of the Scriptures, and begged that he might go on with his purpose, he was answered by the Bishop of Worcester, that "all heretics alleged the Scriptures, and that therefore a living expositor was needed." Rogers urged, that still the Scriptures were the only means by which heretics were overcome, though they might not allow that they were so refuted; and was returning to his former argument, when the confusion among his examiners obliged him to desist. At last, Gardiner ordered him to be conducted back to prison, upon which he rose, having kneeled through the course of the previous examination. Sir Richard Southwell, who stood by, observed to him, "Thou wilt not burn in this gear, when it cometh to the purpose, I know well that." "Sir," replied Rogers, "I cannot tell, but I trust in my Lord God," at the same time lifting up his eyes to heaven.

The remainder of this examination turned chiefly on the fact of his marriage, as a Priest, which he defended as lawful, not only in the place where it was celebrated, as he had been married abroad, but also in England at the time when he returned: and that after much vexation he was at last dismissed in the custody of the Serjeant.

He was again brought before the Bishops, and examined on the 28th and 29th of January. He was asked, on the first of these days, as on the former occasion, whether he would return to the Church of Rome, and on his disclaiming its authority as antichristian, some altercation arose between the Bishops and himself. They entered then on the subject of the Sacrament, and proposed to him the question, "Whether he believed in the Sacrament to be the very body and blood of our Saviour Christ, that was born of the Virgin Mary, and hanged on

the cross, really and substantially?" He answered to this question, "That he had often told Gardiner that it was a matter in which he was no meddler, and therefore had been suspected of his brethren to be of a contrary opinion: that notwithstanding, even as the most part of their doctrine in other points was false, and the defence thereof only by force and cruelty, so in this matter he thought it to be as false as the rest. For he could not understand really and substantially to signify otherwise than corporally; but, corporally, Christ was only in heaven, and so could not be corporally also in their Sacrament." He then complained to them of the hard treatment which he had experienced at their hands, in having been imprisoned now a full year in Newgate, at great costs and charges, besides six months previous in his own house, without receiving any portion of the income of his livings. They justified, in their answer, the severity which had been exercised towards him, on the ground of his having preached against the Queen, (which he explicitly denied,) and the deprivation of his livings, on the pretext that they were unjustly possessed, Ridley, who had given them to him, being regarded as an usurper of the bishopric of London.

On the evening of that day, he was sent to the Compter in Southwark, in company with Bishop Hooper and others, who had also been examined on the same day. As the prisoners passed through the streets, the people thronged around them in such numbers, that it was with difficulty that they could make their way through the crowds.

The day after they were again brought to the church of St. Mary Overies, where the previous examination had taken place, and submitted to a similar process of examination. Rogers stedfastly maintained his right of appeal to the Scripture against the erroneous voice of an obsequious Parliament, to whose decision he had before been requested to submit his judgment; but was not permitted to proceed to any length in justification of his opinions, being silenced by the interference of Gardiner, who, in a taunting manner, bade him sit down, saying, "that he was sent for to be instructed of them, and would take upon him to be their instructor." He endeavoured again to obtain a hearing, pointing out that the Church of Rome, in reference to its false doctrines and tyrannical laws maintained by cruel persecutions, was the Church of Antichrist, and explaining in what sense he condemned the Sacrament; but Gardiner at length closed the proceedings, by reading the sentences of excommunication and condemnation. Two articles were particularly alleged against him in the form of condemnation:—That he affirmed the Romish Catholic Church to be the Church of Antichrist,—and that he denied the reality of their Sacrament. When Gardiner had read the condemnation, he further declared that the prisoner "was in the great curse, and that it was dangerous to eat and drink with those so accursed, or to give them any thing; for all that did so should be partakers of the same great curse."

The sentence being pronounced, "Well, my lord," said Rogers, "I stand before God and you, and all this honourable audience, and take him to witness, that I never wittingly or willingly taught any false doctrine, and therefore have I a good conscience before God and all good men. I am sure that you and I shall come before a Judge

that is righteous, before whom I shall be as good a man as you : and I nothing doubt but that I shall be found there a true member of the true Catholic Church of Christ, and everlastingly saved. And, as to your false church, ye need not to excommunicate me forth of it. I have not been in it these twenty years, the Lord be thanked therefore. But now ye have done what ye can, my Lord, I pray you yet grant me one thing." Gardiner inquiring what this request was ; " That my poor wife, being a stranger, may come and speak with me so long as I live. For she hath ten children that are her's and mine, and somewhat I would counsel her, what were best for her to do."—" No," replied the obdurate Papist, " she is not thy wife ;" and Rogers again asserting her right to the title, he expressly refused her all liberty of access to him.

The Sheriffs having again received him into their custody, conveyed him in company with Hooper, to a prison called the Clink, where it was ordered that both should remain until night, lest they should experience interruption from the people, who deeply sympathized in their fate, in passing through the streets. The same evening accordingly they were conducted back to Newgate ; Hooper going before with one of the Sheriffs, and Rogers following with the other.

Rogers employed himself in prison in writing down the particulars of his several examinations, and in composing a defence of the principles and proceedings of the Reformers ; enjoying a perfect composure of mind, and even merry under the certain prospect of the cruel death to which he was shortly to be led out. He carefully concealed the book in which he had written these last records of his faithful zeal for the Gospel, evidently with a view to their surviving as memorials of the true profession which he had maintained, in contradiction to any injurious representations which the Papists might give of his case. This book, fortunately, escaped the most active scrutiny of his enemies, who searched for his letters and papers throughout his imprisonment ; and was only accidentally discovered by one of his sons after his death, who came with his widow to the place where he had been confined, and after having in vain searched the apartment, was going away, when he espied a black object, which proved to be the book, lying in a dark corner under a staircase.

On the morning of Monday, the 4th of February, 1555, he received a sudden intimation from the keeper's wife at Newgate, that his execution was to take place on that day. He was waked from his sleep to receive the dreadful summons, and though he must, since his condemnation, have been daily expecting the event, yet so securely did he repose, with such tranquillity of heart did this servant of God commit himself to the disposal of Divine Providence, that he required much shaking to rouse him from the deep sleep in which he was unconsciously lulled. At length being fully awakened and raised up, and desired to make haste, he merely observed, in his usual style of cheerful resignation, " If it be so, I need not tie my points ;" and then accompanied his conductors to the house of Bonner, where he submitted to the ceremony of degradation. That ceremony being over, he craved of Bonner one petition, Bonner asking him what that might be ; " Nothing," he replied, " but that he might talk a few words with his wife before

his burning." Bonner, however, would not consent that the sufferings of this victim of persecution should experience even this tender alleviation. All that Rogers said in return for so savage a refusal was, "Then you declare your charity, what it is."

The Sheriffs of London then conveyed him to Smithfield, there to undergo the torture of the fire. As he proceeded on the way he repeated the Psalm *Miserere*, the people at the same time expressing their great admiration at his constancy, and praising God, who supported him under such trials. There were present on the occasion, Rochester, Comptroller of the Queen's household, and Sir Richard Southwell, besides both the Sheriffs, and a great multitude of persons, whom the spectacle itself had attracted to the spot. He was met on the way by his wife, and children, then eleven in number, and the youngest an infant in the arms of its mother. This sorrowful sight, so pathetically appealing to the most sensitive feelings of human nature, while it must have pierced his inmost soul with a pang, yet could not unnerve the noble spirit of the man, or make him recoil from his firm purpose of yielding up himself a martyr to the Gospel. He still cheerfully advanced to the stake with undiminished resignation. When he had reached it, he addressed the spectators briefly—for he was not allowed to use many words—exhorting them "to remain in that faith and true doctrine which he before had taught, and they had learned, and, for the confirmation whereof, he was not only content patiently to suffer and bear all such bitterness and cruelty as had been showed him, but also most gladly to resign up his life, and give his flesh to the consuming fire, for the testimony of the same." He then encountered the fire with a surprising fortitude, washing his hands in the flame as he was burning, until his whole body was consumed to ashes. A little before the pile of faggots was kindled, his pardon was brought, and offered to him on the condition of his recanting; but he resolutely disclaimed the acceptance of it on such terms. He appears, indeed, to have divested himself entirely of those fears of death, which disquiet ordinary minds; for, on the Sunday previous to his execution, he drank to Hooper, who was confined in a chamber underneath him, and bade the attendants commend him unto him, and tell him "there was never little fellow better would stick to a man, than he would stick to him." This he said, supposing that they would be burned together; which was not however the case, as Hooper was burnt at Gloucester some days after the execution of Rogers\*. So also when the Sheriffs came to take him from Newgate, on the morning of his execution, one of them having asked him "if he would revoke his abominable doctrine, and his evil opinion of the sacrament of the altar"—he answered, "That which I have preached I will seal with my blood."—"Then," said the Sheriff, "thou art an heretic."—"That shall be known," said Rogers, "at the day of judgment."—"Well," added the Sheriff, "I will never pray for thee."—"But I will pray for you," said the meek and charitable sufferer; and then proceeded on the way to his death.

The kindness of his heart was eminently shewn in his conduct to-

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\* See p. 81, &c.

wards his fellow-prisoners in Newgate. To relieve those who were destitute of means of providing for their daily subsistence, he introduced the regulation, that those on his side of the prison should have but one meal a day, though they paid the expense of the whole; the other meal being given to the poor prisoners on the other side. This measure of charity was however thwarted through the rigour of Alexander, the keeper, who would not suffer the arrangement to take place.

Fox has noticed Rogers's prophetic anticipation of the triumphs of the Reformation; as a light which should arise out of that thick darkness with which the religious horizon was then overcast. Among other proofs of this predictive sagacity, is mentioned a conversation which Rogers had with the Printer of Fox's work, then his fellow-prisoner in Newgate. "Thou," said he, "shalt live to see the alteration of this religion, and the Gospel to be freely preached again: and therefore have me commended to my brethren, as well in exile as others, and bid them be circumspect in displacing the Papists, and putting good Ministers into Churches, or else their end will be worse than ours." He farther suggested to the same person his plan for ordering the affairs of the Church, by appointing a superintendant for every ten parishes, who should have readers under them, subject to the annual inspection of the bishops, who should remove as well the superintendants as the ministers, in case of the failure of any individual, either in improving his own knowledge, or attending to his parishioners.

In his prosperous days, in the reign of Edward, he shewed his zeal for the Reformation in a matter apparently trifling, but in those times of more importance than we may at present conceive, when the object was to exclude from offices in the Church men secretly inclined to popery, under the pretext of outward conformity. The dispute which originated at Hooper's appointment to a bishopric respecting the use of the vestments, is well known. Rogers, who usually wore a round cap, when uniformity in the ministerial dress was prescribed, affirmed that he would not give his sanction to it, by adopting it, unless a difference were made between the Papists and the Reformed, by obliging the former to wear upon their sleeves the figure of a chalice and a host; and accordingly himself never wore the priest's cap.

In these days of boasted refinement, we are too apt to deride the honest scruples of our forefathers, as antiquated prejudices, and the remnants of an exploded bigotry. They may, indeed, in some instances, have carried those scruples too far. But the tendency of these times is to the opposite extreme, to explain away and abolish differences, and so to produce a specious conformity under essential discrepancy of tenets. But even little matters are important when they serve to distinguish the true professors of Christianity from the hypocritical, the superstitious, and the arrogant corrupters of its doctrines. While, then, we reverence the piety and magnanimity of such men as Rogers, and his fellow martyrs, in the greatest actions of their lives, we may derive a reasonable lesson from that example of an uncompromising love for the truth, which they have exhibited to us in their conduct with re-

gard to even inferior matters belonging to religion. Nothing, in their eye was little, of which the enemy could avail himself to the undermining of the faith. Let us cultivate, like them, a conciliatory spirit—a spirit of gentleness and moderation—but let us not, at the same time, retire from one inch of the ground, which they maintained by their wisdom and their blood.

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## REVIEW OF NEW PUBLICATIONS.

*A Letter to the Right Reverend C. J. Blomfield, D.D. Bishop of Chester, from Charles Butler, Esq. in Vindication of a Passage in his "Book of the Roman Catholic Church," censured in a Letter addressed to him by his Lordship.* 8vo. pp. 31. Murray. 1825.

It is, as we suspected it would be. Mr. Butler has proved unable to reply to the questions put to him by the Bishop of Chester, respecting his scandalous imputation on the veracity of the Clergy of the Church of England, without exposing himself to the recoil of his own weapons, with still more fatal force on himself. He was required to produce his proofs of the "smiles and sighs," which, he says, accompany the subscriptions to the Articles of the Church of England, by the great body of the Clergy. We venture to say, he has produced no proof, nothing approaching to a proof, of the statement advanced in his work; and no exculpation, consequently, of his attack on the religion and morality of his Protestant brethren.

To have substantiated his charge, he was called upon to adduce positive facts. He had stated a general fact—a regard to logic, as well as to veracity, required that he should bring forward a sufficient number of instances, in order to verify his general conclusion. His induction of particulars must have been very extensive, to satisfy the latitude of his inference, and completely to justify his allegation—it must have reached to many particulars, at any rate, to have rendered his assertion in the slightest degree probable. Many a sigh must have breathed its solemn evidence on his ear, and many a smile have told its traitorous tale to his conscious eye, to have enabled him to present them in such audible and visible forms of frightful reality, as those in which they appear in the pages of his book.

Instead, however, of a single instance of any actual sigh or smile on the part of a subscriber, he has produced only *suppo-*



sitions of such instances; and these suppositions grounded on the various constructions which different authors have adopted of the subscription required to the Articles. The *fact* itself he has evaded, and only supported the general imputation, by more specific imputations, which require also some other point not proved to be conceded to him.

The futility indeed of his defence has been amply exposed by the Bishop of Chester, in a Postscript to the third edition of his Letter to Mr. Butler; and so far as an *answer* is concerned, nothing more needs to be said on the subject;—but as Mr. B. has referred largely to our Divines in support of his opinion, it may not be irrelevant to follow him more closely into his favourite authorities, and examine how far they bear him out in his assertions.

In proceeding to explain ourselves, we shall invert the order of his inquiry. He brings forward a petition against subscription to the Articles presented to the House of Commons in 1772, which was signed by “two hundred and fifty clergymen, and several gentlemen belonging to the profession of the civil law,” (and medicine, 3rd edition) in respect to which he asks, whether “a sigh for the *necessity* of subscription” is not most distinctly heard in every line of it?—He then asks, whether Dr. Samuel Clarke and Dr. Clayton did not sigh when they subscribed? Appealing next to a passage of Burnet, in which the greater part of the Clergy are spoken of, as “subscribing to the Articles *without ever examining* them,” and others as doing it “because they *must* do it, though they can *hardly satisfy their consciences* about some things in them,” he again asks whether there must not be *some smiles* among the subscribers thus mentioned? Also, whether Dr. Conyers Middleton did not *smile* at the moment of subscribing—whether certain persons, whom, in his own style of graceful insinuation, he represents by a number of emphatic dots, did not? He then pronounces, with satisfaction, at the result which he thinks he has reached, “Thus have I answered both the questions put to me by your lordship.”

Now, where is there any answer in all this to the Bishop of Chester's call for proofs—proofs from Mr. Butler's own experience—of the assertion advanced respecting the subscription to the Articles, we are quite unable to perceive. Certain of the Clergy concurred with some of the laity in a petition against the *necessity* of subscription—ergo, the great body of the Clergy *subscribe* the articles with a sigh. Where is the connexion between the fact of petition and the fact of the subscription? Because some members of the Church of England, who had already put their hands to the truth of the Articles, wished the terms of comprehension extended, and that others might not

necessarily be subjected to the same test—is that any ground for impugning the conscientiousness of the petitioners in respect to their own subscriptions? Because certain Roman Catholics petition the legislature for the removal of civil disabilities, is that any reason for our doubting their loyalty under their present restrictions. The two cases are similar in their relation to the constraint to which both parties are submitted—the one being a case of limitation, the other of exclusion. If some of the Clergy petitioned against the limitation, why should they be thought less honest in their submission to it, than the petitioning Roman Catholics in their submission to the restraint under which they live? But it is needless to spend words on the matter. Every one who considers the fact which Mr. Butler has brought forward, will see that it makes nothing for his defence. At most, his opinion respecting the petitioners amounts only to a suspicion entertained by himself respecting them. The sighs which he hears, are only the hearings of his own imagination.

So also as to Dr. Samuel Clarke and Bishop Clayton; all he alleges is in the form of a question. Did they not sigh when they subscribed? Where, we ask again, is his proof that they did, as he *supposes* them to have done? Is it not very possible for a man to entertain an opinion very conscientiously at one time, which he may see reason conscientiously to alter at another time? His defence, then, from these instances, again amounts to nothing more than an unwarranted imputation against these individuals.

Then, as to the *smile*—he is still very far from giving any real indisputable instance. His strongest evidence rests upon the expressions of Burnet. But does the passage in question apply to the Clergy of the present day? Is there any thing in it equivalent to a general smile on the part of subscribers at the present day? Let him read the whole passage, as it occurs in the context of Burnet, and he must agree with us that it gives no countenance to a loose mode of subscription. It is as follows—

“ The requiring subscriptions to the Thirty-nine Articles is a great imposition: I believe them all myself: but as those about original sin and predestination might be expressed more unexceptionably, so I think it is a better way to let such matters continue to be still the standard of doctrine, with some few corrections, and to censure those who teach any contrary tenets; than to oblige all that serve in the Church, to subscribe them: the greater part subscribe without ever examining them; and others do it, because they must do it, though they can hardly satisfy their consciences about some things in them. Churches and societies are much better secured by laws than by sub-

scriptions: it is a more reasonable as well as a more easy method of government."—*Burnet's History of his own Time*, vol. ii. folio, p. 684.

Burnet evidently is only expressing his regret that subscription should be adopted on the part of the Church *as the mode of securing conformity*. And, as an argument against it, he adduces its liability to abuse; and it is upon the supposed general existence of such abuse *in his own times*, that he would have the necessity of subscription removed, and not from any laxity of principle which is *permitted* by means of it. He objects to the *obligation* of subscription, while he is himself convinced that the Articles are true.

These supposed sighs and smiles, however, rest on a supposed latitude of construction in interpreting the articles, which, he insists, must lead to one or other of these expressions of sentiment. But, first, we must protest against his own latitude of construction in interpreting these obnoxious terms, which he has taken from the mouth of an infidel. The sigh of a subscriber, surely, means something more than a *regret that a subscription should be required*—and a smile something more than the *heedlessness* of a *young and inconsiderate* subscriber. To allow such interpretation as that he has given, a much greater latitude of construction must be indulged him, than we fancy even the latitudinarian Hoadly would have conceded to the act of subscription. The former must be understood as a *protest against the doctrines* contained in the Articles—the latter as a *derision* of them. But Mr. Butler will say that though the words are Gibbon's, in adopting them he is entitled to limit them, or explain them away, as it may serve his purpose. We shall not therefore dwell on this point; we shall only say, that he has not understood the smile according to his own account of it, when he imputes it to Conyers Middleton, Mr. Butler surely does not mean to say, that Conyers Middleton signed with the heedlessness of an undergraduate. Having just noticed this, we pass on to the grounds of his assertion—the latitude of construction which he pleads is allowed by some of our divines, whose opinions are influential with the body of the Clergy.

We maintain, then, that no such latitude of construction is allowed as would warrant the laxity of principle implied by the terms which he has employed. Persons may conscientiously differ as to the nature and the necessity of a subscription to any particular formulary of doctrine, without differing as to the truth of the doctrine which it contains. The propriety of subscription is a question quite independent of the truth of the doctrines to which it is required to be made. Two persons may agree exactly in every proposition contained in the Articles,

but one may think that they are sufficiently enunciated in the Scriptures themselves, and that to resort to any other authorized statement of them is to detract from the sufficiency and authority of the Scriptures; whilst the other may see, in the use of such an auxiliary form of doctrine, no infringement of the supremacy of Scripture authority, but rather a requisite help to the infirmities and vacillations of human judgment. Of two persons, again, also exactly agreeing in the truth of the doctrines contained, as well as in the propriety of a certain prescribed form, one may regard that form simply as a bond of union, or articles of peace—while the other, with stricter views of the subject, may insist on the necessity of its being a test of consent in opinion, or of religious belief. Thus it appears that the question, as it regards the nature of a subscription, is actually independent of the truth or falsehood of the doctrines. The doctrines being supposed to be true, it may yet be debated whether the Church, or the Legislature rather, ought to impose subscription of them *in that form*. Mr. Butler's quotation, then, from Chillingworth, Burnet, and Bramhall, (we are glad to find he has corrected the error of the first edition, in which the name of Usher was put for Bramhall,) and his introduction of the names of Laud, Sheldon, Fowler, Watson, Balguy, Sturges, Paley, will not serve his purpose of shewing that the Articles may be subscribed, by those who follow the authorities of these great names, with either a sigh or a smile. All that he could infer from the opinions of these eminent writers is, that the articles may be subscribed by persons holding different opinions as to the *nature* and the *necessity*, or the *propriety* of subscription: the *doctrines themselves being supposed to be true*.

We will consider, however, more closely the instances which he produces of a latitudinarian construction.

First, he brings forward a celebrated passage of the "immortal Chillingworth," in which he declares that that celebrated writer discards the Thirty-nine Articles, among other creeds, and propounds that "the Bible, and the Bible only, is the religion of Protestants." And upon this passage he proceeds to remark, that it is unnecessary to observe to his Lordship, the Bishop of Chester, that this proposition was received without any qualification by Bishop Hoadly, and transmitted by him to his followers, or that Bishop Hoadly is, in respect to theological belief and opinion, the "patriarch of nearly the whole of the present ministry of the Established Church of England."

Now, in regard to this passage of Chillingworth, there is not a Clergyman of the Established Church, we conceive, who would not acknowledge its truth without feeling that he compromised by such acknowledgment his respect for the Thirty-

nine Articles, and the sincerity of his subscription to them. It asserts the comparative superiority of the Scriptures as an authority in sacred truth above every other authority. This is the high ground on which our Church justifies her secession from the Roman Communion, wherein the authority of the Priesthood ranks above that of the Sacred Volume. We can cordially, therefore, say, that the Bible, and the Bible only, is the *religion* of Protestants. We do not consider, then, the Articles as our *religion*, nor exalt them, as he supposes, into another *code of law*. We regard them only as *expressions* of that which subsists in the living oracles themselves. We could much rather retort on Mr. Butler, that he cannot consistently profess the Scriptures and tradition to be his codes of law, whilst he attributes so high an authority to the word of his Priesthood—but this is nothing to the purpose. We would impress on his notice that, while we respect the formulary of our Articles, we do not derogate in the least by such respect from the *exclusiveness* of the Scriptures as our rule of faith. We subscribe the Articles because we believe them to be conformable to the word of express revelation, not from any idea of their intrinsic and independent validity. Supposing Mr. Butler to deliver his opinion in writing on the value of Blackstone's Commentaries on the Laws of England, would it follow that he thereby established another code of laws besides the laws themselves? Would he not readily answer to any person who accused him of such an act, that he only esteemed Blackstone, because he conceived him to be a just and true commentator on those laws which he venerated for themselves? The words of Chillingworth, indeed, leave no *divine authority* to the Thirty-nine Articles, but still they leave a binding authority to them, as far as the subscription of them is concerned, among the members of the Church. If the Church required her members to *believe in* the Articles *as articles*, instead of requiring an assent to them as statements of Scripture truth, then would she fall under the terms of Chillingworth's censure, where he says, "I am fully assured that God does not, and therefore that men ought not to require any more of man than this, to believe the Scriptures to be God's word, to endeavour to find the true sense." ~~She~~ *He* does not require a belief of any thing further than this, that the Scriptures are God's word, and upon the strength of that belief proposes her Articles for subscription. The fact is, none could sign her Articles conscientiously, who did not believe that the Bible, and the Bible only, is the religion of Protestants.

As for the manner in which Bishop Hoadly understood this passage of Chillingworth, it is quite immaterial to the point. No orthodox member of the Church recognizes Hoadly as her

genuine son. He was a Dissenter in the Church. Notwithstanding Mr. Butler's calumny, which asserts that Hoadly is the patriarch of nearly the whole of the present ministry of the Established Church, we must profess our firm conviction that neither Hoadly's name or opinions are held in any respect by the great body of the Clergy. Mr. Butler is not, we presume, versed in modern English Divinity, or in the habit of hearing sermons preached by our parochial Clergy, or he could not for a moment maintain that they were the disciples of Hoadly. Still more strange is it, that he should appeal to the Bishop of Chester's supposed knowledge of a fact, the existence of which the Bishop has already virtually denied; in his reply to the former attack. Nor would he, we conceive, have spoken of "the Creed of Chillingworth and Hoadly," as if these two men agreed in their principles, had he been himself conversant with the writings of each.

Chillingworth, he adds, objected to the subscription of the Thirty-nine Articles, expressing his objection with passionate vehemence, yet "within a few months after" subscribed them: a few years he should have said, for three years intervened between his refusal to subscribe in 1635, and his admission to the Chancellorship of Sarum, in 1638, when he did subscribe. The only just inference is, that he had scruples at one time which he found afterwards to be groundless. Indeed, we know his scruples were against the damnatory clauses of the Athanasian Creed, and to the fourth Commandment, which he considered to be abrogated by Christianity, in the substitution of Sunday as the holy day. There is no ground for supposing that he signed the Articles with these scruples still existing in his mind. And if not, there is no ground for suspecting his sincerity, or the sincerity of any with whom his example and opinion may have weight. Whether he regarded the Articles as articles of peace or of faith, signifies nothing as to the conscientiousness of his assent thereby expressed.

To argue to a person that his subscription to the Articles is not to be understood so as to invalidate the exclusive authority of the Scripture, may overcome an objection to his signature without involving a compromise of his principles of belief; and they may be signed without a sigh or a smile, by one who even thinks *at the moment of subscribing*, that it would be more expedient to dispense with the *obligation* of subscription.

The nature, indeed, of Chillingworth's subscription has been controverted—Dr. Bennet, in his Essay on the Thirty-nine Articles, maintaining that Chillingworth subscribed to the *truth* of the Articles, and his biographer arguing that he only subscribed them as articles of peace. That he believed the doctrines contained in them, is plain from his own words, in his reply

to the Jesuit Knott, where he says—"for the Church of England, I am so persuaded that the constant doctrine of it is so pure and orthodox, that whosoever believes it and lives according to it, undoubtedly he shall be saved." And further, that Mr. Butler may not suppose that he was a Socinian, notwithstanding all this, in a letter to Mr. Lewgar, he says, "the imputing Socinianism to me, whoever was the author of it, was a wicked and groundless scandal."

We shall presently consider more particularly the quotation itself, which he has introduced "at length," in a note, and go on now to his other authorities.

Archbishops Laud and Sheldon are adduced, upon the authority of the "Biographia Britannica," as having held the same doctrine of subscription as that ascribed to Chillingworth—Sheldon, indeed, as "the person that brought him into it." Now it is not clear that such was the opinion of Laud. The biographer of Chillingworth evidently argues on a passage of Laud's relation of his conference with the Jesuit Fisher, in which the Archbishop is defending the use of the Thirty-nine Articles, in opposition to the method, adopted in the Church of Rome, of determining points, and making them matters of necessary belief, which had before been accounted only for "things of *pious opinions*." Laud's only object, it appears, is to shew that the Church of England has never declared that "*every one* of her Articles are fundamental in the faith, and that she prescribes only to *her own children*, and by those Articles provides for her own *peaceable* consent in those doctrines of truth." There is no authority in his words for a fallacious subscription by the sons of the Church—he is only justifying the imposition of them. There is no sanction for dissent under a specious unity of agreement.

Nor is there any letter extant of Sheldon, in which he labours to overcome the scruples of Chillingworth, by suggesting a latitude of construction on the points of doctrine set forth by the Articles. He only speaks of them as "general forms of peace," which may as reasonably at least be applied to the vindication of them, as contradistinguished from the authority claimed by the Church of Rome, as to any limitation of assent to the doctrines contained in them.

Archbishop Bramhall is Mr. Butler's next authority. Neither again is there here any authority for a latitude of belief in the doctrines of the Articles. Bishop Stillingfleet, citing the same passage of Bramhall, explains the difference between the Church of Rome and our Church, in requiring assent to her Articles—shewing that the Church of England "makes no articles of faith but such as have the testimony and approbation of the whole Christian world of all ages, and are acknowledged

to be such by Rome itself; and in other things she requires subscription to them, not as *articles of faith*, but as *inferior truths*, which she expects a submission to, in order to her peace and tranquillity." He then introduces the passage of Bramhall, quoted by Mr. Butler. Now, any person who will examine that passage impartially, will find it to amount to nothing more than a declaration of the *moderation* of the Church of England—that she obtrudes her Articles upon no one, but that at the same time she will not suffer her members to reject or contradict them at their pleasure. A just toleration requires the former—the maintenance of Church discipline requires the latter. For our part we see no countenance for subscribing "with a sigh or a smile." We will, however, dwell more particularly on those passages in question.

In the first of these passages from Bramhall, the context is required for rightly understanding the author's words. He is not speaking at all of the formularies of the Thirty-nine Articles, or of the subscription to them. He is speaking of articles of opinion, as distinguished from articles of faith which are necessary to be believed in order to salvation, that is, as he expresses it, *necessitate mediæ*, as means indispensably required in order to salvation; those, for instance, comprehended in the Apostles' Creed. Whereas, he urges, referring to such points as the negative of the doctrine of purgatory, "the Church does not define *these* (not *the*, as Mr. B. quotes him,) questions as *necessary* to be believed," either as means of salvation, or direct commands from God, "but only *bindeth* her sons for peace-sake, not to oppose them;" that is, she lays an obligation on them on other accounts to assent to them, namely, as essential to church communion.—The third edition, however, of Mr. Butler's pamphlet; which is not only "revised and *enlarged*," as the author informs us, but also *curtailed* where it was convenient, omits this quotation so prominently put forth in the first.

We pass on then to the second quotation from Bramhall. Here again evidently that Prelate is adverting to the distinction between necessary articles of faith and pious opinions; and to the latter alone do his observations apply; which are in this passage, as in the former, opposed to the method of the Romish Church, and have no application whatever to the mode of subscription. Besides, he does not say, with Mr. Butler in his first edition, "*as a mean*," but with Mr. Butler in his third edition, "*in a mean*," and by that expression teaches, that our Church is neither lax nor severe in her imposition of her opinions.

The name alone of Dr. Balguy had been brought forward in the first edition of the Pamphlet; in the third we have an extract from his writings. This however might as well have



been spared ; for it is nothing to the purpose. It only tends to shew that the articles are not our *rule of faith*, and that subscription to them is not, what Mr. Butler would have it to be, subscription to another code of law besides the Scriptures.

But, after enumerating other divines as favouring a loose construction under the notion of "articles of peace," Mr. B. mentions particularly Paley under this head, as representing by his opinions those of a large proportion of the clerical body. Paley, however, sanctions no looseness of belief in the doctrines subscribed : he only argues philosophically, that it is impossible that a great number of individuals can believe exactly alike ; and he requires every one subscribing to be convinced that he is satisfying the intention of the legislature which imposes the subscription. There is not a little inconsistency besides in his making Paley in this place the leader of the Clergy in their opinions, whereas he before had assigned that post to Hoadly. Does he mean to say that Hoadly and Paley coincide ?

Archdeacon Powell and Dr. Hey are next brought forward by him as the joint patrons of "a still looser construction of the Thirty-nine Articles." "The formulary of the Thirty-nine Articles," according to these divines, he says, "hath experienced a *tacit reformation*, the language of them having, in consequence of various circumstances, *lost its original sense*, and acquired that which *the subscribers* of them *conceive* they should now bear." Upon this representation he remarks ; that neither the original nor the new construction here advocated are defined, but are left "at large to the *imagination* of the subscribers." But, does either Dr. Hey or Archdeacon Powell really say, that "*the formulary of the Articles hath experienced a tacit reformation* ?" Dr. Hey says that the notion of a *tacit reformation* is the principle on which his argument proceeds, and supposing this principle to be true, his argument will be allowed to be just. If the whole Church has agreed to adopt a qualified sense of general expressions, and unanimously dispenses with a rigid interpretation of some obsolete expressions, then would the subscription of her sons, in conformity with this received modification, certainly be a conscientious subscription. For the test of subscription cannot be supposed to extend beyond the intention of the authority which requires it. But it remains to be proved, that the Church of England has undergone this *tacit reformation* : and before a subscriber can avail himself of Dr. Hey's opinion, he must have satisfied himself that his views of the doctrines are at any rate those which are authoritatively adopted by the Church at large. There is nothing left to his *imagination*. Archdeacon Powell, in his sermon on subscription, to which Mr. B. refers, argues against the very position, in favour

of which he has adduced his authority. He contends that the charge is unjust "which is brought against the English Clergy, that having departed from the meaning of their Articles, they all continue to subscribe what none believe"—having previously asserted that "our articles of religion are not merely articles of peace—they are designed also as a test of our opinions." (P. 33, Discourses.) And again, "he therefore who assents to our Articles, must have examined them, and be convinced of their truth." (P. 34.) But Mr. B. it seems lays his chief stress upon what Dr. Powell says with regard to the *impossibility* of the crime imputed to the Clergy, where he grounds his argument on the variable nature of language, as opening a door to various interpretations of the same expressions. But let it be observed, that he is here only justifying a charge founded on a *supposed* general departure from the meaning of the Articles—with reference to which he contends that there can be no falsehood in taking them in that sense in which they are generally received, as a payment is honestly made which is reckoned according to the current value of money. There is a fallacy, it must be admitted, in his argument, from the case of a payment in current money to that of the acceptance of the Articles, if the inference be conceived to extend to the *correctness* of such current acceptance—it not being in the contemplation of the framers of the Articles that the sense should be varied by circumstances, in that way in which the value of money is understood to be subject to variation in all pecuniary transactions; money itself being only the measure of the variable relations of commodities. But surely no charge of insincerity or prevarication can be brought against a person, who, however the current sense of the Articles may have varied from the original, *believing* that current sense to be *correct* subscribes them according to it. After all, however, neither Dr. Hey nor Dr. Powell, though very able writers, and the former in particular the Author of a very valuable work, (the "Lectures in Divinity,") are any great authorities with us. We are not bound to defend their opinions, or those of any others of our Divines, to vindicate ourselves from a charge of insincere subscription\*.

Mr. Butler then presumes that the Bishop of Chester will admit his conclusion—

"I believe your Lordship will admit, that the Articles are seldom subscribed (in his third edition *seriously* is inserted after subscribed) except in one or other of the saving senses I have mentioned, or with-

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\* There is a note, we find, in the third edition, appended to the criticism on Dr. Hey and Dr. Powell, containing an extract from Lord Clarendon, but what it has to do with the Articles, or subscription, or Mr. Butler's argument, we really cannot discover.

out some mixture of them all—and that few therefore subscribe them in their primitive, plain, obvious, and natural sense; or, in other words, in that sense which the Fathers of your Church intended to stamp upon them, and that they should indelibly bear.” P. 15.

Upon this *presumed admission* of his Lordship, he asks whether he “has not fully shewn that the Articles are signed by the general body of the subscribers in the latitude of construction which he suggested?” Never, perhaps, was a conclusion more fancifully deduced. Certain divines, he urges, advocate a loose construction of the Articles. He then asks his opponent to grant that this supposed loose construction is adopted by the majority of the Clergy. Therefore, he concludes, the Articles are signed with the looseness of construction suggested by himself, or to return to his first expression “with a sigh or a smile.”

We have endeavoured to point out that Mr. Butler has assumed that latitude of construction, on which he grounds his extenuation of his calumny against the Clergy—that the various views which have been given by some of our divines respecting the nature and the necessity or propriety of subscription, do not affect a belief in the truth of the doctrines. We contend, therefore, that they are not fundamentally at variance with those other divines, whose authorities he has introduced at the opening of his pamphlet, as to the substance of the Articles or the truth of the doctrines contained in them. The authorities, indeed, which are placed in front, relate more to a belief in the doctrines, and justly set forth that no equivocation or evasion can be admitted in regard to a belief of them by the person subscribing. The other class of authorities relates more to the *form* of setting them forth.

Mr. B. pointedly alludes to “the searching questions” of the Bishop of Peterborough, as if they were designed to obviate the “sighs and smiles” which he imagines to be so prevalent among subscribers. We regard these questions rather, as inquiries into the qualifications of the candidate who presents himself for ordination, as means of ascertaining whether he has rightly acquainted himself with the doctrines of his Church, in the same way in which the Thirty-nine Articles themselves are intended to ascertain whether the candidate has acquainted himself with the doctrines of Scripture.

Mr. B. also quotes a passage from the Bishop of Winchester's “Elements of Christian Theology;” but had he quoted it fully and correctly, he would not have concluded that his Lordship meant to denounce all difference of sentiment in the subscribers, while he very justly insists on the awful consequences of insincerity in so serious a concern. We do not

know whether there is any variation of readings in different editions of the Bishop's work, but we should suppose so from the extract given, for we find Mr. B. has placed a sentence first in order, which in the copy before us follows all that he has quoted from the Bishop. Then he has omitted the following sentences, which are by no means immaterial to the point at issue. "It is not indeed necessary that he (the candidate for orders) should approve every word or expression, but he ought to believe all the fundamental doctrines of the Articles; all those tenets in which our Church differs from other Churches, or other sects of Christians. He ought to feel that he can, from his own conviction, maintain the purity of our established religion, and sincerely and zealously enforce those points of faith and practice which our Church declares to be the revealed will of God \*." Thus, while no insincerity is permitted, no bigotry is countenanced.

Mr. Butler, however, was expressly required by the Bishop of Chester to produce stronger proofs of his assertion than those which Dr. Milner had alleged. Well then may his Lordship have been astonished, when he observed, that Mr. Butler has only followed in the track of Dr. Milner, and produced no evidence beyond that, which that divine had already so unsatisfactorily set forth in his work, entitled the "*End of Religious Controversy*." Mr. Butler alludes to Chillingworth, as asserting that the Bible, and the Bible only, is the religion of Protestants, to shew our inconsistency in the matter of our Articles. So does Dr. Milner. But what is strange, Mr. Butler professes to transcribe *the whole* of the memorable passage, but still gives us only a mutilated specimen of it. After the sentence where Chillingworth says, "I, for my part, after a long (and I verily believe and hope) impartial search of *the true way to eternal happiness*, do profess plainly that I cannot find any rest for the sole of my foot, but upon this rock only;" Mr. Butler immediately annexes the sentence beginning with—"This therefore, and this only, I have reason to believe,"—which would lead the reader to suppose that Chillingworth was professing his belief of the Scriptures alone, in opposition to the Articles; whereas, had Mr. B. inserted what immediately follows, every one would have seen that Chillingworth was arguing against the authorities received in the Church of Rome. The words here left out are these: "I see plainly, and with mine own eyes, that there are popes against popes, councils against councils, some fathers against themselves, and consent of fathers of one age against a consent of fathers of another age. Traditional interpretations of Scripture are pretended, but there

are few or none to be found: no tradition but only of Scripture can derive itself from the fountain, but may be plainly proved either to have been brought in, in such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty but of Scripture only, for any considering man to build upon." Then follows the forcible declaration of the writer's own sincere profession, annexed by Mr. Butler to the former passage. This, however, though the most important, is not his only omission in transcribing "*the whole* of this memorable passage." A little lower, just before the last sentence quoted by him, occurs the following testimony of the writer's charity, which surely ought not to have been displaced: "I will think no man the worse man, nor the worse Christian; I will love no man the less for differing in opinion with me; and what measure I mete to others, I expect from them again."

Again, in quoting from his letter to Sheldon, by the manner in which the sentiments of Chillingworth are represented, we are led to suppose that he gave Sheldon to understand, that if ever he did *subscribe the articles*, his friends might think him a madman and an Atheist. Whereas, on referring to his letter, it will be found, that he means to say, if ever *he preferred the world before the kingdom of God*, then might his friends so account him.

We cannot indeed but strongly suspect, with the Bishop of Chester, that Mr. Butler has not read the books which he quotes as authorities on his side, but has relied exclusively on the knowledge and accuracy of his learned vicar apostolic, Dr. Milner, alias Merlin. Bishop Hoadly is the favourite authority of that gentleman, and so he is with Mr. Butler. Bishop Watson, Dr. Balguy, Dr. Sturges, Dr. Paley, are names conspicuous in Dr. Milner's pages; and so they are in Mr. Butler's. Dr. Hey and Archdeacon Powell are brought together as advocates of an insincere interpretation of the Articles by Dr. Milner, and so they are by Mr. Butler. A passage of Burnet, in proof of the fact, is quoted by Dr. Milner, from the celebrated "Confessional," and the same passage is given by Mr. Butler. Dr. Milner refers his readers to Overton's "True Churchman ascertained;" Mr. Butler also refers to the same work. The petition in 1772, against subscription, is brought forward by Dr. Milner, and so it is by Mr. Butler. The Clergy of the Church of England are accused of Hoadlyism, which, he says, is another name for Socinianism, (Evid. of Rel. Con. p. 126. 1824.) by Dr. Milner, and so they are by Mr. Butler. They are accused of not believing their Articles by Dr. Milner, and so they are by Mr. Butler.—How to reconcile, indeed, Mr. Butler's former question, as to the sincerity of the belief of the Clergy in our Articles, with his present denial of having said or believed "that the English Clergy are hypocrites, liars, or

Socinians," particularly when it is found that he believes that the Clergy are mostly Hoadlyans, which, according to his authority, Dr. Milner, means Socinians, is a perplexity which requires a hardy ingenuity of casuistry to solve. May we suggest to him, if he fulfils the promise of his Postscript, to look beyond Dr. Milner. His favourite plan of study has failed him in this case; it being amongst his rules, we understand, in directing his attention to a literary object, "to read the best book upon it, consulting others as little as possible; where the subject was contentious, to read the best book on each side\*." His best book in this case has sadly led him astray.

He would shelter himself, however, from the charge of having imputed hypocrisy and falsehood to the Clergy, under a rule of controversy, which forbids the imputing the consequences of any doctrine to those who hold it, unless they expressly avow them. Where is the application of this rule to his case? Where is the analogy between the speculative consequences of a doctrine, and the real meaning of particular expressions? There is a just reason for not imputing speculative consequences of a doctrine, because of the practical uncertainty which belongs to all speculative inferences, and because they may not be equally apprehended by those who simply hold the doctrine itself. But if we say that a man signs what he does not believe, or what he believes only in a sense which allows him also to disbelieve it, there can be no doubt that we call that man a hypocrite and a liar.

"You say," (the Bishop of Chester unanswerably urges,) "in p. 6, of your letter, that you do not *believe* that the English Clergy are hypocrites, liars, or Socinians: but in answer to your assertion that you never *said* so, I beg leave to remind you, that whoever imputes to me a disbelief of those vital doctrines of the Gospel, the Divinity of Christ, and the Atonement, calls me, not indeed *in terminis*, but by implication, a Socinian: and that whoever charges me with having given my solemn assent to articles of faith *which I utterly disbelieve*, calls me, not in so many words, but by inevitable consequence, a hypocrite and a liar. I must therefore continue to maintain, that you have stigmatized the Clergy with these opprobrious appellations, until you shall absolutely retract that offensive question, of which, at present, you have given no explanation whatever."—P. 26. *Bishop of Chester's Postscript to Third Edition of his Letter.*

We would suggest to Mr. Butler's consideration, whether he has not violated two of the rules of controversy: 1st. in charging the body of the Clergy with the supposed delinquencies of opinion of some individuals among them? 2dly. In forming his opinion of them from the sayings of an adversary?

We have nothing to say with respect to the declamation in favour of the Roman Catholics, which is tacked on as the

"*valet et plaudite*" of the work. It is quite irrelevant to the matter in hand.

The postscript however is really a curious document, and it may serve at once, as a specimen of Mr. Butler's Pamphlet, and of the force of his arguments.

"P.S. I have read the Postscript to the third edition of your Lordship's letter,—and I have read it with great concern, as it contains insinuations which I thought it impossible that a person of your learning and eminence could bring against the body to which I belong, or myself;—these, too, expressed in language which mine neither justified nor called for.

"I beg leave, however, to observe, that your Lordship has not justly conceived, and therefore not justly represented, the purport of the letter which I have had the honour of addressing to you. In the most explicit terms, I there say, that, to the charge which your Lordship brings against me, of accusing the established Church of solemnly attesting in their subscriptions of the thirty-nine articles, that, which they do not believe."—"I confine my present defence—to your Lordship's other charges" (and consequently to that of their not believing the Trinity, the Incarnation, the Divinity of Christ, and the Atonement) "I may perhaps reply at a future time. These are my words—I certainly had a right to confine my defence to one article, and to postpone, if I thought proper, my defence of all or any of the others. To that particular charge which you have now reproached me for not answering, I shall reply, when I shall have seen the publication which Doctor Southey has advertized. I mentioned this to your Lordship on the very outset of the discussion. For the present I shall only say, that, in respect to the discussion between us, the four articles, which your Lordship has specified, should not be detached from the thirty-nine." P. 30.

Here we learn, that a defence may be *confined* to an *universal negative*—that a charge relative to the whole of the articles may be denied without involving some of the articles—while, at the same time it is acknowledged, these particular articles are "not to be detached from the thirty-nine;" and that the author has so *confined his defence* after all, as, by his own confession, to have given no answer to the chief thing alleged against him.

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*A Sermon preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at their Anniversary Meeting in the Parish Church of St. Mary-le-Bow, on Friday, February 20th, 1824. By the Right Rev. WILLIAM, Lord Bishop of Exeter; together with the Report of the Society for the Year 1823, &c. London. 1824.*

(Continued from p. 304.)

THE necessity of episcopal superintendence in the American settlements soon attracted the notice of the Society. Earnest soli-

citations from different parts of the continent and the adjacent islands had indeed been, at the earliest period of its labours, transmitted to this country, that a Suffragan might be appointed to visit the several Churches, as well as administer the rites of Ordination and Confirmation. Accordingly in 1713, the Society having previously addressed the Queen on the subject, submitted to her Majesty the plan of an American Episcopate, in which it was stated as expedient that four Bishops should be appointed for the Colonies. As Burlington was judged a proper situation for one of the proposed sees, the Society purchased there, at the cost of 600*l.* specially contributed for that purpose, a house with a small domain annexed to it. Another of the sees was to be fixed at the island of Barbadoes, where it was proposed that the future Bishop should have the presidentship of the college, at that time about to be erected in the island, in pursuance of the will of General Codrington\*.

The measure was on the point of being carried, when the death of Queen Anne put a stop to the proceeding. The

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\* Christopher Codrington was born in the island of Barbadoes in the year 1668. He received his education first at a private school, and afterwards removed to Christ Church, Oxford, in 1685, where having taken one degree in Arts, he was admitted Fellow of All Souls in 1689. Quitting the University, but retaining his fellowship, he entered into the army, and soon recommended himself to the notice of King William, by whom he was honoured with promotion. On the conclusion of the peace at Ryswick, he was appointed Captain General and Governor in Chief of the Leeward Caribbee Islands, in which he met with some trouble; for in 1701 several articles were exhibited against him to the House of Commons, but he was honourably acquitted from all imputations. In 1703 he was at the attack upon Guadaloupe, in which he displayed great bravery, though the enterprise was unsuccessful. Some time before his death, he resigned his government, and retired to the enjoyment of a studious and learned course of life, which ended at his residence at Barbadoes, on Good Friday, April 7, 1710. He was buried in the Church of St. Michael, in that island, but his body was afterwards brought over to England, and interred in the Chapel of All Souls College, June 10, 1716. Latin orations to his memory were spoken by two Fellows of the College; the one by Digby Cotes, M.A. public orator of the University, at his interment; and the other on the following day, by the celebrated Dr. Young; then B.C.L. By his last will he bequeathed his own plantations in Barbadoes, and part of the island of Barbuda, to the Society for the Propagation of the Gospel in Foreign Parts, for the purpose of building a College in Barbadoes; in which he appointed that a certain number of professors and scholars should be maintained, who are required to study and practise surgery and physic as well as divinity. He directed that the plantations should continue entire, and 300 Negroes at least be always kept on them. From a claim, however, made by Lieutenant Colonel Codrington, the executor, some delay occurred in obtaining this munificent benefaction; and the property was at the same time deteriorated through neglect, during the settling of the disputed claim. The French also made a descent on the island of Barbuda, and took off all the Negroes and most of the stock. These circumstances, together with the difficulty of procuring materials and workmen, prevented the intentions of the Founder from being realized in any immediate good result to the cause of Christianity.



attempt, however, was renewed in the beginning of the next reign, and with good prospects of success; but it proved abortive, from causes which are not fully known at this day—probably, among other reasons, from an excess in the conciliatory policy then adopted towards the Dissenters, and from the distractions which arose at home. The Society, notwithstanding these disappointments, still continued to have the object of sending out Bishops to America as a leading part of its designs and, with a view to the future accomplishment of it, under its auspices a fund was raised for that express purpose, to be employed whenever the times might favour it.

The activity with which infidel principles were propagated in America in the period following the first thirty years of the Society's incorporation, greatly impeded the exertions of the Missionaries in the different provinces, and also exposed their persons to considerable danger of persecution. But such was the diligence and moderation of the Clergy employed in this arduous mission, and such their constancy in spreading the blessings of the Gospel, that the Churches continued to increase in number, many of them in elegance of structure, and all in decency and order; insomuch that, as Bishop Terrick observed in 1764, "at the first opening of the Mission, only five Churches were to be found in the same extent of country which had the happiness to see them multiply to fifty times that number in the space of little more than fifty years." What a harvest then might not have been expected from the well-directed labours of the Society in cultivating those desert fields, had not the enemy so industriously sown tares among the wheat?

As the province of South Carolina was the first which sought and obtained the help of the Society, so it was the first in which the Society found occasion to suspend its missions, in consequence of its object having been so far effected as to render its support unnecessary—the legislature there in 1767 providing for the Incumbent of every parish by a yearly allowance of 100*l.* sterling. In the mean time a constant succession of Missionaries had been maintained there by the Society, and a well organized plan had been commenced at the suggestion of Mr. Garden, the Bishop of London's Commissary at Charlestown, for the instruction of the Negroes. A school was established in 1740—two Negro-boys having been first especially instructed under the immediate care of the Commissary, in order that they might act as school-masters to their fellow Negroes;—which was the happy means of educating a great number of that class. Before the school had been opened three years, no less than twenty-eight were dismissed from it as sufficiently educated, and twenty in each successive year—sixty children being daily

instructed, and at the same time fifteen grown slaves who attended in the evening when the labour of the day was over.

In 1746, the exertions of the Society were directed to the conversion of the Mosquitos, who had humbly solicited instruction in Christianity, by an application to the Governor of Jamaica. Missionaries were sent out for this purpose, though considerable impediments to the design arose from the difficulty of obtaining proper persons to undertake the office, and from the ill health of those who were sent. The King and Queen of the Mosquitos were baptized, and 120 Indians and Negroes, on the Mosquito shore.

In the Bahamas also, about the same time, a mission was established, which was productive of great benefit in diminishing the ignorance and licentiousness extensively prevalent in those islands.

In 1732, the Trustees of Georgia applied to the Society for a Missionary. To Mr. Quincey, who was first appointed for this service, succeeded in 1735, John Wesley\*—the Society recommending the latter to the post, but the expense of his mission being defrayed by the Trustees. But another Missionary being also requested, others were successively sent with salaries from the Society, until 1771, when the provision made by the Local Government for the support of Clergymen removed the necessity of assistance from home. A Missionary, however, continued to be supported at Augusta, until the rebellion forced him to take refuge in the Bahamas. Fanaticism was at this time prevalent throughout Georgia, but it was greatly counteracted by the exertions of the Missionaries. Here also, in 1750, the Society concurred with the Associates of Dr. Bray in the support of a Catechist and Schoolmaster for the instruction of the Negroes. The prejudices, however, of the Negroes, their ignorance of the English language, and the continual labour to which they were subjected, operated in this case as strong barriers to their improvement.

The great discouragements encountered in the province of North Carolina by the first Missionaries, deterred others from undertaking the arduous duty. At length, in 1732, Mr. Boyd was appointed itinerant missionary there, and to him regularly succeeded others; and in 1750 a church was built at Edgcombe,

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\* Wesley was then thirty-two years of age. His answer to an unbeliever, who ridiculed, as Quixotic, the idea of his going out as a Missionary, when he had a good provision at home, was admirable—"Sir, if the Bible be not true, I am as very a fool and madman as you can conceive; but if it be of God, I am sober-minded. For he has declared, 'There is no man that hath left house, or friends, or brethren, for the kingdom of God's sake, who shall not receive manifold more in the present time, and in the world to come everlasting life.'"  
*Southey's Life of Wesley, Vol. I. p. 76.*

where the Missionary chiefly resided, and who had afterwards the fixed cure of a parish, with a stipend from the Government. The eastern division of the province was the seat of a separate mission, to which Mr. Garzia was appointed, and after his death Mr. Clement Hall, a respectable inhabitant and magistrate of the province, who, having received holy orders from the Bishop of London, returned to North Carolina as the Society's Missionary. The labours of the last were extraordinary—in travelling and preaching, and administering the communion and visiting the sick: and it is computed that he baptized, in the course of fifteen years service, no less than 10,000 persons. One circumstance is deserving of notice, as retarding the progress of religion in this province, that of the parochial ministers being annually appointed by the parishioners, who being in general men of dissolute lives, were not likely to retain a zealous and faithful Clergyman long amongst them. From the unfavourable circumstances of North Carolina, it followed upon the whole, that little success comparatively attended on the Society's endeavours there, and sectaries of every description consequently increased. The last Missionary here was Mr. Earl, who succeeded Hall, and who continued to receive the assistance of the Society until 1781.

In Pennsylvania, Missionaries continued to be regularly supported by the Society, until the disaffection towards the mother country broke out in acts of insubordination. One was also expressly appointed for the instruction of the Negroes, who discharged that duty until 1763. The Missionaries had here to struggle with the want of an established Church, and the consequent rivalry of aspiring sects, and with a spirit of anarchy fostered by infidelity on one hand, and enthusiasm on the other. The Society, therefore, was particularly careful in the instructions which it gave to them for their direction in this hazardous state of affairs; and its Missionaries acting upon these instructions, were signally distinguished for the zeal and the discretion with which they met the impending dangers and promoted the interests of Christianity, amidst the personal insults and risks to which they were exposed.

In New Jersey also, where, as in Pennsylvania, the government was administered by Quakers, and no support consequently was obtained to religion from the authority of the State; and it was owing chiefly to the active care of the Society, that the Church of England continued to maintain its ground. Until 1775, when the political disturbances broke out, Missionaries were supported at several stations—at Burlington—at Salem—at Elizabeth Town, where Dr. Chandler, who distinguished himself as an advocate for episcopacy, by a work enti-

tled, "An Appeal on behalf of the Church of England in America," was first the Society's Catechist, and afterwards its Missionary—and at Amboy and Trenton: the duties of the several Ministers at these places extending also to their respective neighbourhoods.

The growth of religion was strikingly evidenced in a charitable institution which took its rise here, for the widows and orphans of such of the American Clergy as should die in necessitous circumstances. At a general meeting of the Clergy at Elizabeth Town, in October, 1767, a Committee was appointed to meet at Amboy, in the following May, when a scheme was drawn up, which was adopted by the Clergy of the three provinces of Pennsylvania, New Jersey, and New York, and established by charter from the respective Governments. The Society having received an application for its countenance and assistance in the design, voted an annual contribution of 20*l.* for each province.

The Church of England had been established by the Government of New York in the city of New York. But the Society still provided Ministers for other parts of the province which required its aid, supporting no less than fourteen missions in different districts of it. One of its Missionaries here was Mr. Seabury, who, after the rupture of the States from the mother country, received consecration as Bishop of Connecticut, from the Bishops of Scotland. The school for poor children, established at New York, in 1709, continued to be supplied with Bibles, Common Prayers, Psalters, and Catechisms by the Society, which sent out its instructions to the Masters, with the prayers to be used by the scholars. To the original school another was added, for the education of twelve girls, at the expence of the Society; and this also obtained its assistance until the separation of the Colonies. Under its sanction and encouragement also, in 1755, the sum of 5000*l.* currency was raised in the province, for the purpose of establishing a College in New York. From the opposition made by the Dissenters, only half the sum raised could be obtained, and this was inadequate to the design. A voluntary contribution was then made by members of the Church of England in the province, to the amount of 2000*l.* and this being still insufficient, the Society, whose chief wish in promoting such an institution, was that Indian children might thus be educated for the conversion of their people, on receiving a memorial soliciting its aid, voted the sum of 500*l.* towards the building and support of the College, recommending it also to the further contribution of their friends. About the same time Dr. Bristowe, a member of the Society, died, and bequeathed to the

Society his library of nearly fifteen hundred volumes, for the use of the intended College at New York. A war with the Indians on the frontier prevented, however, that part of the design which related to the Indians from being prosecuted. This College at New York, as well as that at Philadelphia, afterwards received considerable benefactions from England, from the active interest shewn by Archbishop Secker, in obtaining a Royal Mandate for a collection in their behalf throughout England and Wales.

In New England we find also that several missions were supported by the Society until the period of American independence.

So also in Newfoundland its exertions were not intermitted, though the fluctuating nature of the population of that island operated as a great impediment to the progress of religion.

The town of Halifax, in Nova Scotia, was settled by three thousand families, conveyed there in 1749, at the charge of Government. On that occasion the Society received an intimation from the Lords Commissioners for trade and plantations, that it was intended to make provision in that province for the maintenance of religion, by allotting land for the endowment of churches and ministers and schoolmasters, and their charitable aid was desired in furthering this design. Two Missionaries were accordingly immediately sent there, and soon missions were appointed for other parts of the province. To facilitate the settlement of these missions, the Society, in 1769, sanctioned the formation of a corresponding Committee at Halifax, composed of the Lieutenant-Governor, the Chief Justice, and the Secretary of the province, all of them incorporated members of the Society. This Committee acted for a few years, and proved of considerable service; but it was found expedient to discontinue it, in consequence of differences which arose between it and the Missionaries. This province, and the town of Halifax in particular, received a great accession of population from those who fled thither from those parts of America which were agitated with political commotion. Amongst the emigrants to it were also many French and Swiss Protestants, for whom the Society provided Missionaries, sending over Bibles and Prayer Books, both in the French and high Dutch languages, and expressly printing a new edition of the Common Prayer in German, for the use of a congregation of Palatines. The success which attended these exertions was considerable, though they were in a great measure counteracted by the influence of the Romish Priests. The great care which had been taken by the Government at the settlement of this colony, for the due exercise of the Established Religion, with the concur-

ring assistance of the Society, proved the means of preserving this province in its allegiance, amidst the wide disaffection produced by the triumph of infidel and fanatical principles.

The instruction of the Negroes, as well as of the Indians, as it had formed part of the original design of the Society, was never abandoned amidst its continued labours for the good of the Colonists. A zealous Missionary, Mr. Thompson, who sought to be employed on that arduous service, was specially sent, in 1752, for the conversion of the Negroes in Africa, and he devoted himself with extraordinary perseverance to the work which he had nobly undertaken. At his suggestion the Society had three Negro boys sent over to England, who were sent to a school at Islington, and carefully instructed under the superintendence of a Committee. One of these was afterwards ordained by the Bishop of London, and returned to Africa as a Missionary to his brethren.

At the same time the system of instruction which had been commenced at New York, was prosecuted under the care of the Society; and a school for thirty Negro children was established in that city by the Associates of Dr. Bray, in 1760. The Negroes, who had received Christian instruction there, proved the most faithful servants during the disturbances which agitated New York at the period of political convulsion; and in consequence of the beneficial exertions in their behalf, a considerable congregation of Negroes existed, and we believe exists to this day, in that city, in communion with the Episcopal Church.

Nor was the conversion of the Indians neglected, but a succession of Missionaries was maintained. Through the active exertions of the persons employed in this mission, a congregation of Mohawks was formed, who had the Liturgy read to them in their own language; and the success was as great as could have been expected, in the tumultuary state in which these wild people subsisted, not only from their own desultory habits, but from the vexatious intermeddling of the Jesuits.

Do we admire, then, the present situation of the Church of England in the United States of America, and please ourselves with the expectation of the still greater eminence and prosperity to which it shall hereafter arise? let us look back with grateful recollection to the services of the Society for the Propagation of the Gospel in Foreign Parts, through whose instrumentality the American Church, under Divine Providence, was planted and watered, and put forth its earliest fruits. It may perhaps be going too far to say, that the Church of England would not have existed in the States without the support and aid of the Society; but this at least we may confidently assert, without fear of contradiction, that it would not have existed in

its present state of dignity and efficiency. It might have retained some followers who clung to it with filial fondness, and who would have wept in secret to have seen how sadly the walls of their loved Zion were dilapidated, and her fences broken down, by her degenerate sons: it would not have exalted its mitred head among the institutions of the New Republic, nor rallied its members around it with the voice of authority amidst the clamour of sectarian licentiousness. We should not have seen such men as Bishop White and Bishop Hobart, men of whom the American Church may justly feel proud, enjoying that civil honour and pre-eminence to which their merits have raised them; nor equally capable, therefore, of diffusing the blessings of that pure form of religion, which they at once profess and adorn.

After the secession of the States, the Society's labours were necessarily confined to Nova Scotia, Canada, New Brunswick, and Newfoundland. And it has been up to this day the main stay and support of the Church in those provinces. Its hopes and wishes have happily been realized there, in the establishment of episcopal superintendence, but it has no less continued to exert its own active supervision of the concerns of the American Colonial Church, and defraying the expense of the Missionaries employed. The present Report informs us that—

“There are now upwards of eighty Missionaries employed in their service, with considerable salaries attached to their appointments, disseminating the principles of Christianity in its purest form, through the several provinces of North America. Great assistance has also been extended, wherever applications have been made in the erection of Churches, and small salaries granted to a numerous body of Catechists and Schoolmasters. The people at large have been supplied with Bibles, Prayer Books, and religious tracts, as their wants have been made known.”

“Of late years, the National System of education has been introduced, under their patronage and auspices, into the three principal provinces dependant upon England, and the advantages already derived from it sufficiently prove its great influence in the improvement of the moral and religious character of the people. At Halifax, Nova Scotia, St. John's, New Brunswick, and at Quebec, establishments have been formed, which promise to be the means of spreading the knowledge of this powerful engine throughout the several provinces, of which these cities are the capitals; and will secure to the rising generation every facility for the more general instruction of the people at large.” P. 41.

But not only has the increased population of those Colonies made increased demands on the Society, but new scenes of exertion have been opened to it in India, in the south of Africa;

and the interior of New Holland, so that more than double the number of its present Missionaries would scarcely suffice to meet the exigencies of the times. The actual number of all its Missionaries engaged in different parts, we learn from the Report is one hundred and three, in addition to which a large body of schoolmasters is partially supported from its funds. To this number it is now proposed to add forty-nine Missionaries, and forty-eight schoolmasters, at the expence of 10,610*l.* exclusive of contingencies. But without, of course, a very great effort on the part of all members of the Church, of all who value the diffusion of Christian truth on true Church of England principles, it is impossible that these benevolent designs can be fulfilled without a very detrimental infringement of the present capital of the Society. Independently of the sum required for the support of additional Missionaries, the Society's views with regard to India must also be taken into consideration. A collection was made, it will be remembered, in 1819, under the authority of the King's Letter, for this special object, and applied to the use of Bishop's College, Calcutta: but in 1822, it was resolved to endow ten theological, and as many lay scholarships, together with an establishment of Missionaries, Catechists, and Schoolmasters in India—and to realize this scheme it was calculated that not less than 20,000*l.* were required.

"Under these circumstances, the Society intreat their friends to circulate, with increased activity, authentic details of the nature and extent of their operations, with a conviction that the British public will not fail to view the Corporation as the safest depository for their charitable contributions towards the Propagation of the Gospel in Foreign Parts." P. 185.

The appeal, we sincerely trust, will not have been made in vain, but will call forth the energies of all, whether Clergy or Laity, in support of this venerable institution. It may not possess, indeed, the speciousness of some modern institutions—it may not hold forth to us such *imposing* language as that of saving millions from perishing everlastingly—it may not extend an indiscriminate embrace alike to the friend and foe of the Church—but it does call upon all who "pray for the peace of Jerusalem," to look back to what it has done for the cause of Christianity, and to believe from the past that any enlarged means of doing good in the same cause which may be confided to it, will be administered in the same spirit of piety and, zeal, and furthered by the same gracious Providence, which has hitherto blessed its exertions, be productive of the like beneficial results. May it be the unanimous answer to the call—"Because of the house of the Lord our God I will seek thy good."



# MISCELLANEOUS.

## ARCHDEACON GLOVER'S PETITION IN FAVOUR OF CONCESSION TO THE CATHOLICS.

(Circular Letter.)

*Southcrops, April 18, 1825.*

"DEAR SIR,

"The Question of Catholic Emancipation comes pressed upon by so many considerations, and from so many quarters—the justice and equity, as it appears to me, of the case itself, the peculiar circumstances both of this Country and of Ireland, as connected with it at the present moment, and the *enlightened judgment and sound discretion of our Diocesan*—that I am induced, late as it is, and contrary to my original intention, to invite those of my Clerical Brethren in the Archdeaconry of Sudbury, whose sentiments are in unison with my own, to join me in the public expression of such sentiments by presenting a Petition to Parliament in its favour; I regret that my short acquaintance with the District has enabled me to acquire but a very imperfect knowledge of the individual opinion of the Clergy upon this subject, and I must therefore throw myself upon their kind indulgence to excuse the liberty I take in addressing them thus indiscriminately. Should you be inclined to join me, I shall be obliged by your either attending without delay, for the purpose of signing the Petition, at the Registry in Bury, or transmitting your express authority to the Registrar, who will cause your signature to be attached for you. Should your sentiments be unfavourable to any further concessions to the Catholics, I have only to beg you to pardon the trouble I have given you, without expecting you to put yourself to the further inconvenience of an Answer—

"I am, dear Sir,

"Yours very faithfully,

"GEORGE GLOVER."

*To the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland in Parliament assembled.*

"The humble Petition of the Venerable the Archdeacon and Clergy of the Archdeaconry of Sudbury, in the Diocese of Norwich.

"Sheweth,

"That whilst so many of their Clerical Brethren are presenting Petitions to both Houses of the Legislature in opposition to any further removal of those civil disqualifications under which that large body of our fellow subjects and fellow Christians attached to the ancient faith and discipline of the Church of Rome are still labouring both in Great Britain and Ireland, the Archdeacon and Clergy of the Archdeaconry of Sudbury whose names are hereunto subscribed, beg leave most humbly to approach your Lordships with the expressions of their views and sentiments also, on this important question.

"Alarms of danger to our own Church Establishment we observe to be the chief or sole argument upon which the Petitions above men-

tioned rest, but these alarms your Lordships present Petitioners are disposed to believe entirely groundless and imaginary, and they cherish this belief with greater confidence and satisfaction in as much as the contrary persuasion would require from them a melancholy confession, which they are not prepared to make—namely that the Pure and Primitive *system of faith and worship* to which they are fondly and conscientiously attached and which they have been ordained to minister, is only upheld by a support and influence which has no necessary connection with its positive merits, and can be no evidence either of its truth or excellence.

“Your Petitioners beg leave further to state that as civil proscriptions on account of religious opinions can never in any Christian community be less than religious persecutions, such proscriptions cannot be justified either in their origin or continuance, by any less measure of political necessity than would equally justify the suspension of the exercise of the first both of Christian charities and moral duties.

“In the instance of our Catholic Brethren, without venturing any opinion on the degree of necessity which dictated the original enactment of those penalties and disfranchisements under which they are suffering, and of which they so loudly complain, nothing appears to your Lordships Petitioners more clear than that they have at least been pursued far enough and tried sufficiently long—generation has followed generation, and they have neither conciliated allegiance nor produced conversion, they have often disturbed, instead of promoting public tranquillity, and endangered instead of ensuring the security of the State. On the other hand your Petitioners observe that no detriment has in any instance ever flowed from that course of relaxation and concession which has for more than twenty years been almost annually adopted by the Legislature, and which work of wisdom, charity, and justice your Petitioners humbly hope will this year find its full accomplishment; assured that nothing can so effectually tend to soften the asperities both of political and religious differences, to reconcile man to man, to promote the growth of general piety, and as an especial part of it, the prosperity and welfare of our own Established Church.

“To an enlightened and improved condition of society, to the tone and spirit of an age widely differing from those which have gone before it, and to their own individual exertions in their sacred calling, your Petitioners are persuaded may much more safely be trusted, the progress of Divine Truth and of a correct estimate of civil obligations, than to any attempts to force them by acts of violence, or to guide them by any statutory restrictions, in matters which are scarcely cognizable by human laws.

“Lastly—Your Petitioners beg humbly to solicit the attention of your Lordships to a part of this question, which seems never to have its due weight in the discussion of Catholic Claims, namely, that the points of religious difference which separate the members of the Church of Rome from their fellow Christians of our own pale, are, when candidly examined, neither so many nor so great as the heat of party spirit, and circumstances of political emergency, have caused them to be considered; that they involve no point of doctrine

which the best and soundest Divines of the Church of England have held to be fundamental; and that in the mysterious tenet of Transubstantiation itself, when its definition, as set forth by the Romish Councils and highest individuals of that persuasion, is compared with the strong language of our own Articles and formularies of worship, there seems to your Petitioners, instead of its being made a touchstone for trying how far subjects of the same empire are fit to enjoy the same civil rights of society, to be barely sufficient discrepancy to prevent the respective parties from joining in religious communion.

"For these reasons, and mindful that we are Ministers of a Church, of which the broad and leading principle, as laid down at the Reformation, is an assertion of the right of conscience for every Christian Community, your Petitioners humbly hope that they shall be spared in future from presenting the strange inconsistency of pursuing in their own practice what they charge as a matter of accusation upon others, and be permitted to greet in the persons of their Catholic fellow subjects and fellow Christians, a body of men sharing the same duties, and enjoying the same privileges, and cherishing towards each other no other spirit of jealousy than which shall best manifest the influence of the faith and hope that is in them, by the observance of whatever is due to God, to their country, to society and to themselves."

We have inserted at full length the above Circular letter of the Venerable Archdeacon of Sudbury and the petition proposed by him to the Clergy of this Archdeaconry, in order to give our readers a fair opportunity of becoming acquainted with the contents, and history of a petition, every word of which, to the best of our recollection we heard read on the 17th ult. by His Royal Highness the Duke of Sussex in the House of Lords, when he presented the petition. No one will suspect us of an improper desire to expose the weakness or the ignorance of dignitaries of our Church—but when all the weight which authority and rank are wont to give to the opinion of an individual, is publicly employed to propagate error and misrepresent the doctrines of the Church of England, we feel ourselves to be only discharging the duty of defending "the faith, which was once delivered to the Saints", when we endeavour to guard the unsuspecting and the ill-informed, from being led astray by such false statements of the differences in dispute between the Church of England and the Church of Rome.

With the Circular letter itself we have no wish to find fault, for though the purport of it be decidedly opposite to our own views on the subject of the Catholic Claims we should be the last to check the expression of the opinions which any portion of the Clergy may entertain on a question, which we believe to be intimately connected with the interests of the Protestant Church—Neither should we be very angry with the Archdeacon for intimating to his Clergy that the prayer of the Petition is in accordance with the views of the Bishop of Norwich his diocesan, but we have good reason to object to the authority of the Bishop being so made use of to persuade the Clergy to sign a petition, which contains statements

of the nature of the Protestant religion, which the Bishop himself, as a Bishop of a Protestant Church, would be the first to disclaim. The Venerable Bishop Bathurst we know to be as mild, as candid, and as liberal as any of his subordinate clergy, but we should be shocked to conceive the possibility of his being as ignorant of the fundamental principles of the Reformation, as one of his Archdeacons shall presently be proved to be. In the second Paragraph the Archdeacon gravely tells us that "alarms of danger to our own Church Establishment are the sole arguments" of the Petitioners against further concessions to the Catholics; an argument which even if it stood alone and unsupported by fear of danger to the State as well as to the Church, we should have thought deserved some more powerful denial of its truth than that which the Archdeacon has been able to make. Admit the danger to the Church Establishment (argues the venerable divine) and you admit that the pure and primitive system of faith which the clergy are ordained to minister ("ministering system of faith") is upheld by a support and influence unconnected with its positive merits, and which is no evidence of its truth or excellence—an admission which is described as melancholy and which the Petitioners are unprepared to make. In this unwillingness to admit the consequence here stated to follow, we most heartily join. We neither admit it generally, nor as following by any fair deduction from the premises laid down. We have no alarms about the existence of our pure system of faith and worship, we believe that the faith of the Church of England is built upon a *Rock*, and that the gates of Hell shall not prevail against it; that the Protestant faith should be rooted out by the labour of the Catholic clergy in the present day, would be a triumph of error over truth, for which we are quite unprepared. The question of the existence of a Protestant Established Church and the existence of the Protestant faith are perfectly independent of each other, but the Archdeacon has intermixed them in strange confusion together; in his premise he speaks of danger to the "Establishment" in his conclusion of danger to the "Faith" and in the confidence which we have in the divine origin and protection of the one, he would find an argument for the perpetuity of the other. We fear danger to the Church Establishment from the admission of Catholics into the Legislature, because the union of that Church with the State would then depend upon a Parliament still more insensible to the positive merits of the Church than the present House of Commons appears to be.

The Archdeacon goes on to talk about proscriptions and persecutions; but we decline arguing on the use of such words with a man who is weak enough to call a disability to legislate, a civil proscription: he might as well say when a Clergyman is refused a seat in the House of Commons, that he suffers religious persecution. With the morals of the Archdeacon we have more serious fault to find; for he seems to admit that there is "a measure of political necessity" which justifies the suspension of "the first of moral duties"—we trust however that the Archdeacon has in his zeal represented his opinion in a light unfavourable to himself.

We must hasten on to what may be termed the theological part of

this petition, but before we examine this strange mass of inconsistency and error, we must confess that our vision is too dull to enable us to foresee in the admission of Roman Catholics to Parliament that reign of peace, with the glories of which the Archdeacon appears almost enraptured. We do not see how political asperities can be softened or religious differences diminished by weakening the Protestant influence and increasing that of the Catholics, we do not see that Lord Thanet and Lord Lowther, Mr. Coke, and Colonel Wodehouse are made more friendly to each other, the nearer they approach to equality in power. We do not see that the growing wealth of the Catholics of the North of Ireland has produced more harmony with the Protestants, we do not see how "general piety will be promoted," when a Parliament of England shall allow the public endowment of Monasteries and Nunneries; and we are too sceptical to believe that "the prosperity and welfare of our established Church will be increased" by a multiplication of Roman Catholic Chapels, and by the exertions of members of the Monastic orders to gain Proselytes amongst the Members of our own communion.

Thus at length have we discussed the contents of the preamble to this petition of an Archdeacon of the Protestant Church of England in the nineteenth century—we have given the whole composition fair consideration, lest we should be suspected of quarrelling only with a detached passage, the meaning of which might appear otherwise when viewed in connection with the whole petition. And here we are prepared to shew that Mr. Archdeacon Glover is guilty of one of two faults; either of ignorance of the doctrines of the Church to which he has been appointed a leader and a guide—or of dissimulation. He is guilty of dissimulation, if knowing the strong line of demarcation which the Church of England has drawn in her articles between her own doctrines and those of the Church of Rome, he has deliberately defaced it;—he is guilty of ignorance, if the papers before us to which he attached his name, and requested the signatures of the Clergy within his jurisdiction, may be considered as an index to his knowledge, and a summary of his faith, as regards the controversy between the Catholic and Protestant Church. It is a fearful thing to the Established Church when the man who has the ear of his Sovereign, who is considered and worshipped by his followers as the most enlightened man of his days, who is surpassed by none in eloquence and unrivalled in his powers of ridiculing things serious or profane, in the face of the great council of a Protestant nation ridicules our differences with the Papists, and appeals to our Common Prayer Book for proof not indeed of our differences but of the points in which he asserts that we most nearly resemble each other. It is a fearful thing when Cabinet Ministers, and Laymen who have been for years acting under a belief that the Catholic religion is a dangerous and a false religion, by their recantation of their former professions give proof, that their knowledge of their own faith is as much founded on prejudice as was their aversion to that of the Catholics. Such statements as those of Dr. Doyle, and such works as those of Milner and of his shield-bearer Butler, can influence none in favour of

Catholicism but those who are ignorant of the principles of the Protestants. It is fearful when laymen err, how much more when dignitaries of a Protestant Church, conspire to spread the same errors, and from the very chair and place of authority proclaim, in the words of the Archdeacon's petition, "*that the points of religious difference between the Church of Rome and the Church of England are neither so many nor so great as the heat of party spirit and circumstances of political emergency have caused them to be considered—that they involve no point of doctrine which the best and soundest divines of the Church of England have held to be fundamental!!!*"

In what school of Theology the Archdeacon has been instructed we are at a loss to discover; he appeals to the best and soundest divines of England with a degree of confidence, that would make a stranger to their works imagine that the Archdeacon must be conversant with them. Can he ever have heard of Jewell's famous Sermon at Paul's Cross, or of his Apology?—or of his controversy with Harding?—has he ever heard of Hooker and Andrewes, and Usher, and Bramhall, and Taylor, of Burnett, of Tillotson, of Barrow, of Wake, of Secker, of Pearson, of Chillingworth? Yes; he must have heard of their writings, but he cannot have read them, or he would not have ventured to assert of men, whose works abound with treatises directed against the errors of the Church of Rome, that those errors "*involve no point of doctrine which the divines of our Church have held to be fundamental.*" Has Mr. Archdeacon Glover carefully studied the meaning of the 39 Articles, or is he amongst the number of those unhappy few, who are charged by Mr. Charles Butler with "*subscribing those articles with a sigh or a smile.*" If he has studied them, how dare he have the hardihood to tell his subordinate Clergy, that the points of difference are not so great or so many as from "*circumstances of political emergency*" they have been considered. Does Mr. Glover know that the Church of Rome places her traditions on an equality with the Holy Scriptures, calling it *the unwritten word of God*? that the Council of Trent pronounced an anathema on those who disclaimed the authority of this unwritten word? and that Dr. Milner, (end of Controversy, p. 95.) has asserted, that to appeal to the Bible as an authority independent of the unwritten word of tradition, is to appeal to what is a *dead letter*? Surely, if there were no other difference, this would be as great as any that could be imagined; it amounts to this—the Protestants have the Bible, the Holy Scriptures; the Papists have two, the Scriptures and tradition. Can any examination, however candid, make us think less of the falsehood of the Romish doctrines condemned in our Articles, such as relate to works of Supererogation, Purgatory, the adoration of the images of the Virgin Mary, and Invocation of the Saints? Can we admit that our disagreement in the number of sacraments is of a trivial kind? Can we become more reconciled to communion in one kind, and to the denial of the cup to the laity, the more we examine the authority on which it is refused? Is the doctrine of indulgences less at variance with the Scripture now than our Reformers thought it to be? Is the doctrine of the Sacrifice of Christ, and the offering up of him in the Mass, less destructive now of our belief in the efficacy of one oblation of Christ on the Cross, than it was two centuries since?

We do not see what the heat of party spirit and circumstances of political emergency, of which the Archdeacon speaks, has to do with the religious differences between the two Churches, in points of faith. Our articles were drawn up not in a day, or a week, or a year; and as to the Council of Trent, the decrees of which contain the present faith of the Catholic Church, that Council sat too many years to allow us to apologize for their maintenance of error, by saying that its decisions were formed in haste, or under the influence of such a party feeling as had not time to waste its superfluous strength in discussion. We would advise Mr. Archdeacon Glover to read over again his New Testament, to study again his Pearson, his Burnett, and his Wake's Catechism—and above all, we would recommend him to read the Articles and Homilies of his Church; and we venture to assert, that such a course of reading for six months, as he would recommend to one of those candidates for orders whom he has to present and examine in his official capacity as Archdeacon, would prevent his again displaying such ignorance of the doctrines of his Church, as might be thought to disqualify him from becoming one of the lowest of its deacons.

In the concluding part of the paragraph to which these animadversions are directed—there is both false doctrine and false statements—and we notice this the more particularly, because Mr. Canning is reported to have indulged in the same sophistical statement of the reasons, for which the declaration against Transubstantiation is required. It is a false statement to say that it is on account of any supposed influence of the mere doctrine of Transubstantiation upon the individual that the declaration against it is required, (and Mr. Canning and Mr. Glover must know this as well as ourselves) but because we are enabled to detect a Papist, by tendering to him such a declaration as if he be a Papist he cannot make; The Ephraimites were not put to death by Jephthah, because they said Sibboleth, the Sibboleth only pointed out who were Ephraimites; and so the Papist is rejected because he is a Papist, the belief in transubstantiation being the proof of his Papistry. If we did not refuse political privileges to the believers in Consubstantiation, it would not be because the one doctrine was harmless and the other hurtful, but because the Lutheran or Consubstantialist denies the Pope's supremacy, the Catholic or Transubstantialist maintains it.

Mr. Archdeacon Glover, in determining to enlighten his Clergy, thus states his opinion of the doctrine of transubstantiation; 'In the mysterious tenet of Transubstantiation, when its definition, as set forth by the Romish Councils and highest individuals of that persuasion, is compared with the strong language of our own Articles and formularies of worship, there is barely sufficient discrepancy to prevent the respective parties from joining in religious communion.' Surely the Archdeacon has forgotten the meaning of Transubstantiation; from these words any one would imagine that the difference in question is a mere quibbling about words. But what says the Council of Trent:—'If any one shall say, that in the Holy Sacrament of the Eucharist there remains the substance of bread and wine, together with the body and blood of our Lord Jesus Christ, let him be accursed.' The bread and wine are no longer bread and wine—they have the colour, the smell, the taste, and all the other accidents pertaining to such substances; but they no

longer are such substances, a change has taken place into the very substance of the body and blood of Christ. Where will Mr. Glover find any doctrine like this in what he terms the strong language of our Articles and Formularies; will he find it in the 28th article, which contradicts the definition of the Council of Trent as plainly as any negative can contradict an affirmative? 'Transubstantiation, says our article, or the change of the substance of bread and wine in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.'

What says our Catechism, that 'a Sacrament is an outward visible sign of an inward spiritual grace;' the outward sign being in the Lord the bread and wine, the inward grace, the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper; but according to this very definition, it is not the natural body of Christ which is received, but inward and spiritual grace; our Church affirms that the body and blood are received really and indeed (*vere et reipsâ*) by the faithful—but the words really and indeed, *vere et reipsâ*, do not mean corporally and naturally; for the body and blood of Christ are the inward and spiritual grace of this Sacrament, and spiritual grace is any thing but a bodily substance. All then that the Catechism in these strong words affirms is, that the spiritual grace which our Lord promised under the outward signs of bread and wine, and which he called his body and blood, is really and truly here received: and that in opposition to the Romish Church, who denying the validity of our Sacraments, deny our receiving from them the spiritual graces promised in them.

The difference between our Church and the Catholics, on the subject of the Real Presence, may be thus stated: (Vide Bishop Taylor on the Real Presence.) We believe that we receive the body and blood of Christ, really but not naturally, not by any change of elements into Christ's natural body, really, but spiritually; not spiritually in the Catholic sense, after the manner of a spirit, but spiritually in the sense of present to our spirits only.

Much more might be said to vindicate our Articles and Formularies from the charge so ignorantly made of their being but slightly discrepant from the decisions of the Romish Councils. We shall only add one more observation; the Archdeacon declares that the discrepancy in our opinions on this head is barely sufficient to prevent our joining in religious communion; let him read the closing words of the 28th Article of our Church, and then turn to the decrees of the Council of Trent, (13th Session) and say how Churches holding such different opinions can unite in religious communion. 'The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, and worshipped.' So the Article. But what says the Council. 'They are anathematized who say, that Jesus Christ ought not to be adored in the Eucharist with the worship of Latria, and that this Sacrament ought neither to be honoured on a particular festival, nor carried in procession, nor exposed publicly to be adored, and who say, that those who adore it are idolaters.'



We take our leave of Mr. Archdeacon Glover, regretting sincerely that a regard to the honour of our Established Church, and our zeal in defence of what we believe to be the truth of the Gospel, would not allow us to pass by his proceedings without noticing them thus fully. We know how the Papists will triumph in the approbation of an Archdeacon of our Church. We know the use which they will make of it, and therefore we have stepped forward thus decidedly to warn the Roman Catholics against concluding, that the body of the Protestant Clergy have adopted the sentiments of Mr. Glover. Some few, who are, as ignorant of the points of difference between the two Churches as the Archdeacon of Sudbury is, may be found ready to advance the views of the Catholic priesthood, but the Catholics may rest assured that such ignorance as his is not universal, nor even common; and we are disposed to believe, that in the instance before us, the political attachments of the Archdeacon have weakened his judgment, and corrupted his theological opinions, and have made him overlook, we hope unintentionally, that which at one period of his life, when he became a minister of the Church of England, he must have known to be the truth.

#### NEW CHAPEL AT PRINCE'S RISBOROUGH.

A CHAPEL has been recently erected for the use and benefit of three distinct villages, containing above 800 persons, four miles from the church, in the parish of Prince's Risborough, in the county of Buckingham and diocese of Lincoln, which extends nearly nine miles from north to south. This district is situated on the lofty range of the Chiltern Hills, and the parish church in the vale beneath, to which but few of the young, the aged, or the infirm can often resort.

The Incumbent, after various difficulties and much opposition, successfully arranged a plan, with the sanction and liberal support of his Diocesan, to build and endow a parochial chapel by voluntary contributions, at the central hamlet of Lacey's Green, and gave an acre of his glebe for the site and a circumjacent cemetery. The Lord of the Manor (John Grubb, Esq.) freely conveyed eighteen acres of freehold land as an endowment, to procure the consecration of the edifice, which has been augmented by nine acres adjoining, purchased with a contribution from Lord George Henry Cavendish, M.P. the chief proprietor in the district, bestowed specifically for that purpose.

The structure is from a chaste gothic design of the time of Elizabeth, presented by John Norris, Esq. F.A.S. who accompanied it with a very liberal donation, and became one of the trustees. It has been very substantially erected, and contains 500 persons, allowing 20 inches for each sitting, whereof 440 are to be free and unappropriated, in consideration of £460 having been contributed in aid of the undertaking by the "Society for promoting the enlargement and building of Churches and Chapels." It is judged that the general appearance of the building will be much improved by a small tower being substituted for the present porch at the west end, as was suggested by some friends of the undertaking, and afterwards contemplated by the Trustees, had their finances proved adequate. A room for the Sun-

day School was to have been provided herein, a great desideratum in that secluded and hitherto neglected spot.

Many of the Nobility, and Gentry of the country, subscribers to this work of piety, have presented their coats of arms in stained glass, to decorate the east window, and to testify to future generations their munificence in contributing to the erection of this sacred edifice. And if from the specimen which has been given an opinion may be formed of the whole effect, it may be pronounced that the window, when completed, will be a beautiful production of modern art. It is however painful to add, that a very considerable debt has been incurred beyond the fund created by the donations: but we trust that individual benevolence towards this act of lasting charity—perpetuating to generations yet unborn, the greatest spiritual blessings that can be bestowed on man,—the knowledge of a God and Saviour, and the way of Salvation,—will not be solicited in vain.

The inhabitants of this district, chiefly poor labourers, hitherto living in almost heathen ignorance, spending the Sabbath day in idleness and in neglect of all religious duties, will, by a Minister becoming resident among them, most effectually be induced to reform their moral character; and the stability and prosperity of the established church will, at the same time, be promoted by the instruction of the rising generation, in this edifice constructed by the pious beneficence of private individuals, for the public worship of Almighty God.

## LETTER ON THE UNITARIAN MARRIAGE BILL.

*To the Editor of the Christian Remembrancer.*

SIR,

It has excited much surprise in the minds of many of the Clergy, that the Archdeacon of Canterbury should, in his charge to them, within these few days, have spoken of the Bill, now in progress through Parliament, for the marriage of Unitarian dissenters in their own chapels, in a way that leads them to suppose that he is favourable to the measure. I confess, I heard with regret that part of his Charge in which the subject was mentioned. His reason for thinking that the measure might be conceded was this—that it had been granted to Jews and Quakers. But the case of the Jews, who are foreigners, and the Quakers, as you very properly observed in your last Number, is by no means parallel. The Quakers have always been a quiet, unobtrusive body of men, neither desirous of making proselytes, nor rendering themselves conspicuous in political matters, nor shewing any hostility to the Established Church. If the Archdeacon could make out a similar case on the behalf of the Unitarians, the Clergy might be able to discover not only a parallel, but also a reason for his opinion, and for their concurring with it. As it is, facts are decidedly in collision with such a supposition. I am myself a Clergyman in a parish in which there is a large congregation of Unitarians, who have been ever most violently opposed to the government both in Church and State, and who endeavour by all possible means to undermine and subvert both.

There is scarcely an opportunity occurs in which they do not strive to force themselves into the management of parish affairs, and exclude the members of the Established Church. They entertain the bitterest hostility, and leave no occasion unused of venting their rapour, against both the Church and the Clergy. The Archdeacon (fortunately for him) has no such examples in his own parish, and he is therefore, I presume, perfectly unacquainted with the spirit with which those dissenters are actuated. They will, I doubt not, when they are acquainted with his opinion, praise him for his liberality; but they would rejoice in the subversion of the Church of which he is so orthodox and sound a member and advocate, and in seeing him and his brethren deprived of their dignities and preferments. I would not have the Archdeacon deceived on this point. The Unitarians are plausible and insinuating, and on that account the more dangerous. They are a political, rather than a religious sect, so far as I can discover—radicals to a man. And it may be remarked that radicals in politics generally either become infidels altogether, or, by way of saving their credit in some degree, turn Unitarians.

Where then is the parallel between this sect and the Quakers? I am at a loss to discover it; and so, I believe, are most of the Clergy in this diocese. But grant them this point, and what then? Will they be satisfied? Will they become loyal and peaceable members of the community? Unquestionably not! They will only acquire new confidence; and, considering themselves to have obtained a *footing* within our sanctuary, they will leave nothing untried to obtain a perfect possession, to the exclusion of the present possessors. It may be said that their doctrines are too absurd to prevail with the majority of the population. They may be so. But why give them such a sanction as will enable them to *unsettle*, and eventually to *destroy*, the faith of *many*, if not the major part of our population? I know the Unitarians too well, and I know also the perverseness of human nature too well, to believe that the present measure, if carried, would reduce them to that state of insignificance and contempt, which some of its advocates are led to imagine. Can any Act of Parliament so define an Unitarian as to prevent those who are not professedly such from resorting to their chapels for the solemnization of marriage? There are thousands who are of no religion at all, and who hate the Established Church and her Clergy on that account as much as the Unitarians do. There are many dissenters also, who, though not Unitarians, are so decidedly hostile to the Church, that they would unite in any measure that might shew their hatred, provided that the forms used did not amount to a direct renunciation of their principles—and of this the Unitarians would take good care.

Marriage, as the Archdeacon justly said, is a civil contract. We have added to it the sanction of religion; but it is not absolutely necessary to its validity, nor is the form material. Of this, not only dissenters, but many who call themselves churchmen, if they happened to dislike the Clergyman, or take offence at any trivial occurrence, would avail themselves; and, regardless of the form, so their perverse wills were gratified, and the marriage legal, they would solemnize the contract in the Unitarian meeting-house. But what a source of pro-

selytism would this become! The parties, once there, would be plied on all hands; and the ill-informed and the badly disposed would invariably become converts to the blasphemous tenets of these unchristian sectarians.

I know I shall be told that I am castle-building. But surely it is not unwise to judge of the future by the past! From the days of Priestley they have been an increasing sect: and it is a notorious fact that many of the congregations in England, formerly belonging to the Scotch Kirk, have embraced Unitarian tenets. But let me direct your attention a little farther. Look to what the Unitarians are doing in our foreign possessions. We have sent a Bishop to Calcutta and two to the West Indies, for the purpose of propagating the Gospel, and establishing an apostolical form of Church government. What have the Unitarians done in consequence? They have endeavoured, as far as they were able, to defeat these designs. While our amiable Arch-deacon (to his credit be it spoken) is patronising a new diocesan committee of the Society for Propagating the Gospel, with a view of aiding the great work these Bishops are sent out to effect, the Unitarians are striving to counteract it, by sending out their Missionaries also. And it is a fact that they are, at this present time, engaged in the erection of a large chapel at Calcutta, for which they have there raised upwards of 1000*l.* and are soliciting subscriptions in every part of England—as may be seen by a reference to the covers of a magazine called the “Theological Repository,” for the last few months.

Where then, I would again ask, does the parallel exist between the Unitarians and the Quakers? The one a turbulent, troublesome, insinuating, interfering, rivalling, and ambitious sect; the other quiet, peaceable, and unobtrusive. Let the Legislature, then, beware how they rashly give their sanction to this measure, lest they lay the foundation of a terrible enmity which shall one day crush the glorious liberty we now enjoy in matters both civil and ecclesiastical.

Your's, &c.

May, 1825.

CLER. CANTUAR.

## LINES ON MR. RENNELL.

*To the Editor of the Christian Remembrancer.*

SIR,

As I perceive that you admit poetry into the work under your direction, I send you a tribute to the memory of the late Mr. Rennell. The subject will not, I conceive, be thought unseasonable, and where can it find a more appropriate place than in the *Christian Remembrancer*?

I remain, Sir,

Your obedient servant;

Z.

Rennell, within a busy sphere,  
Your's was a bright tho' short career.  
We joy to think how much was done,  
While through your course you quickly run.  
The mark'd respect which crown'd your close  
Your worth pre-eminently shows:

For not your flock alone combin'd  
 In this, but alien pastors join'd  
 By strongest evidence to prove  
 Their grief, their reverence, and love.  
 This, spite of sorrow, still must shed  
 Balm on a parent's wounded head.  
 But for thyself—exalted thou  
 Art far beyond the influence new  
 Of such poor soothings: can they bless  
 Him who now dwells in happiness?  
 Yet while you linger'd here below  
 A joy there was, to ease that blow  
 Which fell upon thee, like a blast,  
 The sorest trial, and the last—  
 A joy there was—for him who trod,  
 Beneath thine eye, the path of God,  
 'Twas thine to place, a refuge for his age,  
 "In a fair ground, a goodly heritage."  
 Nor less this comfort must console,  
 As life ebb'd out, thy fainting soul,  
 That e'en those moments, by some giv'n  
 To ease, thou gavest up to heav'n:  
 No claims of sickness a reprieve  
 From toil could win, or thou receive:  
 To gain the infidel, and keep  
 Within Christ's fold his wandering sheep,  
 Was still thy care—thy witness be,  
 Thy glorious witness, Struensee!  
 Thus, a true soldier of the Christian band,  
 Remell, you death encounter'd, sword in hand.

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### METRICAL PRAYER.

*To the Editor of the Christian Remembrancer.*

SIR,

If you think that the following lines may be inserted with advantage in the *Christian Remembrancer*, they are much at your service.

I remain, Sir,

Your obedient servant,

Holy Father, unto Thee  
 Humbly I would bend the knee.  
 For my blest Redeemer's sake,  
 On thy suppliant pity take,  
 May the Holy Spirit's aid  
 Be my shield and buckler made!  
 O! may He his grace impart  
 To cleanse and regulate my heart!  
 Lively faith may He bestow!  
 Hope, which bids the bosom glow!

Charity, that seeks to bind  
In bonds of love all human kind !  
Lowliness, to banish pride !  
Patience, to Faith and Hope allied !  
Purity with heav'n conversing !  
Piety thy deeds rehearsing !  
Firmness in thy truth's defence,  
And fortitude may He dispense !  
These things, Father, I implore—  
But for this world's fading store,  
What Thou wilt to assign,  
That and only that be mine !  
For well I know that I shall share,  
If faithful, thy parental care ;  
And that thy bounty still will flow,  
To yield me all I want below.  
Holy Father, day by day,  
Teach me when and how to pray.

## MONTHLY REGISTER.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

#### LINCOLN'S INN-FIELDS.

THE important question adjourned at the former General Meeting of the Society for Promoting Christian Knowledge, respecting the transfer of the superintendence of its East India Missions to the Society for the Propagation of the Gospel, was brought under the consideration of the last General Meeting, by a very luminous report from the Standing Committee, in which the rise and progress of the Society's East Indian relations were explained, together with the many advantages which would accrue to this department of its concerns from the proposed assignment, by bringing the several Missions into immediate connection with Bishop's College, and producing a unity of Missionary exertions in that part of the world, under the management of a Society, from its constitution and circumstances, much better calculated to perform the important service with energy and effect.

The recommendation of the Committee was unanimously agreed to, and it was resolved to make an immediate tender of the Society's East India Missions to the Sister Society, accompanied with the communication, that during the lives of the existing Mis-

sionaries, the usual allowances would be continued.

The report of the Standing Committee further brought under the notice of the Board another subject of great and increasing interest, the Indian Native Schools, of which the Society's Missionaries were the original founders ; and which, since the formation of Diocesan Committees, by Bishop Middleton, at the three Presidencies, have been under the assiduous superintendence of those useful auxiliaries ; and recommended that the Society's care and bounty should now be turned specially to their encouragement and increase, and that for the bringing this great object more permanently before the friends of the Society at home, and for its more effectual prosecution, a separate fund should be established ; towards the formation of which, in the event of its being agreed to, a magnificent individual (whose name was not disclosed) had tendered 1000*l*.

This recommendation of the Committee was also unanimously agreed to ; and it was resolved to make an immediate grant of 5000*l*. to that specific object, as an expression of the Society's conviction of its extreme importance.

## BISHOPSGATE DISTRICT COMMITTEE.

*Established January, 1824.*

Patron.—The Rt. Hon. and Rt. Rev. the Lord Bishop of London.

President and Treasurer.—The Rt. Rev. the Lord Bishop of Chester, Rector of St. Botolph's, Bishopsgate.

Committee.—Rev. W. Parker, M.A. Rev. J. Blenkarne, M.A. Rev. J. J. Ellis, M.A. Rev. R. Harvey, M.A. Rev. G. Tomlinson, B.A. Mr. Bannatyne, Mr. A. Clarke, Mr. Cotésworth, Mr. Greffier, Mr. Hawkins, Mr. J. D. Powles, Mr. Richards.

Secretary.—The Rev. Richard Harvey, M.A. 52, Liverpool Street.

*Extract from the First Annual Report.*

At the First Anniversary Meeting of the Subscribers and Friends of the Bishopsgate District Committee of the Society for Promoting Christian Knowledge, holden at the School House, Peter Street, Sun Street, on Wednesday, the 23d of March, 1825. The Lord Bishop of Chester, Rector of St. Botolph's, Bishopsgate, in the Chair.

The following Resolutions were unanimously passed :

On the Motion of Sir William Blizard, seconded by John Bannatyne, Esq.

"That it appears, by the Report just presented to this meeting, that the labours of the Bishopsgate District Committee of the Society for Promoting Christian Knowledge for the past year have been eminently useful, in circulating among the poorer classes of this neighbourhood the Holy Scriptures, and other books containing sound religious, and moral instruction."

On the Motion of J. D. Powles, Esq. seconded by Henry Salkeld, Esq.

"That the establishment of District Committees, or branches of the Society for promoting Christian Knowledge, appears to be a powerful means of furthering and extending the important objects of the Parent Society, by making those objects more generally known, by promoting an intercourse between the parochial Clergy and the Laity, and by presenting a point of union for the friends of sound religion, and especi-

ally the members of the Established Church."

On the Motion of Robert Cotesworth, Esq. seconded by John Richards, Esq.

"That among other important advantages arising from the establishment of district committees, the communication to which it leads with the poorer classes, on the subject of their spiritual wants, deserves to be specially enumerated; and that on these and other grounds the Bishopsgate District Committee of the Society for promoting Christian Knowledge is entitled to the warm and continued support of this meeting."

On the Motion of John Bannatyne, Esq. seconded by Arthur Clarke, Esq.

"That the thanks of this meeting be respectfully presented to the Lord Bishop of Chester, Rector of St. Botolph's, Bishopsgate, President and Treasurer of this Institution, for his continual attention to its interests."

On the Motion of John Richards, Esq. seconded by J. D. Powles, Esq.

"That the thanks of this meeting be presented to the Rev. Richard Harvey, M.A. Secretary of this Institution, for his constant and unwearied exertions in discharging the duties of that office."

It is with great satisfaction that the District Committee of the Society for Promoting Christian Knowledge in the Ward of Bishopsgate present to the Subscribers this first Annual Report of their proceedings—a report, which, it is hoped, will be found to contain matter of interesting concernment to the friends of religion in general, and particularly to members of the Established Church.

An opinion was expressed, at the first formation of this Committee, that the *gratis* distribution of Bibles, Prayer Books, and Religious Tracts was less desirable than the sale of them at very reduced prices; for it is well known, that the poor set a greater value upon that which they have purchased out of their honest earnings,

than upon that which comes to them, perhaps unasked, but at all events unbought. Add to which, that their readiness to buy even at a low price, proves their desire of possessing. At the same time, regarding the word of God as absolutely necessary to every Christian who can read it, your Committee by no means approve of, exacting from the poor a greater price for Bibles and Prayer Books than is sufficient to give them a certain feeling of property in the books which they buy; and therefore it was recommended, at the commencement of this undertaking, that the reduced prices of the books on the Society's catalogue should be still further reduced for sale amongst the poor of this district, by means of a fund formed by donations. The result has been very encouraging. The poor have evinced great alacrity in purchasing the books offered to them on these terms; and the whole number of Bibles, Testaments, and Common Prayer Books, which your Committee have distributed, with the exception of two Bibles and two Common Prayer Books, have been sold at the reduced prices. The smaller tracts have been in some instances sold, and in many given, to the purchasers of Bibles and Prayer Books. The following is the account of Books which have been issued from the Committee's depository within the last year:—

Bibles .....	215
Testaments .....	126
Common Prayer Books ...	355
Books and Tracts .....	890

Forming a total of .. 1586

Of these, one Welsh Testament and four Welsh Prayer Books have been sold; four Testaments have been sold to Roman Catholics, and two Prayer Books to a Roman Catholic for his Protestant wife and child. Two hundred and eighty-three of the Tracts have been issued to the Sunday Schools now established in this parish for the reception of those children who are not able to attend the daily National Schools; and the Committee may be excused for taking this opportunity of expressing their anxious wish, that these Sunday Schools, which are at pre-

sent wholly conducted by gratuitous teachers, may be more generally known, and better supported.

In stating the number of books which have been distributed in a district of limited extent, the Committee wish to remind the subscribers, that, independently of the good which must always result from placing the word of God in the hands of a person who is desirous of receiving it, a great advantage accrues to the cause of religion through its ministers, when the Clergy are made the instruments of conveying that blessing to the poor. While prosecuting an inquiry into the spiritual wants of their flock, they become acquainted with many interesting and important facts, and find many unlooked for opportunities of doing good. The very circumstance of their being seen so employed, is a sensible proof of the concern which they feel for the welfare of their charge, "as they that must give account," a proof which is generally appreciated, as it deserves to be. It is matter of fact, that in this district many poor persons, while taking in religious books, have directed the attention of their clergyman to cases of distress and sickness in their neighbourhood; and, what is more important still, many, who had never attended any place of worship, having been induced to purchase a Bible or a Prayer Book, have ever since gone regularly to church; indeed, there has been a sensible increase in the attendance of the poor at church since the institution of this Committee. Being made acquainted with the testimonies of the Lord, they have learned to love the courts of his house. Were there only one well-attested instance of this sort, it might justly be considered as a sufficient return for the bounty of those who support this institution, and for the labours of those by whom that bounty has been dispensed.

It must not be forgotten, that while it was one object of this Committee to provide for the spiritual wants of their immediate neighbourhood, another was to contribute to the general designs of the Society itself, to throw its mite into that treasury, the contents of which may truly be said to be dedicated to the service of the Lord's house.



Accordingly, the sum of 76*l.* 1*s.* 2*d.* has been paid to the Society's treasurers, being one-third of the Donations and Subscriptions received by the District Committee: and, in addition to this, the sum of 16*l.* 2*s.* 3*d.* being one-third of the money for books sold within the District—so that, on the whole, this Committee has contributed, within the last year, 92*l.* 3*s.* 5*d.* to the general designs of the Society.

Having thus laid before the Subscribers a brief, and, it is hoped, a satisfactory account of the purposes to which their liberality has been applied, and of its results, the Committee have great pleasure in being able to state, that the Society itself, in whose cause they are engaged, continues to increase in numbers and in usefulness. As it is better known, it is more esteemed;—esteemed as an efficacious and trust-

worthy instrument, by which the Church is enabled to supply the labouring classes of this nation with the materials and means of religious knowledge, qualifying them (under the blessing of God, attending upon the ministry of their appointed teachers) to build up their faith upon a sure foundation, and to understand the nature of their obligations to Him, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

That He may bless the labours of his servants in the work of converting souls, and day by day enlarge the boundaries of his kingdom upon earth, will be the constant prayer of all who feel the power of his Gospel in their own hearts.

*Receipts and Payments of the Bishopsgate District Committee of the Society for Promoting Christian Knowledge.*

RECEIPTS.				PAYMENTS.			
1824	£.	s.	d.	1824.	£.	s.	d.
Donations and Subscriptions.....	228	3	6	Society for Books .....	75	18	2½
Sale of Books ....	48	6	8½	Ditto one-third Donations and Subscriptions.....	76	1	2
				Ditto one-third proceeds of Sale of Books .....	16	2	3
				Mr. Norris for Stamp and Ink..	1	18	6
				Mr. Clay for printing .....	5	5	0
				Balance in hand.....	101	5	1
	£276	10	2½		£276	10	2½
1825				1825			
Balance in hand.....	101	5	1	Society for Books .....	45	8	8½
Sale of Books ....	15	18	6	One-third proceeds of Sale of Books .....	5	6	2
				Mr. Clay for printing .....	1	19	0
				Balance in hand.....	64	9	8½
	£117	3	7		£117	3	7

List of annual Subscribers amounts to nearly 150.

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL.**

THE communication from the Society for Promoting Christian Knowledge (with regard to the transfer of the East India Mission) mentioned p. 375. was laid before the Board and the proposal contained in it unanimously

assented to; and thus the plans of Bishop Middleton are completed and Bishops' College, made the centre of all the Missionary operations of the Church of England in India.

Amongst other interesting subjects

of discussion the attention of the Board was very urgently called by Bishop Inglis to the present state of King's College, at Windsor, in Nova Scotia. This institution was founded by his late Majesty, shortly after the termination of the American revolution, and co-eval with the erection of the Province into an Episcopal See for the purpose of diffusing amongst its inhabitants generally the benefits of a Church of England education and training up a native ministry—the importance of which objects were then very strongly felt. Forgetfulness of the past, has induced neglect of this establishment to proceed to that extent that the edifice is fallen into complete decay; whilst rival institutions have sprung up and obtained that public counte-

nance and support which its superintendants have solicited in vain. The case as made out by the Bishop produced that impression upon the Board, that 500*l.* was voted towards its restoration, and more complete appointment with Professors, though the Society have no other means to make this grant than by a further reduction of its principal, a recommendation to the Christian Knowledge Society was also unanimously agreed to, to take the case into their favourable consideration, and a subscription was opened to further the design which His Grace the President, and the Bishop of London, commenced by donations of 100*l.* each, and to which several others of the members present made liberal contributions.

BISHOPSGATE DISTRICT COMMITTEE.

*Established April, 1824.*

THE Bishop of Chester is really indefatigable in furthering the concerns of Religion and of the Church. Not only did he, early in 1824, establish in his parish a District Committee of the Society for Promoting Christian Know-

ledge—with what success, the above sketch of the First Report will sufficiently testify—His Lordship commenced a similar Association in aid of the Sister Society. The following is a list of the Subscribers:—

	Don.	Ann. S.
	£. s. d.	£. s. d.
1822 Chester, Right Rev. C. J. Lord Bishop of, Rector, <i>President &amp; Treasurer</i> (Incorporated).....	—	2 2 0
1824 A Lady, by the Lord Bishop of Chester .....	5 0 0	—
Bannatyue, J. Esq. New Broad-street .....	—	1 1 0
1825 Campbell, Mrs. Berners-street .....	—	1 1 0
Campbell, Miss do.....	—	1 1 0
1824 Clarke, A. Esq. Bishopsgate-street .....	—	1 1 0
Clode, G. Esq. do.....	—	1 1 0
Clode, Mrs. do.....	1 1 0	—
Cotesworth, R. Esq. Broad-street Buildings .....	—	1 1 0
Daubuz, Mrs. M. New Broad-street.....	5 0 0	—
De Lisle, Mrs. Devonshire-square .....	—	1 1 0
Harvey, Rev. R. Curate, <i>Secretary</i> (Incorporated) ..	—	2 2 0
Headington, Mrs. Spitalfields .....	—	1 1 0
Hurry, E. Esq. Burton-crescent .....	—	1 1 0
1825 Judkins, J. R. Esq. Bishopsgate-street .....	—	0 10 0
1824 Meyer, J. C. Esq. Broad-street Buildings .....	10 0 0	—
Otte, W. Esq. Walbrook-house .....	—	1 1 0
Patten, Miss, Wormwood-street .....	—	1 1 0
Patten, Miss M. do.....	—	1 1 0
Patten, Miss A. do.....	—	1 1 0
Powles, J. D. Esq. Freeman's-court.....	5 5 0	1 1 0
Powles, A. W. Esq. do.....	10 0 0	1 1 0
Purrier, J. V. Esq. St. Helen's-place .....	—	1 1 0
Richards, J. Esq. Devonshire-square .....	—	1 1 0
Simpson, D. Esq. Bishopsgate-street .....	—	1 1 0

	Don.	Ann. S.
	£. s. d.	£. s. d.
1824 Scott, John, Esq. New Broad-street .....	—	1 1 0
Tomlinson, Rev. G. Curate .....	—	0 10 6
Wilson, T. Esq. M.P. Jeffrey's-square .....	10 0 0	—
Wilson, M. Esq. Walbrook-house .....	—	1 1 0
1825 Wilson, Miss, do. ....	—	1 1 0
Wilson, Miss M. do. ....	—	1 1 0
Wyndham, E. Esq. Charlotte-street .....	—	1 1 0

## ADDITIONAL LIST.

1825 Alston, Mr. Bishopsgate-street .....	1 0 0	—
Barrett, Mrs. do. ....	—	0 5 0
Barrett, Miss do. ....	—	0 5 0
Beales, Mr. do. ....	—	0 5 0
Belfour, Mrs. New Broad-street .....	—	0 5 0
Bell, J. P. Esq. Broad-street Buildings .....	—	1 1 0
Bell, Thomas, Esq. New Broad-street .....	—	1 1 0
Bell, Miss, New Bond-street .....	—	1 1 0
Berwick, Mrs. Rose and Crown-court .....	—	0 5 0
Bourcard, Mr. Broad-street Buildings .....	0 10 0	—
Brown, Mr. Houndsditch .....	—	0 5 0
Burrows, Mrs. Broad-street Buildings .....	—	0 5 0
Chambers, D. Esq. Bishopsgate-street .....	—	1 1 0
Clay, Mr. Devonshire-street .....	—	0 5 0
Clayton, Rev. John, Devonshire-square .....	1 0 0	—
Cobb, Dr. Finsbury-circus .....	—	0 5 0
Coggar, Mrs. Walthamstow .....	—	0 5 0
Champion, Mrs. Wandsworth .....	1 1 0	—
Champion, Miss. do. ....	1 1 0	—
Champion, Miss E. do. ....	1 1 0	—
Crespin, Mrs. Bishopsgate-street .....	—	0 5 0
Daubuz, Mrs. A. New Broad-street .....	2 0 0	—
Doxat, A. J. Esq. Bishopsgate-street .....	—	1 1 0
Doxat, Mrs. A. J. do. ....	—	1 1 0
Doxat, Miss do. ....	—	0 10 6
Dyke, Mrs. New Broad-street .....	—	0 5 0
Edger, Miss, Devonshire-square .....	—	0 5 0
Edger, Miss M. do. ....	—	0 5 0
Edix, Mr. Broad-street Buildings .....	—	0 5 0
Forbes, Mr. do. ....	—	0 5 0
Gilbert, J. Esq. Bishopsgate-street .....	—	1 1 0
Grellier, P. P. Esq. Wormwood-street .....	—	1 1 0
Groves, Miss, Bishopsgate-street .....	—	0 5 0
Hankey, Miss Emma, Bedford-square .....	—	0 5 0
Hare, Mrs. Bishopsgate-street .....	0 10 6	—
Heard, Mr. Liverpool-street .....	—	0 5 0
Hichens, R. Esq. Threadneedle-street .....	10 10 0	1 1 0
Holborn, Mr. Bishopsgate-street .....	—	0 5 0
Illiff, Miss, do. ....	—	0 5 0
Jeffery, Miss A. Walbrook .....	—	1 1 0
Kimber, Mrs. Bishopsgate-street .....	—	0 5 0
King, Mr. S. Half Moon-alley .....	—	0 5 0
Lee, Mrs. Pavement .....	—	0 10 0
Lee, Miss, do. ....	—	0 5 0
Lee, Miss A. M. do. ....	—	0 5 0
Lee, Mrs. John, Upper Clapton .....	—	1 1 0
Lilwall, Mr. Bishopsgate-street .....	—	0 5 0

	Don.	Ann. S.
	£. s. d.	£. s. d.
March, Mr. New Broad-street . . . . .	—	0 5 0
Mathews, James, Esq. Ixworth, Suffolk . . . . .	—	1 1 0
Meyer, Mrs. Broad-street Buildings . . . . .	1 0 0	—
Moore, Mr. Bishopsgate-street . . . . .	—	0 5 0
Morley, W. Esq. . . . .	—	1 1 0
Morley, Mrs. W. . . . .	1 0 0	—
Morley, Mr. James . . . . .	1 0 0	—
Muspratt, J. P. Esq. New Broad-street . . . . .	—	1 1 0
Newman, Mr. Bishopsgate-street . . . . .	—	0 5 0
Norris, Mrs. Blomfield-street . . . . .	—	1 0 0
Osborn, Mr. Bishopsgate-street . . . . .	—	0 5 0
Pead, Mr. B. Broad-street Buildings . . . . .	—	0 10 0
Phillips, Mrs. G. Bishopsgate-street . . . . .	—	0 5 0
Powell, J. C. Esq. St. Helen's-place . . . . .	—	1 1 0
Powell, James, Esq. Hackney . . . . .	—	1 1 0
Richards, Mrs. Devonshire-square . . . . .	—	1 0 0
Richards, Miss, do. . . . .	—	0 10 0
Ronaldson, Mr. Liverpool-street . . . . .	—	0 5 0
Royston, Mr. Broad-street . . . . .	—	0 5 0
Salkeld, Mrs. Bishopsgate-street . . . . .	—	0 5 0
Sikes, William, Esq. Mansion House-street . . . . .	—	1 1 0
Smith, Mr. D. Bishopsgate Church-yard . . . . .	—	0 5 0
Taylor, Mr. Sun-street . . . . .	—	0 5 0
Terrill and Nell, Messrs. Broad-street Buildings . . . . .	—	0 10 6
Thomas, Mr. . . . .	0 10 0	—
Upton, Mr. . . . .	0 10 0	—
Varty, Mr. Bishopsgate-street . . . . .	—	0 10 0
Vernon, — Esq. Broad-street Buildings . . . . .	—	1 1 0
Waite, Mr. Wornwood-street . . . . .	—	0 5 0
Wells, Mr. Bishopsgate-street . . . . .	—	0 10 0
Williams, Mr. do. . . . .	—	0 5 0
Subscriptions under 5s. . . . .	—	0 12 0
A Lady . . . . .	1 0 0	—
Newcastle-on-Tyne, per W. C. Walters, Esq. . . . .	3 0 0	—
Donations . . . . .	1 5 6	—

We trust that this example will not have been set in vain, but that we shall soon have to record that it has been

followed with spirit by the Clergy and Laity of other parishes.

## SOCIETY FOR THE ENLARGEMENT AND BUILDING OF CHURCHES.

THE SEVENTH Annual Meeting of this Society took place on Wednesday, April 25, at the Freemasons' Tavern. —Present His Grace the Archbishop of Canterbury; the Bishops of London, Hereford, Bath and Wells, Chester, Down and Connor, and several other Dignitaries of the Church; Lord Kenyon, Sir R. Peel, G. Gipps, Esq. M.P. William Cotton, and S. Hoare, Esqrs., &c. &c.

At twelve o'clock His Grace the Archbishop of Canterbury took the Chair.

The Secretary then read the Report of the proceedings of the Society during the past year. It appeared that applications had been made during that time for assistance, and that in 79 of them grants had been made to the amount of 14,745*l.* and additional accommodation thereby procured for

21,745 persons, of which number 15,253 will be free sittings. Since the first formation of the Society the whole of the applications had been 656, and though 395 of these grants had been made at an expenditure, including what has been already paid, as well as what the Society stands pledged for, of 86,140*l.*, a great impulse had, by these means, been given to the liberality of the inhabitants of parishes; the grant of 1, 3, or 500 pounds, and, in a few instances, of 1000 pounds, stimulated them to the expenditure of three or four times the amount of the donations of the Society; and even in some instances that liberal feeling had gone so far as to supply the sum wanted without the assistance of the Society, although it had actually voted a grant for that purpose. The result of the whole had been an increase of accommodation in 395 Churches and Chapels, to the extent of 113,714 sittings, of which 84,548 were for the sole use of the poor. Great, however, as the benefits had been which the labours of the Society had been enabled to confer, still the rapidly-increasing population rendered further accommodation to a much greater extent still necessary, and the Committee had been compelled to refuse numerous applications, from want of funds. Many might suppose that this Society was not necessary, and that the Parliamentary grant had provided for all such demands; but it ought to be known that those grants are exclusively appropriated to the building of new Churches in places where the population exceeds 4000 persons, but the present Society gives relief to every parish, be it more or less populous, for the re-building, the enlarging, or the repairing, provided such alterations increase the means of accommodation. Supported entirely by voluntary contribution, the Committee of the Society, in announcing that his Majesty, upon being informed of the failure of their resources, had been graciously pleased to order them a donation of 1000 pounds, earnestly hoped that his example would be followed by the friends of the Established Church, and by every one desirous of affording the means of religious in-

struction to those poor persons who are unable to procure, at present, the necessary accommodation in our places of worship.

The Archbishop of Canterbury, in moving that the Report be printed, took occasion to expatiate upon the advantages derived from the exertions of this society, and expressed his confidence, that when the basis of public good on which they stood was thoroughly perceived, that they would have the support of the country at large, as surely as they had, he was convinced, the good wishes of those he had the pleasure of addressing.

The Bishop of London, after the statement of the gracious act of his Majesty in bestowing 1000*l.* to promote the objects of the Society, thought that it should be their first duty to express their sense of the honour conferred upon them from that high quarter; and he had therefore great pleasure in moving a resolution, expressive of the humble gratitude of the Society for the munificent donation which it had been his Majesty's pleasure to bestow upon them. The Right Rev. Prelate observed that this was not the first instance of his Majesty's care of the interests of the Church; there having been a number of legislative enactments for building Churches at the expense of the country, brought forth under the same gracious auspices, and in furtherance of the same purpose. He thought it flattering to the Society that their exertions had been appreciated by his Majesty, and hoped that his Majesty's conduct would operate as a stimulus to induce others to come forward now and supply former deficiencies. The Right Rev. Prelate concluded by observing that the Society had just become known, that its benefits were just about to be understood, and he hoped the Society would, by the donations of the public, be enabled to grant assistance to some of the present numerous applicants.

Sir R. Peel, in seconding the Resolution, said he had an opportunity of witnessing the beneficial effects of the assistance rendered by the Society. They had granted money to him as an assistance for the erection of two gal-

leries in a country Church, and he had the gratification of seeing those galleries filled by persons who were formerly the pests of society, but who had, the moment they possessed places they could call their own, regularly attended divine service, and become respectable members of the community; indeed he was convinced that if the Society continued its efforts, the time would come when they might do without locks to their houses. He had attended the Meeting, although in weak health, to express his sense of the benefits to be derived from perseverance in the course they were pursuing, and to express his desire to double his subscription, because he thought he could not benefit his family more than by promoting the good objects of the Society.

The resolution of thanks to his Majesty was then carried unanimously.

Lord Kenyon, in proposing a vote of thanks to the most Rev. Prelate in the chair, took occasion to pronounce a very animated eulogium on the character of that distinguished person, and to express the high sense which the Society must entertain of his unwearied exertions to promote objects of religion and virtue in general, and more particularly of his zealous co-operation with their Committee in advancing the interests of that Institution.

G. Gipps, Esq. M. P. seconded the resolution. Nothing, he thought, could describe better the advantages of the Institution than the statement of the worthy Baronet with regard to the manufacturing district in which he resided; and he was quite convinced that if their object was to promote the worship of their Creator, by attending to the observance of the Sabbath, they could not do it more effectually than by assisting the efforts of that Society.

The resolution of thanks to the Archbishop of Canterbury was then carried by acclamation.

His Grace briefly returned thanks.

The Bishop of Down and Connor considered it important that they should testify their gratitude to those gentlemen who devoted their services to the Society in the Committee, and who were, from their high station in life, best calculated to promote its inter-

ests, and carry its designs into efficient execution. The Right Reverend Prelate concluded by moving a resolution expressive of the gratitude of the Society to the Treasurer and Gentlemen composing the Committee.

The Bishop of Bath and Wells seconded the resolution. It was unnecessary for him to speak of gentlemen so well known on this occasion as well as others; the Society under their auspices had done great good upon scanty means. It had his wishes, feelings, and prayers for its success.

Sir English Dolben said a few words, but in so low a tone that we were unable to collect his meaning.

The resolution was carried unanimously.

Lord Kenyon in returning thanks in behalf of the Committee, informed the meeting, that his worthy friend, Sir Robert Peel had just contributed a third donation of 500*l*.

The Bishop of Chester, in rising to propose a vote of thanks to the person whose former exertions have mainly contributed to the foundation of this Society, and whose continued favours and assistance since, have so materially tended to the promotion of its objects, said—I hope I may not be considered as trespassing too much upon the indulgence of the meeting, if I take the liberty of prefacing that motion by one or two observations. I feel, indeed, that there cannot be any great impropriety in adding my humble testimony to what you have already heard of the great benefits derived from the exertions of this Society in the diocese to which I have more immediately the honour to belong; and in the name of its great and rapidly-increasing population, now anxiously looking forward to the continuance of your assistance, to call upon you not to relax your efforts for procuring them the means of obtaining that religious instruction they so anxiously desire; for however considerable I may be inclined to think the good we have already effected—however great the benefits we have conferred upon the poorer classes of Society—however much we may have aided the propagation of religious truths—I cannot but feel that all we have already done is, if I might use the

expression, but as a nucleus of future exertion—a groundwork for the formation of a Society which may, more than any other, diffuse the light and life of the Gospel, and protect the interests of our Apostolic Church—interests, upon the preservation of which our happiness and prosperity mainly depend. We all know with what difficulty, and after how much entreaty, a sum was obtained from the Legislature, labouring at that time it is true, under the pressure of importunities, from wants supposed to be much greater than ours; but we all recollect the difficulty of obtaining a sum to build churches under certain regulations; the great boon was here justly supposed to have been received when that sum was granted, and yet highly as I am disposed to estimate the advantages derived from that grant—it was, as compared with our actual necessities, but a drop of water in the ocean, and in my opinion will not operate half so much, either in the way of example to the liberal, or actual benefit to the nation at large, as the influence and labour of this Society may be able to accomplish. I know and I speak it from my own experience and observation, that we can as yet hardly calculate upon the good which may be derived from our efforts; the great mass of the population are just beginning to be aware of our existence—only now alive to any just conception of the value of our assistance; this then is the time for renewed and vigorous action—this is the time for the friends of the Church to show their desire to promote the interests of its establishments, for I say that they are answerable for the consequences if they suffer an institution so important to its well-being to die away from a want of their protection, at the very moment too when they had fostered it into vigorous life, and warmed and animated it to a power of beneficial exertion.—Be it remembered, that although you may by the most liberal benefactions encourage the propagation of the Gospel—though you distribute your Bibles through every corner of the kingdom, you have not done all that is required from you—you must provide a place where the people may have the word of God explained by his ministers; and

where they may receive such instructions in the meaning of the Holy Writ, as without which, I fear even the language of that sacred volume may be perverted, and brought to bear an interpretation to their understandings, far different from that which was intended by its inspired authority.—I am happy to say that in my own diocese, wherever accommodation has been provided, the seats have been, in every instance, immediately occupied; and I can bear testimony, from personal observation, to the truth of what has been stated by the worthy and liberal-minded baronet (Sir R. Peel) relative to the visible improvement in the moral condition of the people, wherever they have been thus enabled to benefit by religious instruction. It becomes therefore a sacred duty upon all the well-wishers of pure religion, to extend the influence of a Society which produces so many means of diffusing the true Word of God, and which purposes to afford accommodation, in proper places of worship, to those who, from their inability to procure spiritual assistance in our own Churches, have been—it cannot give surprise to say—been compelled to go elsewhere; and from finding their efforts checked by want of Christian liberty with us, allowed their feelings to take an opposite direction. I hope I am not going beyond the due bounds of propriety: but I would inculcate, and I know from experience its value, the necessity of personal exertion; not alone the mere giving of your own benefaction, but the stimulating others to do so likewise: for I believe there is no Institution, however great its claims upon public generosity, of which it may not be said that every man who gave might have induced another to give something too: and I put it therefore to the conscience of every Subscriber, whether he has it not in his power to induce one other person to contribute his mite along with him. I feel I have already trespassed too long upon your attention, and I therefore beg to move that the thanks of this meeting be given to the Honorary Secretary, for his unceasing labours to promote the interests of the Society.

Mr. Benson seconded the Resolution.

Dr. Shepherd begged to inform the Meeting, that a Society had been formed in the city, to co-operate with that he had now the honour to address, and that it met every Friday in Merchant Seaman's Office in the Royal Exchange, to receive subscriptions, and give information on the subject of the purposes to which the funds were to be applied. The gentlemen of the city thought as they, by the extension of commerce, were instrumental to the increase of the population, they should do something to supply its wants in religious instruction, and they had therefore formed this sub-committee for promoting the same objects. He (Dr. Shepherd) however, mentioned it principally for the purpose of throwing out a suggestion, that a something of the same kind, sitting weekly, might produce beneficial effects in the west end, as well as the east of the metropolis.

The Bishop of Chester informed the Meeting that the City Committee had already raised upwards of 600*l*.

The Resolution of thanks to the Secretary was then carried.

Sir Robert Peel proposed a vote of thanks to the Auditors, expressing a hope that they would continue to hold their offices.

It was seconded and carried.

The Secretary then read the list of subscriptions and donations for the present year. His Majesty 1000*l*.; the Princess Augusta 100*l*.; the Archbishop of Canterbury (third donation) 200*l*.; the Bishop of London (third donation) 200*l*.; Bishop of Worcester 100*l*.; Bishop of Lincoln 100*l*.; Bishop of Bath and Wells 100*l*.; Bishop of Exeter 100*l*.; Bishop of Gloucester

25*l*.; Bishop of Chester (third donation) 50*l*.; Bishop of Lichfield 50*l*.; Sir Robert Peel 500*l*.; Lord Kenyon (third donation) 100*l*.; the Master of Clare Hall, 100*l*.; Mr. Joshua Watson 100*l*.; the Hon. and Rev. Mr. Tournour 21 guineas; Mr. Gipp's (third donation) 100*l*. Subscribed in the city, the Lord Bishop of Chester in the chair: the Lord Mayor 30 guineas; Sir R. Wigram (second donation) 100 guineas; the Bishop of Chester 50*l*.; Mr. Fonlis 100*l*.; Alderman Thompson 20 guineas.

Mr. Wm. Cotton, the Bank Director, then addressed a few words to the meeting, expressive of his sense of the importance of the Society, and of the lustre conferred upon the character of the Clergy by the support of such institutions.

The Lord Bishop of Hereford apologised for the absence of the Archbishop of York, and expressed his conviction of his Grace's anxious desire to promote the views of the Society.

Thanks were voted to the City Committee for their valuable services.

The Bishop of Chester, from an experience of some years, thought he could assert that the benevolent spirit of the city only required to be awakened, and it would produce the best effects.

The Bishop of Exeter took the liberty of stating that he had lately consecrated a Church in his diocese which was capable of containing 15,000 or 16,000 persons, one half of the expense of which building had been defrayed by a single individual (Lord Rolle.)

The meeting then separated.

## UNIVERSITY AND CLERICAL INTELLIGENCE.

### OXFORD.

*Degrees conferred April 28.*

#### MASTERS OF ARTS.

Buttenshaw, Rev. Francis, University College.

Campbell, John, Balliol College.

Diddin, Rev. Thomas Frognall, St. John's College, Grand Compounder

King, James, Oriel College.

Saint, Rev. John James, Brasenose College.

Urquhart, Rev. Henry John, Fellow of New College.

#### BACHELORS OF ARTS.

Abbott, Charles, Christ Church.

Alexander, Daniel, St. Mary Hall.



Atwood, Thomas George Patrick, Pembroke College.  
 Baldwin, Frederick H. Leger, Queen's College.  
 Barnston, Roger St. Worcester College.  
 Bayly, Edmund Goodenough, and Brown, Sylvanus, Pembroke College.  
 Moore, Arthur, University College.  
 Scarbrough, William, Christ Church.

May 5.

#### MASTERS OF ARTS.

Harrison, Rev. John Henry, Wadham College.  
 Monypeny, Rev. James Isaac, Wadham College.  
 Perkins, Frederick David, Brasenose College.  
 Pusey, Edward Bouverie, Oriel College.  
 Tiddeman, Richard Philip Goldsworthy, Magdalen Hall.

#### BACHELORS OF ARTS.

Baker, George, Wadham College.  
 Beddoes, Thomas Lovell, Pembroke College, Grand Compounder.  
 Benson, John Peter, Exeter College.  
 Bowen, Jeremiah, All Souls' College.  
 Capper, John Lewis, Pembroke College.  
 Coleridge, Edwin Ellis, Trinity College.  
 Colling, Thomas Adams, Lincoln College.  
 Cornish, Hubert Kestell, Corpus Christi College.  
 Cox, William Hayward, Pembroke College.  
 Daubuz, John, Exeter College.  
 Dod, Henry Hayman, Worcester College.  
 Eyre, George Edward, Oriel College.  
 Fell, Samuel Iston, Queen's College.  
 Fletcher, Leonard, All Souls' College.  
 Fyler, Samuel Arnot, Trinity College.  
 Gilpin, Charles, Magdalen Hall.  
 Gomonde, William Henry, Queen's College.  
 Gregory, Charles, Wadham College.  
 Griffith, Thomas Gilbert, Magdalen Hall.  
 Hay, George F. Balliol College.  
 Meade, Thomas Percy, Brasenose College.  
 Morgan, Charles Augustus Samuel, and York, Edward, Christ Church, Grand Compounder.

May 13.

#### BACHELOR IN DIVINITY.

Thirkill, John, Fellow of Brasenose College, Grand Compounder.

#### MASTERS OF ARTS.

Escott, Bickham Sweet, Christ Church.  
 Lloyd, William Henry Cynric, Jesus College.

#### BACHELORS OF ARTS.

Brock, Mourant, St. Mary Hall.  
 Carey, Peter Stafford, St. John's College.

Heberden, William, Oriel College.  
 Hewitt, Richard, Queen's College.  
 Hone, Frederick Joseph, University College.  
 Huddleston, George James, Merton College.  
 Hughes, Thomas, Jesus College.  
 Hull, Henry William, Oriel College.  
 Ind, James, Queen's College.  
 Legge, Henry, Christ Church.  
 Marshall, John, Worcester College.  
 Moss, Joseph William, Magdalen Hall.  
 Sydenham, John Philip, Exeter College.

May 21.

#### BACHELOR IN DIVINITY.

Wilkinson, Rev. Marlow Watts, Worcester College.

#### MASTERS OF ARTS.

Barber, Ambrose, Wadham College.  
 Battiscombe, William, Pembroke College.  
 Currie, Edmund, Wadham College.  
 Roberts, Rev. Robert Lloyd Anwyl, Jesus College.  
 Stevens, Rev. Henry, and Woodcock, Elborough, Oriel College, Grand Compounder.

#### BACHELORS OF ARTS.

Champion, Richard Charles, Magdalen College, Grand Compounder.  
 Handley, Augustus Bernard, Queen's College.  
 Harrison, Henry Robert, and Harrison, George, Lincoln College.  
 Leicester, Frederick, Queen's College.  
 Magan, Charles Henry, St. John's College.  
 Markham, John, and Markham, William Rice, Christ Church.  
 Pountney, Humphrey, Queen's College.  
 Priestley, John, Trinity College.  
 Rhoades, James Peter, Wadham College.  
 Rogers, Aaron, Jesus College.  
 Scott, Matthew Robert, Exeter College.  
 Stephens, Charles Loder, St. Mary Hall.  
 Titley, Peter, Jesus College.

May 25.

#### MASTERS OF ARTS.

Baumgarten, Rev. Charles Henry Thomas, Magdalen Hall.  
 Bullock, Edward, Christ Church.  
 Cheales, John, Brasenose College.  
 Commeline, Rev. Thomas, St. Alban Hall.  
 Dawes, Rev. John Henry, St. Edmund Hall.  
 Elliott, George Percy, St. Mary Hall.  
 Elton, Edward, Brasenose College.  
 Escott, Rev. Thomas Sweet, Lincoln College.  
 Evans, Rev. Thomas Simpson, St. Alban Hall.

Gresley, William, Student of Christ Church.  
 Harding, Rev. John, Balliol College.  
 Herbert, Rev. John, Wadham College, Grand Compounder.  
 Holt, Rev. Thomas Burbank, Queen's College.  
 Home, Rev. William Archibald, Student of Christ Church.  
 Huyshe, John, Brasenose College.  
 Jones, Rev. Edward, Jesus College.  
 Mends, Rev. Joseph, and  
 Mendham, Rev. John, St. Edmund Hall.  
 Mure, Philip William, Christ Church.  
 Pare, Frederick Harry, Christ Church.  
 Pennefather, Joseph Lysaght, St. Alban Hall.  
 Rowlandson, Arthur, Brasenose College.  
 Sandford, Daniel Keyte, Christ Church, Grand Compounder.  
 Saunders, Rev. Augustus Page, Student of Christ Church.  
 Ward, Rev. Charles Richard, Magdalen Hall.  
 Wood, John, Christ Church.

**BACHELORS OF ARTS.**

Badnall, William, Brasenose College.  
 Bourne, John Gervas Hutchinson, Pembroke College.  
 Cooper, Philip Arden, Oriel College.  
 Dear, William Smith, Wadham College.  
 Ellis, William May, Christ Church.  
 Estcourt, Edmund Hiley, Balliol College.  
 Fowle, Henry, University College.  
 Graham, Francis James, Queen's College.  
 Hamilton, William, Pembroke College.  
 Hayward, John Curtis, Oriel College.  
 Jones, Calvert Richard, Oriel College.  
 Justice, John, Christ Church.  
 Pruett, Henry, Oriel College.  
 Lloyd, Thomas, Jesus College.  
 Maybery, Charles, Jesus College.  
 North, John, Brasenose College.  
 Odell, John, Christ Church, Grand Compounder.  
 Palmer, Samuel Sambore, Exeter College, Grand Compounder.  
 Parry, James Patrick, Exeter College.  
 Sanders, Robert, Magdalen Hall.  
 Sergison, William, Brasenose College.  
 Smith, George Gordon, St. Alban Hall.  
 Shuckburgh, Charles Verney, Trinity College.  
 Taylor, John, Brasenose College.  
 Toller, Samuel Bush, Trinity College.  
 Tompson, Edward Henry, Magdalen Hall.  
 Trevenen, Thomas John, Exeter College.  
 Tucker, Manwood, Scholar of Balliol College.  
 Turner, Charles Hampden, Christ Church.

Usmar, Thomas, Queen's College.  
 Vaughan, Hugh, Jesus College.  
 Wall, William Ellis, Trinity College.  
 Winterbottom, James Edward, and  
 Woods, William Leyland, St. John's College.

*April 19.*

The Rev. William Vaux, M.A. late Fellow of Balliol College, was elected, by the Heads of Colleges, to preach Canon Bampton's Divinity Lecture for the year 1826.

*April 27.*

Mr. William Street Escott was admitted Scholar of New College.

*April 28.*

The Rev. Edward Cardwell, B.D. Fellow of Brasenose College, was approved in Convocation as an Examining Master in "*Literis Humanioribus*."

[An election of King's Scholars at Westminster School took place this day, when the following young gentlemen were elected, by which they are entitled either to Studentships of Christ Church, Oxford, or Scholarships of Trinity College, Cambridge:—Messrs. Woodfall, Heathcote, Downes, Sutherland, Brodie, Gwilt, Simpson, and M<sup>r</sup> Levey.]

*May 5.*

Mr. Jacobson, of Edmund Hall, and Messrs. Quarmby, Pyemont, Metcalfe, and Jackson, Commoners of Lincoln College, were elected Scholars of that Society.

In full Convocation this day, the University Seal was affixed to a letter of thanks from the Chancellor, Masters, and Scholars, to the very Rev. the Dean of Westminster, for his late munificent foundation of four University Scholarships.

*May 11.*

The University Seal was affixed to a Deed of Foundation of a Professorship in Political Economy, on the endowment of Henry Drummond, Esq. of Albany Park, in the county of Surry. The Professor is to be elected by Convocation, and to hold the Professorship for the space of five years, being capable of re-election after the lapse of two years. He is to read a course of nine lectures at the least during one of the four academical Terms in every year, and to print and publish one of the same lectures. Three persons are to be considered as forming a class, and if the Professor neglects so to read or to publish, according to the intention of the founder,

he forfeits all claim to the salary attached to the Professorship during the period of such neglect.

#### May 12.

Mr. Charles Richard Littledale, Mr. Marmaduke Robert Jeffreys, Mr. George Phillimore, and Mr. Charles Otway Mayne, were admitted Students of Christ Church, from Westminster School.

#### May 25.

Being the first day of Trinity or Act Term, the following Gentlemen were nominated Masters of the Schools:—

Rev. James Thomas Round, M.A. Fellow of Balliol College.

Rev. Charles Dodgson, M.A. Student of Christ Church.

Rev. Llewelyn Lewellin, M.A. Scholar of Jesus College.

### CAMBRIDGE.

#### Degrees conferred April 27.

##### BACHELOR IN DIVINITY.

Dawson, Rev. Francis, Trinity College.

##### HONORARY MASTER OF ARTS.

Sandys, Sir Windsor Edwin Bayntun, Trinity College.

##### BACHELORS OF ARTS.

Blake, Walter,

Bower, George Henry, and

Fry, John, Trinity College.

Gibbons, George, Sidney College, Grand Compounder.

Stone, William, St. Peter's College.

Wallington, Charles, Christ College.

#### May 4.

##### MASTERS OF ARTS.

Calvert, Nicholson Robert, St. John's College.

Gorton, Robert, Jesus College, Grand Compounder.

Wood, Rev. Richard, Corpus Christi College.

##### BACHELOR IN CIVIL LAW.

Seymour, Henry Caen, Trinity Hall.

##### BACHELORS OF ARTS.

Bally, William Ford, Downing College.

Carpendale, William, St. John's College.

Townsend, Samuel Thomas, Trinity College.

Vyvyan, Vyell F. Trinity College.

#### May 16.

##### MASTER OF ARTS.

Holmes, Rev. Frederick, B.A. of St. John's College, by Royal Mandate.

#### May 11.

##### MASTER OF ARTS.

Holditch, Rev. Hamnett, Caius College.

Holmes, D. St. John's College, by Royal Mandate.

##### BACHELOR IN CIVIL LAW.

Moxon, Rev. Daniel Richard Leake Catharine Hall.

##### BACHELORS OF ARTS.

Blunt, Rev. Walter, Fellow of King's College.

Townsend, George Osborne, Fellow of King's College.

West, Rev. Thomas, Christ College.

#### May 25.

##### DOCTOR IN CIVIL LAW.

Frere, William, Esq. Master of Downing College, and Serjeant at Law. By Royal Mandate.

##### MASTERS OF ARTS.

Dudding, Rev. Burr, Catharine Hall.

Whitaker, Rev. Thomas Wright, Emmanuel College.

##### BACHELORS OF ARTS.

Deedes, John, Trinity College.

Freer, John Lane, Trinity College.

Hurnall, John, Emmanuel College.

Osborne, Frederick, Trinity Hall.

Quintin, George Darby St. Trinity College.

Stevenson, Charles Butler, Emmanuel College.

#### May 11.

The following Grace passed the Senate:—

To appoint the Rev. Dr. Wait, of St. John's College, to make a descriptive catalogue of the Oriental MSS. in the University Library.

#### May 16.

Thomas Grainger Hall, B.A. and the Rev. W. Waing, B.A. of Magdalen College, were elected Foundation Fellows, and Samuel Wilks Waud, B.A. a Wray Fellow of that Society.

#### May 13.

George Burrows, Esq. B.A. of Caius College, was elected Fellow of that Society.

Mr. Philip W. Buckham, of St. John's College, is elected Hebrew Scholar on the late Mr. Tyrwhitt's foundation.

#### May 25.

At a Congregation this day, the following Gentlemen were admitted *ad eundem*.

Rev. John Russell, D.D. Head Master of Charter House School.

Rev. Wm. Hale Hale, M.A. Preacher at the Charter House.

William Parry Richards, M.A.

The Hon. George Allen Brodrick, son

of Viscount Middleton, is admitted of St. John's College.

### PREFERMENTS.

The King has been pleased to order a congé d'elire to the Dean and Chapter of the Cathedral Church of Salisbury, empowering them to elect a Bishop of that See, the same being void by the death of Dr. John Fisher, late Bishop thereof; and his Majesty has also been pleased to recommend to the said Dean and Chapter, the Right Rev. Father in God Dr. THOMAS BURGESS, Lord Bishop of St. DAVID's, to be by them elected Bishop of the said See of SALISBURY.

Barter, William, M.A. and Fellow of Oriel College, Oxford, to the Livings of Burghclere and Newton; Patron, the Earl of Carnarvon.

Beckwith, E. G. A. M.A. to a Minor Canonry in the Church of St. Peter; Patron, the very Rev. the Dean of Westminster.

Butt, John William, M.A. Vicar of Lakenheath, Suffolk, to the Rectory of Southery, Norfolk; Patron, Robert Martin, Esq.

Carey, William Sherlock, M.A. and Student of Christ Church, Oxford, to the Vicarage of Ashburton, Devon.

Champnes, Charles, B.A. of St. Alban Hall, Oxford, to the Rectory of St. Botolph, Billingsgate, with the Rectory of St. George, Botolph-lane; Patron, the King.

Clarkson, Townley, M.A. to the Rectory of Acton Scott, Salop; Patroness, Mrs. Stockhouse.

Coke, G. M.A. Rector of Aylton, to the Livings of Marston and Pencoed, Herefordshire; Patron, Rev. F. Coke, Vicar of Sellack.

Dixon, Thomas, B.A. of St. John's College, Cambridge, to the Vicarage of Tibbenham, Norfolk; Patron, the Bishop of Ely.

Elwin, R. P. to the Rectory of St. Margaret of Westwick, Norwich; Patron, the King.

Gloucester, Henry Addington, B.A. of Corpus Christi College, Cambridge, Classical Assistant at Oakham School, to the Head Mastership of the Devonport Classical and Mathematical School.

Grenside, Ralph, B.A. of St. Peter's College, Cambridge, to the Perpetual Curacy of Seamer, Yorkshire; Patron, R. G. Russell, Esq. M.P.

Guy, Thomas, M.A. Master of the Gram-

mar School, Howden, to the Vicarage of Howden; Patron, the Lord Chancellor.

Haght, D'Arcy, M.A. to the Vicarage of St. Andrew, Pershore, with the Chapels of Holy Cross, Besford, Defford, Bricklehampton, and Finvin, annexed, Worcestershire; Patrons, the Dean and Chapter of the Collegiate Church of St. Peter, Westminster.

Hewson, W. Vicar of Swansea, to be Chancellor and Canon Residentiary of the Cathedral Church of St. David's.

Hutchins, James, M.A. of Christ Church, Oxford, to the Rectory of Telscomb and Vicarage of Piddinghoe, in the Diocese of Chichester.

Johnson, Richard, M.A. Fellow of Caius College, Cambridge, to the Rectory of Lavenham, Suffolk; Patrons, the Master and Fellows of that Society.

Mackreih, T. to the Rectory of Halton, near Manchester.

Melhuish, T. A. to the Rectory of St. Mary Steps, Exeter.

Morgan, Henry, B.C.L. to the Perpetual Curacy of Wihington, Salop.

Parker, Edwin J. M.A. and Fellow of Pembroke College, Oxford, to be Domestic Chaplain to the Right Hon. Lord Braybrooke.

Pattison, M. J. M.A. of Brasenose College, Oxford, to the Rectory of Hawkswell, Yorkshire; Patron, Mrs. Gall.

Phillips, Thomas, D.D. of Queen's College, Cambridge, to be Head Master of the Royal Grammar and District Schools in Upper Canada.

Pilkington, Charles, M.A. of Magdalen College, Oxford, to a Prebendal Stall in Chichester Cathedral.

Roberts, T. G. Fellow of Brasenose College, Oxford, and Domestic Chaplain to the Earl of Leitrim, to the Rectory of Dolgellau, in the county of Merioneth; Patron, the Lord Chancellor.

Roby, John, Rector of Congerston, Leicestershire, and Chaplain to Earl Howe, to the Vicarage of Anstrey, Warwickshire; Patron, the Lord Chancellor.

Sergeant, O. to the Ministry of St. Philip's, Salford.

Shaw, E. B. to the Ministry of St. Matthew's Manchester.

Tanner, W. to the Rectories of Bolnhurst and Colnworth, Bedfordshire.

Timbrell, John, D.D. of Worcester College, Oxford, to the Archdeaconry of Gloucester, with the Rectory of Dursley annexed.

Twigg, William, M.A. of Trinity College, Cambridge, to the Vicarage of Pickhall,

Yorkshire; Patrons, the Master and Fellows of the above Society.

### CLERGYMEN MARRIED.

Best, Nathaniel, B.A. of Balliol College, Oxford, youngest son of George Best, Esq. of Bayfield Hall, Norfolk, to Mary, eldest daughter of Eardley Wilmot Michell, Esq. of Wargroves, Sussex.

Boykett, T. of Enderby, Lincolnshire, to Hannah Elizabeth, eldest daughter of the late William King, Esq. of Woodstreet, Cheapside.

Bray, Bidlake, son of Colonel Bray, to Saba Eliza Malkin, only daughter of the late Major Malkin.

Brooksbank, Edward H. Vicar of Tickhill, Yorkshire, to Hannah, daughter of the late B. Heywood, Esq. of Stanley Hall.

Browning, Frederick, M.A. of King's College, Cambridge, Rector of Tichwell, Norfolk, and Prebendary of Salisbury, to Wilhelmina, eldest daughter of Sir William Earle Welby, Bart. of Denton Hall.

Burton, Edward, M.A. and Student of Christ Church, Oxford, to Helen, second daughter of Archdeacon Corbett, of Longnor Hall.

Cattermole, Richard, to Maria Frances, eldest daughter of George Giles, Esq. of Enfield.

Cooper, J. K. to Miss E. A. Whately; at Isleworth.

Coote, Ralph, to Harriet, youngest daughter of the late Rev. Samuel Clore, of Elm Park, county of Armagh.

Evans, David D. of Carmarthen, to Sarah, youngest daughter of the late George Conway, Esq. of Pontnewydd Works, Monmouthshire.

Goggs, H. Vicar of South Creak, Norfolk, to Mary, youngest daughter of Captain Coley, of Mile-end.

Hale, Richard, Vicar of Harewood, and Rector of Goldsbrough, to Mary Anne, eldest daughter of John Loft, Esq. of Stainton House.

Holmes, T. P. to Miss Marriott, only daughter of Mr. Marriott, of Wisbech.

Leir, Paul, Rector of Charlton Musgrove, Somersetshire, to Fanny, widow of W. Morton Pleydell, Esq.

Master, James Streynsham, to Alice, fifth daughter of Samuel Horrocks, Esq. M.P.

Michell, Thomas Penruddocke, of Histon, Cambridgeshire, to Caroline Patience, third daughter of the Rev. G. Wyld, of Speen, Berks.

Molyneux, Geo. More, Rector of Compton, Surrey, to Ann Spurstow, daughter of William Skrine, Esq. of Montague-square, London; at Mary-le-bone Church.

Norris, G. B. to Miss Susan Marsinghall, both of Taunton.

Poole, R. jun. B.A. of Ripon, Yorkshire, to Anne, daughter of H. Tennant, Esq. of Kirk Hammerton, Yorkshire.

Poulter, Brownlow, M.A. Rector of Buriton, Hants, and late of Trinity College, Cambridge, to Harriett, youngest daughter of the late James Morley, Esq. formerly of Kempshot, Hants, and Member of the Council of Bombay.

Roberts, J. R. B.D. Rector of Rotherfield Greys, and late Fellow of Trinity College, Oxford, to Mrs. Ashton, of Mecklenburgh-square; on Friday, May 27, at St. Paul's, Covent Garden, by the Rev. W. J. G. Phillips, Vicar of Eling, Hants.

Sadler, James Hayes, to Miss Rich, niece of the late Mrs. General Jones; at Cheltenham.

Savage, James Anthony, B.A. of Trinity College, Oxford, to Margaret, youngest daughter of Thomas Brooke, Esq. of Widcombe Crescent, Bath.

Shepherd, Richard, Vicar of Rudbury, Yorkshire, to Ann, daughter of Robert Bingham, Esq. of that place.

Turnour, Hon. and Rev. E. John, M.A. Secretary of the Clergy Orphan Society, to Rebecca, eldest daughter of the late Rev. David Jones, of Long Hope, Gloucestershire; at Newington Church, Surrey.

### CLERGYMEN DECEASED.

On Sunday, May 8, at his house in Seymour-street, London, aged 76, JOHN Lord Bishop of SALISBURY, Chancellor of the Order of the Garter; the eldest of nine sons of a former Vicar of Peterborough. His Lordship rose from a Fellowship of St. John's College, Cambridge, to be successively Tutor to the Duke of Kent, Canon of Windsor, Bishop of Exeter, then of Sarum, and Preceptor to the late Princess Charlotte of Wales. He enjoyed for many years the distinguishing confidence of his late Majesty.

Batthie, George, of Hammersmith, aged 67.

Berkeley, Joshua, Rector of the Parish of the Holy Trinity, Cork.

Bradley, W. S. Prebendary of Wells, Vi-

car of Chard and of Limberscombe, Somersetshire; at Minthead, aged 56.  
 Butler, Thomas, Rector of Bentham and Whittington, in his 90th year.  
 Clayton, John, at Eversham.  
 Collier, John, M.A. Perpetual Curate of Tilstock; at Whitchurch.  
 Gerrans, Benjamin, at Prospect-place, Walworth, at an advanced age.  
 Gibbs, Lawrence, M.A. in the 85th year of his age, Rector of Brockdish, Norfolk, and of Cainby, Lincolnshire.  
 Gurney, R. Vicar of Tregony and St. Paul, Cornwall.  
 Hawkins, J. Brown, of an apoplectic fit, aged 28.  
 Kitson, J. L. Vicar of Stiverton, and Ashburton, Devon.  
 Norris, William, at Hindon, Wilts, in the 78th year of his age.  
 Powys, Henry, of Stoke Golding, Leicestershire, in his 34th year.  
 Ralfe, William, at Mauldon Rectory, Bedfordshire.  
 Rivett, Thomas, at Everton, aged 70.  
 Sherson, A. K. P. at Buntingford, aged 55.  
 Smith, Joseph, Rector of Hutton, in his 50th year.

Stephenson, John Wilkinson, M.A. on the Old Foundation of Queen's College, Oxford.  
 Vivian, Richard, many years Rector of Bushey Herts, and uncle to Major-General Sir Hussey Vivian, one of the Equerries in Waiting, to his Majesty. The Rev. Gentleman left home early in the morning, to transact some important business with the Bishop of London, and in passing through the Strand, suddenly fell to the ground, and was heard to groan only once ere life was extinct. Mr. V. was formerly a Fellow of Exeter College, Oxford, and took the degree of M.A. in 1778, and of B.D. in 1789. In 1797 he was appointed to the Rectory of Bushey, in the county of Herts, which Living is in the gift of the Rector and Fellows of Exeter College, and was Proctor in the year 1787. Mr. V. was in the 72d year of his age, and has left a family of six children.  
 Williamson, T. of the Groves, Chelsea.  
 Woodroffe, W. II. Vicar of Swincomb, Oxfordshire.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

Sermons on various Subjects. By the late Rev. Thomas Rennell, B.D. 8vo. 12s.

Supplement to the Protestant's Companion; containing, amongst other Subjects in discussion, a particular Analysis of Bishop Baines's novel Doctrine of Transubstantiation. By the Rev. Charles Daubeny, LL.D. 8vo. 6s. 6d.

Sermons on various Subjects; with an Appendix, containing an Examination of certain supposed Points of Analogy between Baptism and Circumcision. By the Rev. John Edward Nassau Molesworth, A.M. 8vo. 10s. 6d.

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during the season of Easter. By J. W. Cunningham, A.M. 12mo. 3s. 6d.

Practical and Internal Evidence against Catholicism. By the Rev. Joseph Bianco White, M.A. and B.D. 8vo. 9s. 6d.

Sermons on various Subjects. By the Rev. John Hewlett, B.D. Vol. 4. 8vo. 10s. 6d.

• Idolatry the prevailing Practice of the Church of Rome; or, an Appeal from Testimony to Facts, in a Letter to the Archbishop of Canterbury. By the Rev. W. Borradaile, M.A. 8vo. 1s. 6d.

A Manual of Family Devotions; containing a Form of Prayer for every Morning and Evening in the Week, &c. By the Rev. Thomas Stevenson, M.A. 12mo.

A Collection of Passages from the Holy Bible, which combat the Errors of the Church of Rome; with a Preface, on the Claims of the Catholics. 8vo. 1s.

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Six Lectures on Popery, delivered in King-street Chapel, Maidstone, by William Groser. 12mo. 5s.

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of Archbishop Leighton. By S. T. Coleridge. small 8vo. 10s. 6d.

The Fifth Volume of the Village Preacher, a Collection of short, plain Sermons, partly original, partly selected, and adapted to Village Instruction. 12mo. 5s.

The Village Pastor; consisting of a Series of Essays on Subjects interesting to the Religious World. By one of the Authors of Body and Soul. 12mo. 8s.

The Origin, Progress, and existing Circumstances of the London Society for Promoting Christianity amongst the Jews. An Historical Inquiry. By the Rev. H. H. Norris, A.M. 8vo. 12s.

## LITERARY INTELLIGENCE.

### WORKS IN THE PRESS.

The Rev. James Richardson, A.M. of Queen's College, Oxford, has in the press, in one volume 8vo. A Full Answer to the Rev. J. Baddeley's "Sure Way to find out the True Religion," in which the Misrepresentations of that Author, (especially with respect to our celebrated Martyrologist, John Fox) are detected and exposed.

Mrs. Thompson, Author of the "Family Commentary on the New Testament," is preparing for publication, A Commentary on the Psalms.

A Paraphrase of St. Paul's First Epistle to the Corinthians, with Notes. By the Rev. J. E. Tolley, 1 vol. 8vo. will shortly be published.

A new Edition of the Rev. John

Bird Sumner's Essay on the Records of the Creation, revised and corrected by the Author, will shortly be published.

The Rev. I. T. James, Author of Travels in Russia and Poland, has in the press, the Scepticism of To-day; or, the Common Sense of Religion considered.

A Volume of Sermons, by the Rev. Hugh M'Neill, A.M. Rector of Albury, will appear in the course of a few days.

A Course of Nine Sermons, intended to illustrate some of the leading Truths contained in the Liturgy of the Church of England. By the Rev. F. Close, A.M. Curate of the Holy Trinity Church, Cheltenham.

## NOTICE TO CORRESPONDENTS.

It is requested that all future Communications will be directed to the Editor, at Mr. MAWMAN'S, Ludgate-street.

# THE CHRISTIAN REMEMBRANCE.

JULY, 1825.

## *THE LIFE OF BISHOP GROSSETESTE\*.*

BISHOP OF LINCOLN, 1235.

THIS celebrated Prelate, though in point of religious belief he belongs more justly to the Roman communion, as having flourished in the darkest period of Papal usurpation, may yet not improperly be claimed by Protestants as their own, with reference to that spirit of reformation which characterized his exertions. He was eminently distinguished, not only by his piety and purity of morals, and the variety of his learned accomplishments, but by the zealous resistance with which he encountered the tyrannical exactions of Pope Innocent IV., and endeavoured to purify the Church of the gross corruptions, with which it was overspread, through the ignorance and dissoluteness of a degenerate priesthood.

It is strange that history should not have preserved more authentic memorials of the early life of so distinguished a man. His birth is involved in great obscurity. There is no certainty as to the year, or the place, where he was born; or whether he was descended from a respectable family, or of lowly origin. Even his name has been subject to conjectures, as to the point whether it was a family name, or only a title of honour, denoting the extent of his literary acquisitions. The ancient style, indeed, of designating Bishops simply by their Christian names, in itself causes some obscurity in matters connected with their history, and particularly so, when we have to trace them back to a very remote period. This Prelate, accordingly, is more certainly known to us by his Christian name of Robert, than that of Grosseteste, or Grosthead, which is annexed to it. His biographer, however, considers it probable, from a comparison of the various accounts, that he was born at Strodbrocke, or Stradbroke, in the county of Suffolk, about the year 1175, and of obscure, though, honest parentage; and that he received his rudiments of education in the same part of the country. It is more clearly ascertained, that Oxford †

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\* See "The Life of Robert Grosseteste, the celebrated Bishop of Lincoln, by Samuel Pegge, LL.D. Prebendary of Louth in that Church; with an Account of the Bishop's Works, and an Appendix." 4to. London, 1793.

† The University of Oxford is said to have contained, in 1231, no less than 30,000 students, among whom were many foreigners. They were chiefly accommodated in private houses.



was the University to which he was sent, after having given great promise of himself, by the early development of a vigorous intellect, and a corresponding proficiency in learning.

His career at Oxford was marked by the most splendid attainments, which were within the compass of the imperfect knowledge of that period. Leland describes him as a most acute logician, and a consummate philosopher. By another writer he is said to have been "most erudite in all the seven arts\*:" while by another, again, he is commended particularly for his skill in logic and astrology†. These pursuits were in accordance with the taste of the age, and naturally, therefore, formed part of the attainments of one eminent for literary talent. But his knowledge of the Greek language (for which he is also celebrated) is a more extraordinary circumstance. At the time when he devoted himself to the study of the language, the knowledge of the Greek authors, such as it was, was obtained through Latin translations; and it required, therefore, some effort in the person who should venture, almost single-handed, on a more original course of study. In this pursuit he was fortunate in obtaining the assistance of a Greek‡ named Nicholas, who was his instructor, first at Oxford and afterwards at Paris, where he repaired for the greater advantages which the University there afforded for the cultivation of Greek literature.

The sacred language of the Old Testament, also, formed another department of his studies. At that time there were Jews§ resident at Oxford, who employed themselves in teaching Hebrew to the students. Grosseteste, it seems, availed himself of the help of these, and arrived at a considerable knowledge of the language. That he possessed a very extensive or accurate acquaintance either with the Hebrew or the Greek, it cannot well be supposed, when we consider the incipient state of all learning at this period of our national history. It may be regarded as no small merit in the theologian of that day, to have been able to translate for himself the Sacred Volume, (which appears to have been nearly the amount of his scholarship,) and thus to explore the truths of revelation in their own unadulterated sources.

As Paris was, at this time, the principal resort of the learned, and it was the practice even for English divines to repair thither in the prosecution of their studies, Grosseteste bestowed some time at that University in perfecting himself in the knowledge of the Hebrew and Greek languages, as well as of the French. French was then currently spoken in England; but those who sought to acquire the elegancies of the language, visited France: and Grosseteste is said to have been a

\* These "seven arts" were, grammar, logic, rhetoric, arithmetic, music, geometry, and astronomy—the first three being sometimes designated by the term *trivium*—the last four by the term *quadrivium*.

† Astrology then included astronomy.

‡ Certain Greek philosophers are said to have come over from Athens to England in the year 1248, and to have desired to address the King upon the errors of the Latin Church, but that they could not obtain a hearing.

§ Jews had resided in Oxford from the reign of William the Conqueror, where they were allotted peculiar places of abode called Jewries.

master of the language, so that he could write fluently in it, and even as a poet. At the same time, he made great advances during his stay at Paris in philosophy and theology—the latter, as is probable, forming his chief object of study.

Returning from Paris to Oxford, he commenced reading lectures in philosophy and theology. His lectures, which received universal applause, obtained for him, in conjunction with his general literary merits, the distinguished notice of William de Vere, Bishop of Hereford, in whose family he became an inmate. But he appears to have remained in this situation no long time, as that Prelate died in 1199. Losing thus all prospects of preferment from that quarter, he resumed his post at the University, and continued to read lectures there for several years, until his increasing reputation recommended him effectually to Hugh de Welles, Bishop of Lincoln, to whose diocese Oxford then belonged. His first preferment, accordingly, was the prebend of Clifton, in the Cathedral Church of Lincoln; and this was probably the first which became vacant in the patronage of the Bishop, who was only consecrated in 1209. In 1210 he obtained the archdeaconry of Chester; and, in the course of the following years, was successively archdeacon, of Wilts, then of Northampton, and lastly of Leicester. He also exchanged his prebend of Clifton for the more valuable one of Empingham in the same Cathedral. The date of these successive preferments has not been preserved; but he was Archdeacon of Northampton in 1221, and of Leicester in 1231. The last appointment he did not retain long. Some time before 1224 he proceeded in divinity, being admitted to the degree of Doctor in that faculty.

The Franciscans, or Grey Friars, having obtained a settlement in Oxford in 1224, Agnellus Pisanus, who was at the head of the mission, built a school there, and prevailed on Grosseteste to become their lecturer, both in philosophy and theology.

In 1225 Bishop Welles presented him to the rectory of Albodeslegh, or Ashley, in the county of Northampton. He was then only a Deacon, though a Doctor of Divinity; and probably, being about to undertake a cure of souls, entered at that time into the order of Priesthood. He appears, also, to have held afterwards the rectory of St. Margaret's, Leicester, while Archdeacon of Leicester.

In 1232, before the feast of All Saints, he was attacked with a violent fever, but soon recovered his health. At this period he had strongly imbibed the enthusiastic notion of the Friars, in whose society he chiefly lived, respecting the merit of personal poverty. He accordingly resigned all his preferments, except the prebend of Lincoln. Oxford, however, was still his chief residence; as we find him subsequently mentioned as Chancellor of the University, by the title of *Magister Scholarium vel Scholarum*; an office to which he was appointed by his old friend and patron Bishop Welles.

On the death of that Bishop, in February, 1235, the see of Lincoln becoming vacant, the Chapter of that Church immediately fixed on Grosseteste as his successor. Their choice was made known to the King, Henry III., who readily sanctioned it. Grosseteste was accordingly consecrated Bishop of Lincoln, at Reading, in June of the

same year, by Edmund, Archbishop of Canterbury, the Bishops of Bath and Wells, of Sarum, London, Ely, and Hereford, assisting at the ceremony\*.

Before his consecration, he shewed the spirit with which he intended to act in his office. A certain monk presented a Deacon to him for institution to a large benefice. The person presented was deficient in learning, and besides did not even appear in a canonical garb, but was without the tonsure, and habited in red, wore a ring, and in his whole demeanour resembled a layman. The Bishop elect, struck with so incongruous a character, refused institution, urging, in answer to a friend who blamed him for his severity, that such correction was the more needful, as the person was immediately intended for a cure of souls.

Having entered on his bishopric, he wrote to his Holiness, Gregory IX., and accompanied his letter with a small present. He also addressed letters to other persons high in rank at the papal court, bespeaking their favour in all matters respecting himself and his see.

Among his first episcopal acts was an injunction to his Archdeacons to reform certain abuses; which was followed by a personal visitation of the different parts of the diocese. In visiting, he went through the several archdeaconries and deaneries, requiring the Clergy to appear before him at a fixed time and place; admonishing also the people to attend, in order to have their children confirmed, to hear the word of God, and to make their confession. He usually preached himself to the Clergy; but a friar, either a Franciscan or a Dominican, preached to the people. Four friars were afterwards employed in hearing confessions and enjoining penance. During the remainder of the day on which he confirmed, and the following day, the Bishop and his chaplains proceeded to make enquiries and correct abuses†.

\* "It was not usual at this time for the suffragan Bishops of the province of Canterbury to be consecrated any where but in the metropolitan church; and the convent of Canterbury interposed their claim accordingly upon this occasion, but consented at last to let the ceremony proceed, lest the labour and charges of the attendance should be lost, and upon condition that this case should not be drawn into a precedent; as likewise under a protestation that they would never agree to any such irregularity in future." *Life of Grosseteste*, p. 36. Consecrations, however, still took place in different churches. William de Raley was consecrated Bishop of Norwich in St. Paul's Church, London; Hugh de Patishull, Bishop of Lichfield and Coventry, at a priory in Surry; Richard de Wendover, Bishop of Rochester, at St. Gregory's, Canterbury; H. de Lexington, Bishop of Lincoln, in the new Temple, London. *Ibid.*

† Among "the constitutions" directed by Bishop Grosseteste to his Clergy, we find him abolishing the *feast of fools*—"Execrabilem etiam consuetudinem, quæ consuevit in quibusdam ecclesiis observari de faciendo *festo stultorum*, speciali auctoritate rescripti apostolici penitus inhibemus; ne de domo orationis fiat domus ludibrii, et acerbitas circumcisionis Domini Jesu joci et voluptatibus subvertatur." Some have confounded this feast with that of the boy-bishop; but Dr. Pegge states, that it was certainly a distinct one, as the latter could only be celebrated where there was a choir. "In the year 1445," he adds, "Charles VII. of France ordered the masters in theology at Paris to forbid the ministers of the collegiate churches to celebrate the feast of fools at Christmas in their churches, where the clergy danced in masks and antic dresses, and exhibited

The Church then amply needed such a process of inquiry, disfigured as it was by the profligacy of conduct which prevailed among the Clergy. The unnatural regulation of the Church of Rome, which imposes celibacy upon all who are admitted to holy orders, under the specious air of a refined chastity, had produced in reality, as such a system ever must produce, the grossest licentiousness. A visitation, consequently, at a time when ecclesiastical authority was in its plenitude, was felt very severely, and even drew forth remonstrances from some persons, who observed to him that it was *new and unprecedented*.

In 1236 he extended his visitation to the monasteries, and proceeded with great strictness of discipline, deposing several Abbots and Priors, and appointing others in their stead.

A circumstance now occurred which occasioned him some perplexity. The King had required Ranulph, the Benedictine Abbot of Ramsey, in the diocese of Lincoln, to become one of his Justices itinerant for the counties of Bedford and Buckingham. As it was contrary to the canons that an abbot or monk should engage in any secular business, the Bishop conceived it would be culpable in him to overlook such an appointment. He wrote, therefore, to the Archbishop of Canterbury, urging that he would interpose with the King to have the appointment revoked, and asking advice as to the line of conduct which he ought to pursue on such an occasion.

The advice of the Archbishop was, that he should be quiet and let the matter rest until a Council should be called. But this answer did not satisfy Bishop Grosseteste, who had made up his mind to risk all consequences of acting according to his conscience. Being denounced by the King, upon his opposition, as an enemy to the crown and royal dignity, he wrote again to the Archbishop, demanding a categorical answer to the question, "Whether Ranulph would sin in complying or not: if not, it was a light matter and might be tolerated; but if there was sin in the case, as he was clearly of opinion there was, we cannot, he says, without involving ourselves, permit him to fall into this ditch." This he pressed strongly upon the Archbishop, and especially from the solemn promise made by Bishops at their consecration, "that they would receive, teach, and observe the orthodox traditions of the

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*plusieurs mocqueries, spectacles publiques, de leurs corps deguisements, farces, rigmimes*, with various enormities shocking to decency." He refers to Wharton's History of English Poetry, p. 247. Marten's Anecdotes, I. col. 1804. Belet de Divin. Offic. c. 72. Gussanvil, post. not. 3d Petr. Gall. Christian. c. 96. He mentions also a catalogue of MSS. in which was "*officium stultorum ad usum ecclesiæ Senonensium notis musicis*;" that the practice prevailed at Rheims and at Lisieux; that at York, in an inventory, 1536, is a little mitre and ring for the bishop of fools; and that there was an office of *Rex Stultorum* in Beverley church, prohibited in 1391. (*Life of Grosseteste*, p. 320.) It was a rejoicing among the Clergy from Christmas-day to Epiphany, and more particularly on the last day of the year; or, according to some accounts, on the Innocent's day, or the octave of the Nativity; when they chose a bishop, or archbishop, of fools, with many ridiculous ceremonies. The custom had also been introduced in convents. The reader will probably recollect the admirable description of the "Abbot of Unreason," by the Author of Waverley, in the first volume of "The Abbot."

Fathers, and the decretal constitution of the Holy See." Still the Archbishop acted with reserve, and said nothing to remove his scruples.

From the same feeling he objected afterwards, at the solicitation of the King, to institute Robert de Passelewe, justiciary of the forest, to the church of St. Peter, in Northampton: though in this instance, as well as in the former, his opposition was ultimately ineffectual.

Having gone over the other parts of his diocese, he next purposed visiting the cathedral of Lincoln, and the prebendal churches. But when he attempted to execute his purpose, William de Tournay, the Dean, and the Canons, obstinately withstood him, and refused to receive him as their visitor. The measure was unusual, as he himself acknowledged; but he was both empowered from the Pope to proceed in it, and considered it as a matter of right. The Dean and Chapter first appealed to the Archbishop of Canterbury, who either declined interfering, or did nothing effectual. The Legate then attempted to effect a reconciliation, but without success. The Dean and Chapter then tried to procure letters from Rome to inhibit the Bishop from proceeding, in order to protract the suit, and prevent his design of visiting them from ever taking place. This opposition laid the foundation of a long and unhappy rupture with the Bishop.

The Bishop declared that he purposed doing nothing but what belonged to the episcopal office by divine and canonical right, and what was specially conceded to him by the Apostolic See for the support of common right and ordinary power; and what he could not omit without the risk of souls; protesting, also, that if, through weakness and ignorance, he had done any thing not strictly canonical, he was willing to recall it upon better information, to correct his mistake, and make satisfaction. This, he said, he had often told the Dean and Chapter, both in writing and by word of mouth; and had desired them in friendship to shew him his mistakes, that they might be corrected: but this they never would do, nor even return an answer to the arguments he had urged to them in writing.

In consequence of their refusal to revoke their mandate to the Vicars and Chaplains of the prebendal churches, enjoining them not to obey the Bishop in the event of his visiting them, he proceeded to suspend the Dean, the Precentor, and the Sub-dean of Lincoln; but soon remitted the sentence, notifying to the Dean and Chapter his intention of visiting them on a certain day in the October following. He began, accordingly, soon after the 8th of September, to visit some prebends: but the Dean and Chapter still frustrated his intention, by absenting themselves on the day appointed, having previously assembled in consultation, and, in order to court popularity, having obtained leave from the people to repair to Rome. They, at the same time, wrote to all the cathedrals in England which consisted of Canons; and not only did these bodies combine with them, but the people at large were interested in their cause.

The matter thus became one of public notoriety, and the Bishop was generally calumniated as an oppressor and malefactor. He was in

London on the 3d of November, and the aggrieved parties contrived to meet him there as they were on their way to Rome. This was an anxious moment to him, while he balanced in his mind, whether he should persevere in the course which he had begun, or yield to the popular clamour and obloquy. He determined on a middle course ;— to refer the matter in dispute, either to the Legate, or to the Pope himself. To both these proposals the other party objected, but consented to submit to the joint arbitration of Walter de Cantilupe, Bishop of Worcester, and the Archdeacons of Worcester and Sudbury ; either to determine the matter absolutely, or transmit the case to the Pope in the last instance. Grosseteste accordingly wrote to Gregory IX. for his assent to these terms, and also to Otho the Legate, sending him a copy of the proposals, and requesting his opinion on the step which he had taken, as he feared it might give offence to the Pope, with whom he was at present on the best terms, and upon whose authority he had hitherto acted in the business. It was agreed, that if the arbitrators did not proceed canonically, both parties were to be at liberty to appeal to his Holiness ; and that in the mean time both visitors (the Canons considering the Dean as their proper and only visitor) were to suspend their visitation.

This arrangement, however, only ended in dissatisfaction. The Canons would not suffer the Bishop to enter the chapter-house, nor to hold any visitation, publicly declaring, in his presence, their sorrow that they had ever elected a Bishop of so low an extraction. The event was, that an appeal was made to the Pope\* : and here the matter rested for several years.

A horrible attempt was made about the same time to destroy the Bishop by poison. And the murderous design had nearly succeeded. Pustules broke out in various parts of his body, his hair dropped off, his flesh was partly excoriated, and he nearly lost his nails and teeth. His recovery was happily effected, however, by the skill of the Dominican †, John de St. Giles. It remains a mystery what was the immediate cause of the nefarious attempt, or who was the agent in it.

In 1241 we find him engaged in another struggle for the maintenance of his rights, and that with the King himself. The King was desirous of appointing John Mansel, his chaplain, to the prebend of Tame, in the church of Lincoln ; and Mansel, under the royal protection and the colour of the papal provision‡, had taken violent possession of that preferment. The Bishop had fixed on Simon de London as the Prebendary ; and the dispute was, which of the two should suc-

\* It was the general policy of the court of Rome to encourage applications for exemption from the authority of the Diocesan from the rich corporations, as thus the power of the Bishops was depressed, and that of the Pope was established in its stead ; for in such cases the privileged bodies came *immediately* under the papal jurisdiction.

† The Clergy were also the Physicians of that day.

‡ Under the plausible pretext of preventing any evil which might accrue to Churches, or other benefices, from long vacancies, the Pope's practice was to dispose of them *beforehand*.

ceed. He used the services of the famous scholar, John de Basing \*, whom he had preferred to the archdeaconry of Leicester, on this occasion, and whom he sent, together with the Archdeacon of Huntingdon, to the King, then in Wales, to negotiate the matter. These persons conducted their mission with so much discretion, urging such strong reasons against the papal provision, that the King was contented to yield the point, and Mansel readily desisted from his opposition. Grosseteste went to London prepared to excommunicate all who should encroach upon the privileges of his Church; and thus carried his point with a high hand. Here he not only contended against an arbitrary act of the King, but also made a stand against that growing evil, the papal provisions.

He was not, however, at this time roused to that staunch opposition to the papal encroachments, which he afterwards exhibited. Thus, on his objection to the Legate's nomination to a vacant prebend of Lincoln, he professed, at the same time, the strongest attachment to the Holy See, acknowledging it to be invested with *the power of disposing of all ecclesiastical benefices*, and only lamented that he had not been consulted in the affair. So, again, on the Legate's requesting him to collate to a living a son of the Earl Ferrers, though under age and not in orders, he refused *himself* to be guilty of so great an impropriety, but conceded to the Legate the disposal of the patronage, as the Legate, he said, could lawfully do things which *he* could not †. These instances, and another case in particular, in which he permitted the son of a nobleman to enjoy a pension of ten marks annually from a rectory, it must be allowed, are very derogatory to that character of a strict disciplinarian which he generally maintained.

In reforming the morals of the ecclesiastical bodies he shewed himself more uniformly scrupulous. He dismissed two monks from Minting, a cell of Fleury, or St. Benedict on the Loire, to their monastery abroad to be punished, both being charged with acts of incontinence, and a forgetfulness of their spiritual function, in their devotedness to the amusements of hunting and shooting. Soon afterwards, he sent away four others from the same place for their licentiousness and other vices.

We next behold the Bishop a champion for the University of Oxford, which had incurred the severe displeasure of the Legate, in consequence of a fray which happened between his suite and the students, on the occasion of his visiting the University. His

\* Fuller considers him as the restorer of the Greek language in England. He had visited Athens, and there heard Constantina, the daughter of the Archbishop of Athens, the prodigy of that age for learning. He imported many valuable Greek MSS. into England.

† An expedient of providing for laymen out of the revenues of the Church was by the institution of vicarages, and this expedient was suggested in this case by Grosseteste. The origin, indeed, of all *vicarages* is to be traced to *appropriations*, or the assignment of *rectories*, or churches, to religious houses and monasteries. In these cases the monks themselves were the incumbents, and employed vicars as parish priests with annual stipends from themselves.

brother had been killed by a bow-shot from one of the students, and the Legate himself had been compelled from fear, first to take refuge in the tower of the Abbey Church at Osney, and afterwards to escape privately by night to the King at Abingdon. Stimulated by revenge, he thundered excommunications against all that were concerned in the tumult, and caused several to be imprisoned; and having convened the Bishops in London, proceeded to ~~decide~~ in what manner he should punish effectually the insult which he had received. Here, then, Grosseteste manfully came forward to prevent the serious injury which the University would have sustained from the fury of the enraged Legate. He had already been the means of releasing many of the members from imprisonment, by offering bail for their appearance. He now, in the presence of the King and the Legate, with a noble spirit, interdicted every person that should offer to lay violent hands on the students. He was seconded by the other Bishops, who represented the desertion of the University, which measures of severity would produce: and the Legate was thus induced to dismiss the meeting without taking any further immediate steps.

On the death of Gregory IX. Celestine IV. succeeded to the chair of St. Peter, but only occupied it sixteen or eighteen days, being, as was suspected, poisoned, if not suffocated; and to him succeeded Sinibald, a Genoese, who assumed the title of Innocent IV. About this conjuncture of affairs, we find Bishop Grosseteste, with the Archbishop of York and the Bishops of Norwich and Carlisle, entering into consultation with the superior Clergy, both regular and secular, concerning the distressed condition of the Church, which the turbulent policy of Gregory had embroiled with the Emperor Frederic II. He concurred with the assembled Prelates in judging it expedient that a form of prayer with fasting should be used throughout the kingdom, to implore the divine commiseration on the See of Rome, and that a deputation of the Clergy should wait on the Emperor, to deprecate all further persecution of the Church on his part. This negotiation, however, proved fruitless. In the first place, none of the Prelates who urged the measure could be found willing to embark in it personally; and the only messengers that could be obtained were the itinerant mendicant friars: and then, their plea with the Emperor was a very weak one as it could not but be acknowledged that the Pope had been the aggressor in the quarrel; and that the Emperor, therefore, was no chargeable with the distress which had befallen the Church.

One great evil arising from the existence of religious houses possessing independent jurisdiction was, the frequent contests with the Diocesan, about their respective rights, to which such a state of things led. Bishop Grosseteste accordingly, who was particularly tenacious of his episcopal prerogative, was often involved in altercation with the abbots and monks of convents. Towards the whole class of monks, indeed, he entertained a great antipathy, and on encouraged the friars, as a more laborious and useful order of men. In 1241, a dispute which he had with the convent of Canterbury was carried to a great height. Incensed at the deposition of the Abbot of Bardney by a summary act of the Bishop, the monks of the con-



vent of Canterbury, who conceived their privileges infringed, assembled fifty priests of the Bishop's own diocese, and in full convent, where fifty or more monks in priest's orders were present, solemnly excommunicated the Bishop with bell, book, and candle, as an ingrate, and a rebel to that Church of which he was a suffragan\*. Grosseteste on receiving the letters importing this, threw them on the ground, and trod upon them, to the astonishment of the beholders, as the impression of the seal represented the martyrdom, as it was reputed, of Thomas à Becket. So far indeed was he transported with rage, as to declare openly, that "he did not desire that the monks should *otherwise* pray for his soul as long as the world endured," and at the same time gave orders that the messenger, whom he loaded with reproaches, should be arrested. The officers hesitating to lay hands on the messenger as he was a priest, the Bishop then ordered that the priest should be driven from the palace as a vile slave or robber. Both parties had thus greatly exceeded the bounds of moderation in the exercise of their power. The authority claimed by the monks was quite groundless and extravagant, and the Bishop had proceeded to an unwarrantable extremity in resenting their insult. As for the sentence of excommunication, he paid no regard to it, but continued in the exercise of all his episcopal functions. It was very soon relaxed by an order from the Pope.

The sentence of deposition however against the Abbot of Bardney was not repealed. The King availed himself of the opportunity to seize on the temporalities of the Abbot, but directed his officer to supply the abbot with necessities and permit his free access to the church. The royal interference in a matter of ecclesiastical jurisdiction roused the spirit of the churchman, and Grosseteste accordingly addressed the King by letter on the subject, desiring that his Majesty would recal his instructions. He also wrote to the Queen, entreating her to have regard to the welfare of the Church and kingdom, and to lead the King into more salutary measures, for the relief, not only of the people, but also of the Clergy and Priesthood *de insolitis et novis angustiis*; alluding, probably, by this expression, to the exorbitant sums which the King was in the habit of extorting from the Clergy.

The Bishop shewed himself on subsequent occasions an assertor of the rights of the Church against the rapacity of the King. He assisted in protecting De Ralegh, Bishop of Norwich, whom the monks of Winchester had elected for their Bishop in opposition to the wishes of the King, who proposed the Queen's uncle, a foreigner, for the vacant dignity: and when the Déan and Canons of Chichester, to gain the favour of the King, had elected Robert Passelewe, the King's treasurer, an illiterate person, as their Bishop, he was appointed by Archbishop Boniface to examine the Bishop elect on questions of theology, and thus lent his aid in frustrating the appointment.

The suit between the Bishop and the Chapter of his Cathedral occa-

\* This happened in an interval during which the See of Canterbury was vacant, and the monks of Canterbury, in such a case, arrogated to themselves the metropolitan power.

sioned him a visit to Lyons in the year 1244. Innocent IV. had summoned a general council to meet at that city in 1245, and Grosseteste, having committed the care of his diocese to his Archdeacons, repaired thither to prosecute the cause before the Pope himself. There he found his friend and favourite Roger de Weseham, who had been substituted by him in the place of the Dean of Lincoln, whom he had deposed. Through his interest, De Weseham was consecrated, at Lyons, to the bishopric of Lichfield and Coventry, which had long been vacant, and which the Pope conferred on him, by an arbitrary assumption of authority, without consulting the King. Both Grosseteste and his friend De Weseham have very justly been censured for being parties to such an act of encroachment on the royal prerogative, as well as on the privileges of the Chapters.—Here also, unhappily for his reputation, he was guilty, in common with the other Prelates of England of subscribing his name to an instrument, by which the kingdom of England was made tributary to the Pope. It had happened that, in a fire which broke out in an apartment at Lyons, the original instrument by which King John had shamefully surrendered his kingdom into the hands of the Pope had been destroyed, and that now signed by the Prelates was an expedient for restoring the lost treasure. The iniquity of the measure was still more flagrant, as at that very council held at Lyons King Henry had ambassadors, sent to reclaim the obnoxious instrument. No excuse can be offered for the inconsistency of Grosseteste's conduct in this transaction. It only shews the terror with which the immediate presence of the papal power was accompanied, and that the same persons, who were in general so tenacious of their own rights, could consent to the sacrifice of them, on an occasion, when the royal power was depressed, to the aggrandizement of their own order.

In the same year, (1245), Grosseteste was joined in a commission from the Pope, with other Prelates, for raising a subsidy of six thousand marks for the use of the Pope. The pretext of this infamous exaction was the loss which Innocent had sustained by the fire at Lyons. The King expressly prohibited the payment of the money: the Clergy also remonstrated, but dreading the inconstancy of the King, were not resolute in their opposition, many of them even screening themselves from the indignation of both the King and the Pope, by a clandestine payment of their quota.

The complaisance which the Bishop had shewn towards the papal court, at the council of Lyons, was probably the occasion of his obtaining at this period a bull from Innocent, by which his pending cause with the Chapter was at length decided in his favour. In an attempt, however, which he, with other Prelates, made to have the Cistercian monasteries subjected to the episcopal power, he did not equally succeed.

After his return from Lyons he made a strict visitation of his diocese. The proceeding of course gave great offence as on the former occasion. He caused the Archdeacons and rural Deans to scrutinize closely into the chastity and general morals of all orders of people, from the highest to the lowest; and so rigid an inquiry brought many

facts to light to the great reproach of several individuals. Complaint of the severity exercised was even made to the King, who, upon this, wrote to the Sheriff of Hertfordshire, not to suffer any laymen of his district hereafter to assemble at the pleasure of the Archdeacons, their Officials, or Deans, for the purpose of making inquiry by oath or otherwise concerning any matters but causes matrimonial or testamentary. When this injunction of the King was made known to the Bishop, he coolly observed, "that the King was following the example of certain conspirators in France, who had been guilty of the like rashness."

The proceedings however of Innocent were such that Bishop Grosseteste could no longer give his sanction to them, notwithstanding his exalted notions of spiritual authority. He now joined in the general dissatisfaction expressed by the different states of the kingdom at the grievances endured under the papal domination, and in a remonstrance to the Pope, entreated him to have regard to his promise of moderation made at the late general council, and to quiet the minds of the King and the Earl of Cornwall.—It is also highly creditable to him that, being required to sanction the seizure of the first-fruits of all the benefices in the province of Canterbury for the purpose of defraying a debt with which the see of Canterbury was encumbered, he declined being a party to the iniquitous exaction, though supported by the authority of a papal bull in its favour.

His answer again was just and spirited to two Franciscans, whom the Pope had secretly attached to his interest, and who, having craftily obtained the King's sanction to beg charity for the Pope, went about the kingdom in all the pomp of Legates, demanding contributions from the different Prelates, under pain of the heaviest punishments in case of refusal. When they applied to him he was shocked to see men of an order, which he had constantly esteemed, so transformed into mere tools of papal oppression; but calmly answered to their demand of 6000 marks, as the contribution from his diocese—"Friars, this demand, I speak it with all reverence to his Holiness, is dishonourable, and not to be complied with, because it is impossible to do that. It does not concern me only, but the whole body of the Clergy and people of the kingdom. It would therefore be a most rash thing and highly absurd for me to give a definitive answer to it at once, and in an instant, before the sense of the kingdom is taken upon it."

Shortly after this, he incurred the sentence of excommunication, together with the other bishops of the province, in consequence of their general refusal to collect the money exacted for defraying the debt of the see of Canterbury; and the sentence was only relaxed when its severity had produced the requisite compliance.

Bishop Grosseteste, elevated, as he was, above most of his contemporaries in understanding and learning, was by no means free from the gross superstition which polluted the religious faith of that age. The masters of the temple and hospital at Jerusalem having sent over, as a present to Henry III; what was pretended to be some of the real blood of our Saviour, a solemn assembly of the Nobles and Prelates convened at the feast of the Translation of St. Edward, conveyed the precious relic in pompous procession to Westminster Abbey; and an

indulgence of six years and one hundred and sixteen days was granted by the Bishops present to all who should resort there to venerate it. Doubts however arose respecting the authenticity of the relic; and the ingenuity of the papal advocates was needed to sanction the imposition. Here Grosseteste came forward, and in the method usual to Romanists when they would extricate themselves from a palpable absurdity, solved the difficulty which had been started as to the possibility of there being any real blood of Christ on earth when his entire body rose on the third day, by a *distinction* of two sorts of blood, one essential to life and residing in the heart which rose with Christ's body from the dead, the other that which is generated by food and flows in the veins, of which there were some remains on earth.

The Bishop continued through his life, a strict visitor of the various religious houses, enforcing the discipline of their order among the monks. In 1248 he had obtained extraordinary powers from the Pope for this object, and accordingly summoned all the Religious of his diocese to meet at Leicester, in order to hear and receive his Holiness's injunctions. It was his intention on this occasion to lay hold of all the appropriated rectories and rents of the different houses, in case they had not formally obtained the assent of the Dean and Chapter of Lincoln, and to take them into his own hand—with the view, it seems, of constituting vicarages, that the people might have the benefit of a priest resident among them. But the religious societies were not disposed to acquiesce in his wishes. They appealed to the Pope, and the Bishop\* consequently, though now advanced in years, was induced again to proceed to Lyons, where the Pope still resided from fear of the Emperor. The appellants were the Templars, and Hospitallers, and many others; and by means of money (for money could do every thing at that sordid and venal court) they succeeded with his Holiness. When the Bishop, who had been at much labour and expence, understood this, he was much dejected, and said to the Pope;—"I relied upon your letters and promises, but am entirely frustrated in my hopes, since those whom I thought to have humbled, will now, to my shame, return exempt and free." The Pope answered sternly; "What is that to you? You have done your part and we are disposed to favour them: is your eye evil, because I am good?" When the Bishop, in a low tone, but so as to be heard by his Holiness, observed: "O money, money, how prevalent art thou, especially in the court of Rome!" the Pope rejoined; "You English are the most miserable of all people, always striving to grind and impoverish one another. How many religious men, already subject unto thee, thine own sheep as it were, thy friends and domestics, men addicted to prayer and hospitality, art thou

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\* "It is surprizing with what ease and comfort the Prelates and Ecclesiastics could pass to Lyons or to Rome, in these times. They regarded such journeys as little as our gentlemen do now, when the method of travelling is so much more com. sitions. It was much in their favour that instead of going to ious, which were then but few and bad, they could divert to the monasteries and be received there."—*Life of Grosseteste*, p. 172.

striving to depress, that with their effects thou mayest sacrifice to thine own tyranny and avidity, for the enriching of others, and perhaps aliens." This treatment, from the Pope; who, up to that point had seconded the acts of the Bishop, and now deserted him on a pressing occasion, was highly exasperating to the feelings of the Bishop—but he commanded his temper, and turned his attention to some other business, that his journey might not have proved altogether fruitless.

He appeared again at the papal court at Lyons once more, in the year 1250, in company with the King's brother, the Earl of Cornwall. His disgust at the venality of the papal court had now been accumulated by the continued extortions which he had witnessed, and particularly in the countenance which had recently been shewn to the shameful proceedings of Archbishop Boniface. On this occasion he gave three copies of a sermon, one to the Pope, the other two to two of the Cardinals, in order to have it read, the Archdeacon of Oxford standing by his side. He introduced it with some observations bespeaking the benevolence and attention of his audience, but in the discourse spoke with great freedom of the papal court and of the corruptions and abominations practised in it. He observed how remiss and contemptible the parochial Clergy were, and imputed all the blame to the court of Rome; not only because it omitted to remove the abominations, but *itself* by its dispensations, and provisions, and collations, sacrificed many thousands of souls, (for the eternal quickening of each of which the Son of God was willing to be condemned to a most ignominious death,) for the mere temporal benefit of some one individual. He inveighed particularly against appropriations of churches to religious houses, the exemptions of those houses from the episcopal jurisdiction, the suppression of the oath *ex officio*, the appeals to his Holiness by the religious houses, and to the Archbishop by the Laity, and the scandalous clause of *non obstante* in the bulls. He reproached the court of Rome with exciting wars, with bribery and corruption.

One account reports that he resigned his bishopric after having delivered this bold address, but this does not appear to have been the fact. He was fortunate however to escape with his life\*, after so vehement a denunciation of the apostate court.

Having been several months absent at Lyons, he returned to England about Michaelmas, much dejected and with exhausted finances. And now he had thoughts of withdrawing himself from the cares of his diocese, contemplating the impending ruin of the Church, which he had no longer the power to prevent. It was probably at this period of mental depression that he conceived the design of enrolling himself among the friars. In order to devote himself to prayer and meditation, and study, he committed the ordinary business of the see to his friend and official, Robert de Marisco, as a step to an entire resignation

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\* Platina relates that Arnulphus, a Preacher, was murdered at Rome about a century before, by the procurement of the Priests, for his invective against their incontinence and sensuality, their pompous living, and insatiable appetite after wealth.—*Life of Grosseteste*, p. 180.

of the world. But his spirits revived, and he lived still to exert himself vigorously both in Parliament and in his diocese.

In the same year he again visited his diocese, and as usual, reformed the crying abuses among all ranks of the Clergy. He scrupulously examined the convents, exploring the dormitories, and if he found any place shut up causing it to be opened, denouncing heavy sentences and curses in the words of Moses against those of the religious who should break their statutes, and proclaiming the blessings of the Prophet on such as should observe them. He induced also many of the beneficed Clergy, who were only in the inferior orders, to enter into the priesthood. He often preached to the people as he went about, obliging the neighbouring clergy to attend the sermons.

The Romans \* beneficed in England, by means of the papal provisions, were the objects of his severest animadversion. He would say, that "if he should commit the care of souls to them, he should be the friend of Satan:" and thus he would often indignantly cast the bulls out of his hand, refusing to collate them. On his refusing on one occasion to admit, at the command of the Pope, an Italian who was entirely ignorant of the English language, he was suspended from his functions for the Lent following. On another occasion he put the church of Flamstead under an interdict, and excommunicated Hurtold, a Burgundian, who had been presented to the living by the King: so jealous was he of the intrusion of foreigners into the churches.

We come now to a very important instance in which the Bishop displayed his spirited opposition to the papal encroachments. The King had taken the cross in the year 1250; and, under the pretext of an equipment for an intended crusade, obtained a mandate from the Pope by which a tenth of the Church's revenue was granted to him for three years. This mandate he imparted to the Bishops assembled in his presence on St. Edward's day. The King's sincerity in taking the cross was generally suspected, but Grosseteste did not dissemble his opinion of the transaction. He replied with great warmth to the King's messengers, "Blessed Lady, what is this that I hear? You are too hasty in your conclusions. Can you imagine we shall ever assent to such an accursed contribution? thus bend the knee to Baal?" Ethelmar, Bishop elect of Winchester, the King's half-brother, both a young and

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\* At this time three foreigners held bishoprics in England; Archbishop Boniface, Peter de Eneblanc of Hereford, and Ethelmar of Winchester. The Italians preferred to English benefices were, generally boys, mere novices, or retainers of the Pope's agents, utterly incompetent to any parochial duties, and often resident abroad. Matthew Paris, though himself a monk, thus remonstrates on this glaring abuse: "*Ubinam scitur Anglicus aliquis redditum habere in partibus Romæ, Italiæ, Januæ, vel regnorum aliorum, cum tales in Anglia rapiant universa? O Deus ultionum Domine, quando exacues, ut fulgur, gladium, ut cruore tallum inebrietur.*"—*Life of Grosseteste*, p. 186.

Bishop Grosseteste, in 1252, had a calculation made of the rents and emoluments enjoyed by alien ecclesiastics in the kingdom, and it was found that Innocent IV. had done more to impoverish the Church than all the former Pontiffs taken together; and that the rents of the foreign clerks amounted to above 70,000 marks, when the King's income, i. e. his rental, exclusive of contingencies, did not amount to a third part of that sum." *Ibid.* p. 194.

illiterate man, observed to him; "But how shall we be able to withstand the Pope's and the King's will. The French have consented to a like subsidy to enable their King to go on his expedition. They are stronger than we, and are more apt to revolt." Grosseteste answered him with energy: "We ought to refuse for that very reason you mention; that the French have complied: for a repeated act will make a custom. And, O misery! we see plainly enough what an unhappy issue the French King's tyrannical extortion of money has had; let us be warned by the example: and, therefore, that neither the King nor we may incur the divine wrath, I shall speak freely for my part, and oppose this contribution." The Bishops instantly all agreed to this, except the Bishop of Salisbury, who seemed to hesitate; and then Grosseteste added, "Let us join in petitioning his highness to have regard to the salvation of his own soul, by desisting from such rash attempts."

The King was at first furious at this refusal, but afterwards condescended to beg the subsidy of the Prelates, without insisting on the authority of the Pope. They consented with some reserve of conditions to be performed on the part of the King. The King declining their proposal, and requiring a more explicit answer, they still evaded the difficulty, by saying, they must first have the judgment and consent of the two Archbishops, who were both absent. The King then applied to the nobles; the nobles referred him to the Prelates: and thus the matter was left for the present in suspense. But in the following year, 1253, a Parliament was held, when the grant was made to the King, for the proposed expedition to the Holy Land, of a tenth for three years from the Clergy, and a scutage of three marks for that year from the nobles, the King engaging on his part faithfully to observe the articles of Magna Charta.

The long life of this active Prélate was now, in 1253, drawing to a close. But still, in that very year, we find him as strenuous as he ever had been in resisting the preferment of foreigners to benefices in England. The Pope ordered his nephew, Frederic di Lavana, an Italian youth, to be invested, by *provision*, with a canonry of Lincoln, under pain of excommunication of all who should oppose him. On the receipt of the Pope's letter containing the mandate, Grosseteste immediately wrote to the papal delegates, if not to the Pope himself, in the most spirited and resolute terms, almost retorting excommunication for excommunication. The epistle which he wrote on this occasion is still extant; and it is that which has chiefly immortalized his memory and endeared it to all generations. He insists in it, that the papal mandates cannot be repugnant to the doctrines of Christ and his Apostles, — that the tenor of his Holiness's letter was not consonant to the sanction of the Holy See, on account of the accumulated clauses of "*non obstat*" — that no sin can be more adverse to the doctrines of the Apostles, more abominable to Jesus Christ, or more hurtful to the Church, than to defraud and rob those souls which ought to be the objects of the pastoral care, of that instruction to which by the Scriptures they have a right — that, accordingly, the Holy See, desirous to build up, and not to destroy, cannot possibly incur a sin of this kind — and

that no one, that is not an excommunicate, ought to obey any such absurd mandate, though an angel from heaven should command him,—concluding, that these provisions were not of a salutary but destructive nature, springing from fleshly lusts, and not from our Father, which is in heaven.

The Pope was vehemently incensed on receiving this denial from the Bishop. “Who,” he exclaimed, “is this old dotard, deaf and absurd, that thus rashly presumes to judge of my actions? By Peter and Paul, if the goodness of my own heart did not restrain me, I would so chastise him, as to make him an example and a spectacle to all the world. Is not the King of England my vassal, my slave, and who, at my word, would throw him in prison and load him with infamy and disgrace?” The Cardinals here interposed to pacify his Holiness, confessing to him that “it was little for his interest to think of animadverting on the Bishop, since they must all own what he said was true, and that they could not condemn or blame him.” The Pope, however, was not satisfied without wreaking his resentment by excommunicating the Bishop, and proceeding even to name his successor.

Grosseteste appealed from the Pope to the tribunal of Christ. But these menaces of the great spiritual usurper were of little concern to him, for he was not long to continue in that scene of things in which such a power was formidable. Towards the latter end of the summer he fell into a severe sickness, at his palace of Buckden. Though naturally of an infirm constitution, by his temperate course of life he had protracted his age to a considerable term, and had even exerted himself in the last session of parliament. But now he felt the hand of death upon him, summoning him from the vexations of the world. He sent immediately for his trusty friend and physician, the friar John de St. Giles, whose aid he required at once for his mind and his body. He also gave orders to the Clergy of his diocese, to renew the sentence of excommunication against all who should infringe Magna Charta. With the friar he conversed earnestly on the state of the Church; complaining of the worthless pastors who were placed over the flocks, and charging the Pope with heresy on account of his iniquitous prostitution of the Church patronage. As his disorder hung tediously upon him, and he was weary with confinement to his bed, he sent for some of his Chaplains, that he might be soothed with the pleasure of their conversation. To these he further opened his sentiments in regard to the dispensing power claimed by the Pope—his usurious practices—his extortions of money from dying persons, by inducing them, through his agents, to make bequests in favour of the crusades, and even to take the cross,—his sale of indulgences—his presentation of illiterate foreigners and absent persons to parochial cures—his employment of secret emissaries—his permission of Bishops elect\* to enjoy all the revenues of a Bishopric, with their former preferments, without ever being consecrated to the office. Adding to this catalogue of abuses, an invective on the lust, and luxury, and pomp of the court of Rome,

\* Alluding to Ethelmar, elect of Winchester, the King's half-brother. This practice was only in correspondence with that of persons in the inferior orders of Deacon and Subdeacon holding benefices, which we find was so common.



he emphatically concluded with this prophetic sentence: "The Church can never be delivered from this Egyptian bondage, but by the edge of the sword: these things are trifles, but in a short time, even in three years, heavier things will come upon us."—These last words he was scarcely able to utter for sighs and tears, and at the close of them his breath and voice failed him.

He died at Buckden, on the 9th of October, 1253. His corpse was carried to Lincoln, where it was met by Archbishop Boniface, who, with the Bishops of London and Worcester, many Abbots and Priors, and a vast body of the Clergy, and of the people, attended his funeral on the 13th, notwithstanding his death took place while he was under a sentence of excommunication. He was interred in the upper south transept of his Cathedral.

The Pope shewed an indecent joy at his death, considering that one of his greatest enemies was now removed out of the way. But his anger was still not abated; as appeared, when he afterwards ordered the bones of the deceased Bishop to be taken up, and cast out of the Church and burned. But the letter, in which these instructions were to be conveyed to King Henry, as it happened, was not sent. His tomb however was not without its honours in his own country, though these were mingled with the superstitions of the age. The Earl of Cornwall, only two years after the Bishop's death, came in pilgrimage to the tomb, and it had afterwards a custos expressly appointed for it by the Chapter of Lincoln: and in 1314 Bishop Dalderby granted an indulgence of forty days to all that should come and worship at it. The veneration, indeed, to his memory went so far, that miracles\* were said to be performed at his tomb, and a healing oil was supposed to issue from it. Repeated attempts also were subsequently made, to obtain his canonization from the Pope—but ineffectually, as it might well be expected, when the Pope and his minions were pursuing those very measures, which the Bishop had reprobated and opposed in his life time.

If we take a general view of the character of Bishop Grosseteste, we must certainly acknowledge him, to have been a man worthy of a better æra of Christianity, than that in which he appeared. His opinions, indeed, respecting the authority of the Church were extravagant, and, if we look simply to these, we may wonder how he could so strenuously oppose the Papal power, which is but the natural consummation of ecclesiastical ascendancy. It was from these high conceptions of the dignity of his office, that in some instances he lightly regarded the royal prerogative, and yielded too implicit a deference to the Pope. But these mistaken views, the fault perhaps more of the times than of the man, were, in a great measure, practically counteracted by that firm devotion to the interests of religion, which accompanied his zeal for the Church. His arbitrary proceedings in his visitations, his resistance to particular appointments, his depositions of different heads of religious houses, and substitutions of others of his own choice, and other acts of a high authority, were all actuated by the desire, not only of up-

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\* Several miraculous performances have also been ascribed to his life-time by the legends of the age.

holding his office, but of purifying the Church of its gross corruption, and expelling from the fold of Christ the wolves that were preying upon the flock. Even private regards for his own kindred could not divert him from his principles. Thus he shewed in a memorable instance. He was solicited to advance a poor relative, whom he found on inquiry to be an husbandman. "Why then," observed the Bishop, "if his plough be broken, I will repair it, or, rather than fail, bestow a new one upon him, whereby he may go on in his course of life; but so to advance him, as to make him forsake his trade, or condition, in which he was brought up, that mean I not to do \*." In the latter part of his life, indeed, he did not entertain that exalted opinion of the personal authority of the Pope, which he had at first; but in a case manifestly unscriptural and injurious to the welfare of religion, he openly contemned it, and even did not regard dying in a state of excommunication. The salvation of souls was ever in his thoughts and in his mouth—it formed the burthen of his sermons to his Clergy, of his letters, and of his general intercourse. So that, if he did not always pursue the surest and most direct methods of reforming the Church, we ought not so much to censure him for what he did imperfectly, or left undone, as to praise him for what he did with so pure a motive.

His natural temper was irascible; yet he so moderated himself that he was humble and gentle in his behaviour. In his discipline of private life he was remarkably strict, and abstemious, and chaste. In manners he was polite and courtly, keeping a hospitable table in all due splendor and magnificence, and educating several of the young nobility in his house. But he little frequented the court or engaged in any public business, avoiding all worldly affairs as much as possible, though, when they were forced upon him, he displayed a great dexterity in the management of them.

He continued a laborious student to the end of his life, and has left to the world convincing proofs of his assiduity in literary pursuits, by his numerous writings. His erudition was truly multifarious, and, combined with his general patronage of literature, entitles him to stand at the head, in this country at least, of all the learning of the age. Criticism was not among the accomplishments of that age; for real philosophy was altogether unknown. Hence the blind veneration in which he held the gross forgery of "the Testaments of the Twelve Patriarchs," accounting it of equal authenticity with the canonical Scriptures, and bestowing much pains in executing a translation of it from the original Greek into Latin. \* The Scriptures themselves, at the same time, formed a principal object of his study. He not only spent much of his time in reading them, but commented upon them in various forms. He anxiously endeavoured also, that they might form the principal subject of the divinity lectures at Oxford. But the Scriptures in that day were very imperfectly apprehended:—men read them with a cloud on their understanding—they viewed them only as secondary or subordinate instruments of religion, and the Church, the visible Church, as all in all. Thus it was that with all the aids of learning,

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\* Paule's Life of Archbishop Whitgift, p. 113.

Bishop Grosseteste, as far as we can discover from his history, continued a Romanist in his creed.

The Church of England may justly hold herself indebted to this distinguished man, as having pointed the way to that blessed Reformation of which she now enjoys the fruits. He shewed to the world that the walls of the mystical Babylon were not protected by a charm which forbade the approach of the invader. He was among the first to divert the stream which protected it, that future generations might go over dryshod, and cast down its idols from the fortress of their strength. It was in his spirit that Luther, about 300 years after, attacked the system of indulgences; and our own Cranmer protested at his consecration against any unlawful requisitions of the Papal authority, and followed up that protestation with measures, which, we confidently trust, have so broken the pride and vigour of the tyrant, that he shall never hereafter be able to exalt himself, in formidable array, against our liberties and our peace.

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## REVIEW OF NEW PUBLICATIONS.

*Sermons on various Subjects. By the late REV. THOMAS RENNELL, B.D. Vicar of Kensington, Prebendary of South Grantham, and Chaplain to the late Lord Bishop of Salisbury.* 8vo. 468 pp. 12s. Rivingtons. 1825.

THESE are, we conclude, the last remains which we are to expect of that amiable and powerful Divine, whose meditations have often enriched the pages of the "Christian Remembrancer." Whilst the English Church still weeps over the tomb of her Christian Marcellus, we may be allowed to gather up these precious relics and present them to our readers. Though "some of them will be found to be in a state more incomplete than might be wished," (Preface) yet even these are the sketches of a master; whilst the more finished discourses which were delivered at the Temple and before the University, bring back the author to our recollection in all that fulness of excellence which so remarkably distinguished him in the pulpit.

Mr. Rennell, without possessing the exterior graces of an orator, and without any striking accomplishments of voice or action, was one of the most powerful and *effective* preachers which have appeared in our times. No sooner did he appear in the pulpit, than every eye was earnestly fixed upon him—there was an artless solemnity and *unction* in his manner which ensured him the attention of his audience—he threw himself and his heart upon his subject—and you forgot the individual, in the influence and energy of his arguments. But, perhaps, that which peculiarly distinguished him was the warmth of his affections. He was zealous without any tincture of enthusiasm,

and he was pathetic without any appearance of rapture. He always rose with his subject, but his judgment still accompanied his imaginations, and it was this fine combination of intellect and pathos which rendered him at once so useful and so popular in his public ministrations.

As he excelled in preaching, so he had great delight in that duty, and he gradually attained such a facility, that, with very little preparation, he could appear before the most respectable audience. It is generally understood, that he blended many extemporaneous observations with his written discourses, which may account for the brevity and abruptness which are sometimes apparent in these pages. When a man, like Mr. Rennell, can depend on his own resources, this is perhaps the most perfect and excellent mode of preaching, because it takes off the stiffness and formality of a precomposed address, whilst it prevents the looseness of a disjointed oration. But, it should be remembered, that, though it was well adapted to the powers of his extraordinary mind, and was the result of talents peculiarly fitted to the pulpit, yet that it might not succeed in many other hands. It is not often that the same union of industry and genius would warrant its adoption.

These "Sermons" are "on various Subjects," and they are of various and different degrees of merit. Some are plain, exhortatory discourses, and of these four have already appeared in our Remembrancer. But though plain, there is nothing stale or dull in any of Mr. Rennell's observations. While he is discoursing on the most ordinary topics, you can still discern the man of genius, the elegant scholar, and the accomplished divine.

But we shall confine our attention to those Sermons which appear to be more elaborately finished, viz. those which he preached at the Temple or before the University of Cambridge, omitting those which have been already published, and whose merits may be supposed to be sufficiently known to our readers.

The fourth Sermon was preached on Good-Friday at the Temple, and contains an admirable defence of the doctrine of the Atonement. The following passage has great energy of thought and language.

"Many who profess themselves Christians, rest contented with the notion, that Christ came into the world to proclaim the glad tidings of pardon and peace, and died to confirm his mission. So did Paul—so did Peter—so did that glorious army of primitive martyrs, who sealed their doctrines with their blood. Where then is the atonement for a sinful world? by whom shall the arm of vengeance be stayed? where is the victory over the powers of darkness? are we not still under the curse of the law? the victims of sin, and the children of death?

"By the sacrifice of our great High Priest, and by the blood of

Christ, (for without blood is there no remission) are we redeemed from the curse. But not only for our sakes, did he offer himself up on the cross, but in our stead; not only hath he washed our sins in his blood, but 'he bore them in his own body on the tree.' 'He who knew no sin, became sin for our salvation; he was made a curse for us, 'he was wounded for our transgressions, and bruised for our iniquities,' not by the malice of his human enemies, but by the vengeance of the Almighty. The hand of God was heavy upon him.

"Could the human imagination calculate the punishment due to the sins of countless ages, could it view the accumulation of anguish, and concentration of divine vengeance bursting on the head of an innocent victim, then, and not till then, can it comprehend what were the sufferings of our blessed Saviour on the cross; then could we conceive the torture of his soul during his agony in the garden, then could we express the horrors and dismay of those tremendous moments, which spoke through the mouth even of the incarnate Word,—'My God, my God, why hast thou forsaken me!'" P. 53.

The next is on the resurrection, and is composed in a strain of noble and well supported eloquence. Perhaps, as a single Sermon, it is the most perfect and complete of any in the whole volume; but all its parts are so harmoniously adjusted, that it is injurious to its beauty to extract a specimen. But we must find room for this beautiful fragment.

"When they heard of the resurrection of the dead, 'some mocked, and others said, we will hear thee again of this matter.' The intellectual indolence of the Epicurean fled with precipitation from a thought so fatal to his voluptuous ease. The stern dogmatism of the Stoic rejected with scorn what he never did, and therefore never would, believe. The Academy perhaps would freely have heard him again of that matter, but it would have heard him only to have indulged the love of idle disputation, and to have repeated a system of sophistical objections.

"It will not be unimportant to consider on what principles their objections were founded, and on what part of the Christian scheme of a general resurrection they fixed as incredible and absurd. Was it on the expectation of a future life—was it on the hopes of immortality? In every age, and under every system, the wisest of the heathens discovered that there were grounds for an expectation beyond the grave. For life and immortality, Nature pants with groans unutterable. She sees all her children mingled with the dust: but by the power of unassisted reason she sees also, that there is in the composition of man an invisible and an immaterial principle, over which the grave can have no power, and corruption no dominion. Farther, in every other work of the Almighty arm, she perceives the beauties of its whole, the harmony of its parts, the order of its system, the constancy of its courses. In the moral world, alone, she perceives disorder and confusion. She sees with horror the dominion of triumphant vice; she views with dejection and pain the sorrows of afflicted virtue. Whither then can she flee from this scene of darkness and perplexity

for refuge? On the hopes of another world she rests her expectation, as the comfort of her afflictions here on earth, and as a vindication of the just and equal administration of the universal and all-ruling Being. On this point then the doctrines of the Gospel, and the dictates of natural reason, stand or fall together. The superstition of the vulgar, the imagination of the poets, and the frauds of the priests, had indeed in every country so concealed this natural belief under the veil of mystical darkness, and so clothed it with mythological absurdity, as to call forth the strongest powers of the mind to separate the light from the darkness, and distinguish truth from absurdity. There were those, whose transcendent minds unmasked the errors of the popular mythology, and displayed the hopes and fears of natural reason in their fairest colours. There were a few, who argued from the follies of imposture against the notion itself, and with a species of suspicious infatuation called in question the existence of a future state. But, where Nature gave her children an *expectation* only, Christianity has proclaimed an *assurance*. Reason informed us only of the necessity of the thing:—Revelation has prescribed the terms. Philosophy conjectured merely its existence, the Gospel has announced the mode of its consummation—the resurrection of the dead, at the great and terrible day of the Lord. Here then philosophy was lost in amazement. That at that one tremendous moment, at the sound of the last trump, the bodies of all the sons of men, of every nation, and throughout every age, should rise at once and receive their everlasting doom, was to philosophy a greater delusion than their fabled regions beneath the earth. That the body of each individual, though consumed in the fire, scattered in the air, or mouldered in the dust, should be again restored, was altogether incredible, perhaps even impossible!

“Why then should natural reason start back at this difficulty? Is there too much for omniscient wisdom to contrive, or for omnipotent strength to execute? Why should it be more impossible for God to gather together the dispersed parts of a corrupted body, and reunite them to their former soul, than to create matter at first out of nothing? Why should any man imagine, that he who at the creation separated the confused mass of matter, cannot with the same ease at the general resurrection separate again the same confused mass of matter, and assign to each body its own part? Is it too great a task for Him who numbers the sand of the sea, and the very particles of created matter, to collect the dispersed parts of a man's body into their due situation and order?

“It may, indeed, and with some appearance of justice, be urged, that the parts of the body may be so scattered and so incorporated with the parts of other bodies, that it may not be possible for every individual body to arise with exactly the same parts of which it consisted at its dissolution. Now even allowing the strength of this objection, it will not affect the main point, I mean the resurrection of the same body as the object of the future judgment. For if it does, it must affect also the identity of our body as concerned in every action of human life; as, at no two periods of our life, however close in

succession, are our bodies precisely the same; at no two hours are they composed of the same numerical particles. Within a few years they undergo a total change. The laws of the animal economy allow of no stagnation of matter in the system and constitution of man, but develop a wondrous and continued succession of renovation and decay. There are organs whose designation it is to absorb and carry off the various materials of which our structure is composed. There are others, which fulfil their office by the secretion and deposition of fresh matter, and a proportionate renewal of our wasted frame. From childhood to maturity the change is sensible and clear; from maturity to the latest period of our existence, though less evident to the common eye, it is equally capable of the strictest demonstration. In the sameness therefore of the numerical particles, the same personal identity of our bodies does not consist. Otherwise the same difficulty would arise in all human transactions, which we suppose will arise in the divine judgment hereafter. As, then, the personal identity of the body is preserved on earth, though the numerical particles be entirely changed, so, in the resurrection, shall the personal identity be also preserved, even though clothed with particles of matter not precisely the same as at its dissolution." P. 59.

The Sermons 7, 8, 9 and 10, were preached at St. Mary's, Cambridge, and are, in every respect, worthy of the Preacher and his academic audience. In these discourses, we discover a frequent recurrence to the argument of analogy between grace and nature, and it is used with all the delicacy and propriety of one who had deeply studied in the school of Butler. The general subject on which he treats is that of a state of trial and temptation as suitable to the nature and genius of man, and how admirably the preacher has combined practical instruction with the beauties of speculation, will appear from the following passage.

"With respect to the *ranks*, as well as the *ages* of life, the notion of trial will enlarge our views to a considerable extent. In viewing the different conditions of mankind here upon earth, we must clearly see that the one are adapted for the other, but still the reason of these appointments we cannot see; difficulties will appear in a still stronger point of view, when we consider the variety of happiness and misery to which each are subjected. No future state of rewards and punishments, can throw any light upon this part of the subject. Let us suppose, in a future life, the poor to be placed on an equality with the rich, this will not make up for their sufferings here, and if these sufferings are recompensed with increased happiness, the rich, in their turn, will have good reason to complain of their lot. But when we consider that the rich are placed in a state of trial proportionate, in its degrees, to the blessings which they enjoy, most of the inequalities attending the variety of conditions will be found to vanish. If we consider those whom God has exalted in the scale of birth, of riches, of talents, as in a state of proportionate trial, their condition will not

much differ from those below them. The trial of present happiness is a much severer trial in the end, than that of present misery, and for this reason especially, because we are the least aware of its existence. Can we in reason imagine, that God has given to the higher order every blessing which ease and comfort can bestow, without a purpose? What have they done that they should be so selected? Here is a selection, it is true, but to that selection is affixed a fearful account. In proportion to the advantages either in our situation or abilities, in such proportion has God paid us beforehand for our exertions in his holy cause. Proud and careless as we may be, the account must come, and it would be well for us to consider how we shall abide its coming. With the means in our hands of diminishing the mass of human misery, of increasing the comforts, of enlarging the knowledge, of our fellow creatures, we are placed in a state of the most awful trial. Which now, according to the principles of justice and reason, will stand in the worst condition before the tribunal of God? The poor man, who with no advantages of education or improvement; has passed a life of misery and of crime; or the rich man, who has lived at ease, in the decent neglect of every duty which God has bound upon him. The poor man's situation has tempted him to crime, the rich man has, from his very affluence, no temptation to commit it. But here, again, is there a point of very important consideration. The temptations in which the trial of the poor man consist, are temptations to positive and palpable offence. The temptations of the rich man are to those vices, which among those that commit them, are hardly allowed to be such. They are misnamed by sophistry, they are excused by fashion. Now taking these points into consideration, we shall see that the condition of the higher and lower ranks, in point of security and value, are much nearer upon a level than we might at first imagine. To every variety indeed the same views will apply, and by reason itself are the promises of God verified, that 'to whom much is given, much will be required.' Again, the variety of ranks and conditions which exist on earth, are often more connected in this point of view, than we might at first conceive. The hunger and misery of the poor, is *his* trial, but is not the same hunger and misery the trial also of his rich neighbour, for the one to suffer, and for the other to relieve? If we pursue this notion, and compare the wretchedness which others suffer, with our means of abating its severity, we shall find that in innumerable cases, the same event is a source of double trial, working in two different ways, to precisely the same end. Viewing then all around in a state of trial, and seeing that this trial both in its importance, and in its final account, rises with what we call, and justly call, the blessings of life; we shall see both the wisdom of God in the creation of various ranks, and his justice in proportioning a trial to the advantages of each.

"In the duration of life, again, we find many difficulties; if to all men were appointed the same duration of life, the case would be easy, but under the mysterious providence of God, we see our fellow creatures cut off at various ages, and sometimes under circumstances the most perplexing. This is a difficulty for which no knowledge of ours



can satisfactorily account; and for this reason, because we cannot see as the Almighty can into contingencies of future time. Taking however a state of trial as a ground, we may fairly suppose, that when the Almighty knows that a human soul has undergone a sufficient trial, he in mercy withdraws it from temptations to come. We are told by the Apostle, that the Almighty 'will never suffer us to be tempted above that we are able to bear, but will with the temptation find a means of escape;' and in cases of which his infinite wisdom is surely a competent judge, can there be a more merciful mode of escape, than a final deliverance? We often see the most amiable and heavenly among the children of men, entering into life with every virtue which can adorn, with every grace which can sanctify the soul, cut off in the very flower of age, in the vigour of their strength, in the very field of active and benevolent exertion. This is a case of such sad, and such daily occurrence, that as reasoners only, we must all have been perplexed with so evident a frustration of purpose. But when we take into our view the temptations to which these heirs of immortality might have been exposed, the allurements to which they, even they, might have yielded, shall we not justify and praise the mercy of God, who knowing all these things, has taken them to himself? Shall not the words of the wise man find both the reason and the mercy of such a dispensation? 'He pleased God, and was beloved of him: so that being among sinners, he was translated, yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. He being made perfect in a short time, fulfilled a long time, for his soul pleased the Lord, therefore hastened he to take him away from among the wicked.' In these words we see the reason of God's dealings in one most important order of cases, made manifest; we may apply, under due limitations, the same line of reasoning to almost every case, not presumptuously pronouncing on the mysteries of the Almighty Providence—mysteries, which from the contracted state of our understandings, we cannot expect should be now disclosed. It is well for us, however, to use the light which we have, and to apply this reasoning when it is applicable. We shall not indeed solve the difficulties of every case, but we shall have very frequent opportunities of tracing the dispensations of God to their proper source; of accounting even by sight for some of these, and by faith of referring them all to the same merciful and wise intentions." P. 126.

How affecting are these observations as coming from one who was himself to exemplify their truth!

But if we may be allowed to single out any of these discourses as pre-eminent in excellence, we should fix on the three next (11, 12, 13,) which were preached at the Temple on the words "There is mercy with thee, therefore shalt thou be feared." We have seldom met with any discourses in which eloquence and argument are so powerfully combined. Take as a specimen the following:

"After man had once sinned, and was for ever disabled from standing before God upon the terms of that law, which spake nothing but death to the transgressor, had inexorable justice inflicted the sentence, had the doom of fallen man stood irreversible in the decrees of the Almighty, no condition could be conceived more fraught with horror. When man sees the terrors of Omnipotence arrayed against him, when he is assured that an unchangeable God has condemned him to destruction, the avenues of comfort are stopped, the portals of death are closed upon him for ever. The thoughts brood over the sad anticipation of a punishment too heavy to be borne, but too sure to be avoided. He knows the sin to be committed, and therefore it cannot be recalled. He sees the justice of the Almighty implacable, and therefore it cannot be forgiven; he relinquishes every hope, and sinks under the burthen of condemnation. That this is no overcharged representation, the verdict of God himself by the mouth of Isaiah will testify, 'If he should alway be angry, if he should contend for ever, the spirit would fail before him, and the souls which he had made.'

"Clothe the Almighty with vengeance, arm him with terror, represent him implacable, whither shall the guilty soul flee for succour? His refuge shall be in the height of malice, his comfort in the horrors of despair! In the forced and unnatural fortitude of desperation, he will, like the fallen angels, defy the Almighty—he will 'curse God, and die.' Let daily experience inform us what a dreadful scene the death-bed of those wretched beings disclose, who have lived in open defiance of the laws of God and man, till that hour arrives when they must yield up their souls without hope of pardon to the hands of their offended Creator. Too infatuated to think of repentance, too conscious of guilt to hope for mercy, they breathe out their soul amidst the curses and blasphemies of despair. In the same condition in which these poor victims of iniquity die, man, without the cheering assurances of mercy from above, must live. The same despair which aggravates the horrors of their death, would accompany us through life. Should we call reason to our aid, it would tend only to assure us of the certainty of our destruction, to confirm us in our belief of the divine justice, but not to alleviate the infatuation of despair. Now in this dreadful condition man must have dragged out an existence, miserable to himself, unserviceable to God; as being wholly incapable of those motives by which the creature is drawn to the service of the Creator. For every man is called to duty, either by the allurements of some hope, or by the engagement of some reward, which is to follow the performance; but this can have no influence upon him, who believes that his condition can never be better: or he must be moved by the fear of some evil, which will follow the omission of it; but how can this fear act upon him who knows that his condition can never be worse?" P. 136.

"Scripture, reason, and experience, unite in the declaration, that, although the promise of mercy is proclaimed to every son of man, yet, that the solicitation of its acceptance will not be for ever renewed. The mercy of God is not mocked; when it is wilfully rejected by the callousness of hardy impenitence, it is finally withdrawn; the day of

grace sets in darkness; the seal is broken, the charter of pardon is dissolved for ever. It cannot be supposed, that the Almighty will extend the mercies of the Christian covenant to those who have lived in the systematic neglect of the terms of salvation, either in the contumacy of unrestrained rebellion, or in the presuming confidence of future repentance. Of these two wretched states of iniquity, it is hard to say, which is the more pregnant with destruction. It is difficult to determine, which of the two is more likely to descend to the grave forsaken of God; he, who closes his eyes against the threatened vengeance of the Lord, or he, who views it only at a vast distance, divested of all its terror, through the dark and fallacious medium of self-deceit. The one may be awakened, by a flash of conviction, to the horrors of his desperate state. The grace of the Most High may illuminate his dark mind, and show him the gates of mercy expanded, through the sacrifice of Christ, to the repentant sinner; he may hear the gracious invitation, even at the last hour, to the vineyard of the Lord. More desperate appears the state of that man, who adores the mercy of the Almighty only to disgrace its promises; believing, yet despising the curse, fearing its power, and yet defying the event; whose conduct is swayed by that mysterious engine of iniquity, the confidence of future repentance, which reconciles the contradictions of corruption and holiness, which unites the joys of heaven, and the gratifications of sin, the promises of God, and the temptations of the devil; which assures its victim, 'that he shall die the death of the righteous,' though he lives the slave of iniquity." P. 151.

There is great originality in the following:

"In considering the idea of mercy, as it appears in the abstract, we shall find that its very presence constitutes Omnipotence. The power of punishment may reside in a being of a lower order, the administration of strict and unrelenting justice may be a mere mechanical task, existing in the hands of an inferior agent; but free and unconditional pardon, can proceed alone from the highest power. In all human governments, whose constitutions are founded in wisdom, the power of free pardon exists only in the breast of the supreme governor. From the fountain of mercy there can be no appeal, that, therefore, which is the last, is of necessity the highest tribunal.

"But as upon earth, mercy is the privilege of power, so in heaven it is the prerogative of Omnipotence. He who can pardon all, 'is above all, and in all, and through all.' Were the exercise of mercy with man, very vague and inadequate ideas could be entertained of the Divinity. It is by the prerogative of mercy, that he vindicates his power, as supreme Lord of heaven and of earth; as that God, from whose command there is no refuge, from whose judgment there is no appeal. 'There is mercy with thee, therefore shalt thou be feared.' Leaving the general ideas of mercy, both with respect to its nature, and conditions, when we direct our view to its particular revelation in the Gospel, we shall feel still more forcibly the justice of the inference, and the power of the argument. As we have previously considered the nature, the conditions, and the extent of the divine mercy,

let us now consider the notion of fear as resulting from each of these particulars. And first from its nature. When to satisfy the injured justice of the Almighty, when to redeem a fallen creation from the curse of the law, no less a sacrifice was required, than the incarnate Son of God; when his death and sufferings alone, could be the propitiation of our sins before the throne of God; what can that man in reason expect, who disdains the pardon purchased by the blood of his Saviour, who defies the threatened vengeance? If such a sacrifice were necessary to appease the just anger of the Almighty, what other path to immortality and life can be opened but through the blood of Christ? and how shall he hope for pardon hereafter, who neglects the only medium of its extension here? He who despises the means of redemption, cannot in justice expect to enjoy the end; and, when the means, the only means, are declared by God to be the blood of Christ, with what a complication of guilt will that man stand hereafter before the judgment-seat of Christ, the burthen of whose sins are aggravated by the ingratitude of presumptuous neglect, or the audacity of wilful rejection? In the stupendous scheme of our redemption, the Majesty of God is clothed in fear." P. 162.

Having given these numerous extracts, we must be very short on the remainder. The fourteenth Sermon contains an excellent exposition of the ends and purposes of the Mosaic Law, and the two following are equally excellent in defence of a particular Providence. The following is a fine specimen of uniting argumentation with the purposes of personal edification.

"To those who may feel inclined to dispute the superintendence of a particular Providence over every action of their lives, and every thought of their hearts, let one question be put between God and their consciences—when are we most inclined to break forth into the impious declaration, 'the Lord shall not see, neither shall the God of Jacob regard?' When are we most apt to doubt the existence of a superintending Providence? at those times I fear when we have most reason to desire its absence. When those hours which should have been dedicated to a better purpose, have been consumed in idleness and frivolity, then it is we hope that the power of the Almighty will not condescend to the trifles of the perishable existence of this lower world. When we have abandoned ourselves to the dominion of our passions, to the indulgence of our sensuality, to the slavery of sin, then it is, that we would throw the veil of insignificance over our conduct; then it is, that we would believe in chance, or fatality, in any thing but the existence of a superintending Providence; being well assured, that if it does exist, it will exist to call us hereafter to a severe account for our sins and iniquities here. Who is he that ever doubted that his prayers and praises would not come up as a memorial before the Almighty? Who ever doubted that every act of self-denial, of resignation, of patience, of charity, however minute, however casual, has met the eye of that great Being who is ever with him, and

that it shall stand recorded in heaven against the great day of the Lord? He that is inclined to be sceptical on the subject of this superintending Providence, let him ever act, as if it really did exist, and he will then lose every doubt of its existence." P. 198.

We must forbear, as there are gems of still purer water in the succeeding discourse, See p. 198—207. The eighteenth Sermon is a fine discourse on purity of heart and our approximation to the divine nature, and the nineteenth contains some excellent observations on the miseries of a distrustful and discontented mind.

"Such then being the effects, and such the danger of this distemper of the soul, our next enquiry is for a remedy. But who is he that can cure it? Who can administer a remedy commensurate with the evil; who can give ease to a heart oppressed with vexation and melancholy, and weighed down by the tyrannical influence of tormenting and tormented discontent? Some command us to find our resource in the enjoyments of the world, and open our hearts to the pleasures of life. But where are those pleasures to be found which they prescribe? Where are they to be purchased? The soul has already tried their efficacy, and rejected them as insufficient. And shall it again resort to a fruitless remedy on the gratuitous assertion of a mere sensualist? The pride of melancholy spleen, will forbid its victim to drink of any thing, save the bitter dregs of self-created anguish. Philosophy, perhaps, may summon him to claim a station above pain and sorrow, and may call on his reason to reject the phantoms of a disordered imagination. But the cause can never be the remedy of the evil. From the lessons of philosophy, he learned to look with contempt and scorn on all created beings, but from the lessons of philosophy he can never learn that stupefaction of feeling, which will make up for their loss. The place of substance cannot be supplied by vacuity. One remedy there still remains; to return to that God whom he has forsaken, to that allegiance which he has abandoned. As the danger is, so must the security be, from within, from the practical sense of our relations to God, deeply engraven upon the tablets of our hearts. It is this alone that can lessen the danger, by increasing the security against it. 'O put thy trust in God.' While we rest our hope upon the rock of our salvation, we see our way through the gloomy prospects of this world, and move within the view of a sure haven of rest and peace. If the wicked prosper, we know that the day of retribution is at hand; if the righteous suffer, we know that his reward is not far off. If the elements of the world are shaken, we know whose word can bring order out of confusion, 'The Lord is King, be the earth never so unquiet.' Amidst the vexation and miseries of this our mortal condition, we possess our souls in patience, in confident assurance that all things are subject to him, who is our Creator, our Redeemer, and our God." P. 240.

But we are precluded by our narrow limits from making far-

ther extracts from these excellent productions. Though this volume is posthumous, we think that it will by no means detract from the high reputation of its lamented author, and whilst the reader is admiring these fragments of a noble mind, he will involuntarily exclaim,—

O suavis anima ! qualem te dicam bonam  
Antehac fuisse, tales cum sint reliquæ.

*The Protecting Mercy of God practically considered: A Sermon preached on Trinity Monday, May 30, 1825, before the Corporation of the Trinity House, in the Parish Church of St. Nicholas, Deptford; and published at their Request. By John Hume Spry, D.D. Minister of All Souls, St. Mary-le-Bone, and Vicar of Hanbury, in Staffordshire.*  
4to. pp. 18. Mawman. 1825.

AMONG the splendid institutions with which our country abounds, the most truly English perhaps of all, are those which have a reference to our maritime importance. And it appears to be an especial duty incumbent on us, to consecrate any institution so connected with our peculiar eminence above the nations of the world, by acts of religious worship and thanksgiving to the God who has done such great things for us, and thus to give the glory to Him, who makes one nation to differ from another, according to his own good pleasure. As the Israelites were so scrupulously cautioned by Moses, to take heed to themselves, lest, amidst their conquests and triumphant possession of the good things of Canaan, they should forget the divine hand which had guided them to such great success; so should we feel ourselves earnestly called upon by our religion, when we look around us, with conscious delight, at the high station which our country occupies, as the mistress of the ocean, and the consequent advantages of security and commercial prosperity thence derived, to take heed to ourselves, lest we say, in the pride and haughtiness of our hearts, that our own sword or our own arm has obtained the pre-eminence. Religious anniversaries are calculated to dissipate all such presumptuous imaginations. They are, as it were, solemn renunciations of our own title to the greatness with which we are exalted among men—meek and devout confessions, that it is the Lord who girdeth us with strength, that it is his “right hand and his arm, and the light of his countenance, because he had a favour unto us.”

The Corporation of the Trinity House have thus very appropriately connected their patriotic institution with the services of religion. They thus hold forth to public observation, a

religious improvement of the peculiar emergencies of our national situation. To their countrymen at large, they teach the salutary lesson of humility under the favouring dispensations of Providence:—and the manner himself they lead, to convert that awe, which the wonders of the deep awaken in the mind, and which might otherwise degenerate into blind superstitious feeling, into a reverential piety, towards the God of his preservation, amidst the dangers and “hair-breadth ‘scapes” of his hazardous life.

We have now before us the Sermon preached at the last anniversary, on Trinity Monday. Dr. Spry, the preacher on that occasion, has, with great judgment, availed himself of the opportunity, to impress on his hearers the obligations resulting from the protecting mercy of God, especially as that mercy is displayed towards those who are conversant with the terrors of the deep. The Sermon is on the 9th verse of the 145th Psalm—“*The Lord is good to all, and his tender mercies are over all his works.*” It opens with some general remarks on the practical nature of all revelation concerning the being and providence of God, and then enters more particularly on the duties resulting from the acknowledgment of his mercy and goodness. This leads the author naturally into a consideration of the peculiar exercise of these attributes towards those whose occupation is on the seas. We quote with pleasure the following passage.

“But, though all may ‘taste and see that the Lord is gracious \*;’ there are some situations in life which place us so immediately under the superintending care of his Providence, and so strikingly remind us of our weakness and dependence; that the religious awe, of which no human mind can entirely divest itself, will assume in a moment its proper influence, and impel us to confess that God is truly present; that in ‘Him we live, and move, and have our being †; and his tender mercies are over all his works.’

“Such feelings, awakened perhaps but seldom in the minds of some, by the rarer accidents of life, may be supposed to be the more frequent companions of those ‘who go down to the sea in ships, and occupy their business in great waters ‡.’ It has been truly remarked, that he whose heart has never been yet softened to devotion, should go to sea. The paths of the invisible God are there traced in characters which the dullest must perceive, and the most hardened will acknowledge. ‘His way is in the sea §.’ And when he commands ‘the stormy wind which lifts up its waves ||;’ when the mariners ‘mount up to the heavens, and go down again to the depths, and their soul is melted because of the trouble;’ then they ‘see the wonders of the

\* Ps. xxxiv. 18.

† Acts xvii. 28.

‡ Ps. cvii. 23.

§ Ps. lxxvii. 19.

|| Ps. cvii. 25.

Lord,' then their dependence upon his saving mercy is confessed; the pious and the sinner, the pretended infidel and the sincere believer mingle in devotion; 'they cry unto the Lord in their trouble;' and in their deliverance they learn 'to praise him for his goodness, and for his wonderful works to the children of men \*.' P. 9.

Independently, indeed, of the more unusual accents of awe, in which the voice of the Lord, mighty in operation, speaks to us from the sea, there is a magnificence in the simple wide expanse of waters, which irresistibly carries the mind, by a sacred association of ideas, to the boundless God himself; of whom, to the eye of contemplative piety, the words of the Psalmist strikingly appear to be verified, that he "layeth the beams of his chambers in the waters," and "covereth the earth with the deep as with a garment." The most tranquil aspect of the sea, when it presents only what the poet exquisitely describes as *ποντίων κυμάτων ἀνήριθμον γέλασμα*, pervades the heart, which is only ordinarily susceptible, with a sensation of religious delight. It is a spectacle which even familiarity does not seem capable of divesting of its charm: so strongly does the admonition of Divine Providence address itself to us from that scene of nature. These clear indications of a superior Power appear to have occasioned the belief in the existence of those numerous deities, with which heathen imagination peopled the sea. The fable of Nereus and his fifty daughters was but a personification of those ideas of reverence and devotion, which were infinitely reflected to the unenlightened mind of the Pagan from the mirror of the ocean.

From the striking illustration of the divine mercy and goodness which the wonders of the sea present, Dr. Spry infers the duty of providing for the welfare of those, who are thus brought, as it were, into more immediate conversation with God.

"When we read in the Scriptures, of the peculiar government exercised by God over the elements with which seamen are chiefly conversant, and of his especial care for their preservation, we may learn from hence to value highly the lives of those, whom he thus designs to protect; and to believe, that every effort we make to lessen their perils, to reward their services, or provide for their comfort, in the time of necessity or age, will be highly pleasing in his sight. If no creature of God should be treated with contempt or injury, since it is the object of his care and kindness; much more should we regard those with tenderness and concern, on whose behalf his providential mercies are peculiarly exercised; who are not only, in common with us, the children of his love, and the heirs of his salvation; but, from the very nature of their profession, are called to a nearer contemplation of his



surpassing power; and are more visibly partakers of his protecting goodness." P. 11.

An additional motive to the protection of British sailors is then deduced from the consideration of their valuable services to their country.

"It requires no argument to prove, no ingenuity to illustrate a fact so evident as this; that the power and prosperity of this favoured nation has been 'founded by Providence upon the seas and prepared upon the floods\*.' That she has maintained the integrity and independence of her dominion, throughout the fearful contests which it has been our lot to witness and partake in; may perhaps be attributed, in no small degree, to the advantages of her insular form. It pleased the Almighty to interpose the seas, as an impassable barrier between us and the implacable foe of order and religion: and upon those seas he enabled us to defend our liberty, and assert our power. Far be it from us to undervalue the other concurring causes of our security and greatness. We can acknowledge the vigour and wisdom of our government, with gratitude to Him who gives understanding to princes: we can offer our sincere though inadequate tribute of thankfulness and praise to those, who have fought the battles of their country by land, and have avenged the threat of invasion even in the capital of their insulting enemy: but never shall it be forgotten, that, if the contest was decided on a foreign soil; if, while the march of hostile armies was to be traced by blood and desolation from one extremity of Europe to the other, this happy land alone was unpolluted by the foot of the invader, and the only sound of war which filled the ear of England reverberated from the cannon which announced her victories—for this blessing, under the protecting arm of Providence, are we indebted to the vigilance, the skill, and intrepidity of British sailors. To them, in a more especial manner, has been committed the precious charge of our homes and altars, during war: and from their unwearied labours do we now derive, in the season of peace, that wealth which has rendered England like a watered garden; and is ever returning in streams of charity to Him, from whose bounty it has been received. The interests and comforts therefore of the British mariner will always possess an irresistible claim upon the benevolence of all, who feel for the welfare of their country, or are awoke to a sense of gratitude and duty. To provide for the safe navigation of our coasts; for convenient access to our harbours; for the competent education of our pilots; and the comfortable support of the seamen, and the seaman's family, when the infirmities he has contracted in our service render him no longer capable of active exertion; or, the casualties of his hazardous profession, have deprived the mother of a husband, and the children of a father;—these are duties which will ever be acknowledged; and the very circumstances of this day's solemnity are a proof how well they have been performed." P. 12.

Dr. Spry next briefly adverts to the effectual provision for securing these essential duties of a maritime people, which has been made by the wisdom and charity of the Corporation of the Trinity House. The real interest which a nation has in the support of such institutions, is very pleasingly depicted in the following passage :

“The blessing of the aged and helpless will rest on such an institution ; the prayers of the widow and the orphan will ascend to heaven on its behalf ; and important as experience has proved the benefits resulting to the best interests of our country, from the wisdom of its plans, and the able vigilance of its directors ; we trust that it is capable of imparting a still higher advantage, the recompence which such blessings and such prayers never fail to obtain for those, on whose behalf they are offered. For where works of Mercy abound, there will also rest the reward of the merciful. And in the midst of all the follies which prosperity engenders ; and all the sins to which human frailty is tempted by luxury and power, the benevolent exertions of such establishments will yet, we trust, present an expiatory sacrifice, which a God of loving kindness may deign to accept ; and, even from the midst of her provocations and demerits, the alms of a charitable nation may find their way to the throne of Him, who “spares when we deserve punishment and in his wrath thinks upon mercy\*.” P. 14.

In concluding his discourse, he elevates the minds of his hearers to the grand motive which, while it does not supersede other motives, ought to predominate in all our actions.

“The best and wisest of human undertakings may perhaps sometimes fail to receive due notice from the world, without material injury to their beneficial progress ; but it never can be safe to deprive the Lord of “the honour due unto his name † ;” or neglect any opportunity of recommending the true principles, on which every work of Christian benevolence should be conducted. It must then be our care, while we exhort men to persevere in designs of national utility, or kindness to individuals, to remind them of the motives which they ought to acknowledge, and the feelings which they ought to cherish ; that they may perform what they undertake, not only with the zeal of the patriot, or the ardour of the compassionate, but with the faith of the Christian. ‘Whatsoever ye do,’ says the Apostle, ‘do all to the glory of God ‡ :’ ‘do it heartily as to the Lord §.’ Not forgetting, not undervaluing the claims of suffering humanity, or the interests and obligations of social life ; but still obeying, as the great leading principle of action, the will of God : still endeavouring that our light may ‘shine before men,’ not that they may be dazzled by its lustre, or our own character be gilded by its beams ; but that they, ‘seeing our good works ||,’ enjoying their benefits, and animated by their good

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\* Collect in Communion Service.

† Ps. xxxix. 2.

‡ 1 Cor. x. 31.

§ Col. iii. 23.

|| Matt. v. 16.

example, may be led 'to glorify God,' whose 'tender mercies are over all his works,' and who has made us the humble instruments of his will, and the faithful stewards of his bounty." P. 16.

But while we concur with all our heart in the general tone of Dr. Spry's observations, and admire the simple and dignified language of his appeal, we shall not be thought captious, we trust, in expressing our dissent from a passage in the early part of his discourse, which appears to us to be hasty and inaccurate. It is the following: "But in no other attribute can our mortal nature ever hope to attain even to a faint resemblance of its Maker, but in his mercy and goodness." P. 8. Now it appears to us indisputably true, that the whole moral nature of God, as far as it is revealed to our understandings, is imitable by man;—that his justice and veracity, for instance, may be resembled by human justice and veracity, no less than his benevolence, by human benevolence. This we should take to be implied, under the precept of being "perfect even as our Father which is in Heaven is perfect," though our Saviour himself only illustrates the precept in the particular instance of the divine goodness—an illustration, by which Dr. Spry seems afterwards to *limit* the *general* precept. But perhaps the inaccuracy lies only in the expressions which Dr. Spry has employed, as we are not sure whether he does not mean to exclude only the *substantial*, or, as they are sometimes called, the historical, attributes of God, and that his observation should be extended to *all* the *moral* attributes.

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## MISCELLANEOUS.

### CORRESPONDENCE OF BISHOP ANDREWES AND DU MOULIN, ON EPISCOPACY.

(Continued from page 255.)

#### THE BISHOP'S ANSWER TO THE THIRD LETTER OF PETER, DU MOULIN.

I NEVER learned the art of the sawyer, or, what is equivalent to it, the art of exchanging replies, not even in my more vigorous years; and now old age, itself a disease, yet never coming without diseases in its train, warns me to leave this field of contention, and to associate myself with those whose whole duty is comprized in prayer. Nevertheless, since it has been our fortune, in this encounter, each to misunderstand the other, I, without reluctance, undertake, as you have done, to give a more full and clear explanation of my meaning.

The least considerable of the things requiring explanation, is the first which presents itself: I do not understand in what way I betrayed

emotion—I do not remember that any part of your letters excited any emotion in me, even in the slightest degree, unless it were your saying that some passages of your work were *offensive* to the King. That expression, I confess, did offend and agitate me in some degree; but nothing else that I remember.

Our gracious King had affixed to different parts of your book, three marks of disapprobation: you wished to know my opinion respecting those marks: I answered, (as was the case) that where the marks were affixed, there was just occasion for them.

The first of the passages objected to, is that relating to the undefined use of the words Bishop and Presbyter. This, I said, was deservedly reprobated. Here you have misunderstood me, conceiving me to have said that *you tacitly insinuated* something in that passage. I, however, had no such meaning; I spoke not of what *you* insinuated, but of the advantage which others would take from your words; for though you may insinuate nothing, yet such is human nature, and such the popular feeling, that it will be construed as if you had. That those words, indeed, are used in the same sense, and that your assertion therefore was true, I am not disposed to deny; but this I deny, that true assertions may safely be committed to books and letters, in all places, by any man, and at any time. For we must consider not so much our own meaning, as the construction which other men will put upon our words; and must regulate our writings by that maxim of the Apostle, which distinguishes things lawful from things expedient.

Whether the discussion of the points alluded to be expedient at this time; whether it has been advisedly taken in hand by you; and whether it be not expedient *ἐκκόπτειν τὰς ἀφορμὰς* from those who will eagerly seize any occasion for agitating innovations,—you will consider. I perhaps may be fearful where all is secure, but I, nevertheless, fear, lest matters, which seemed to be healed, should break out anew among us, from the occasion which you have furnished.

I never thought, and not even wrote, that “afterwards a different practice obtained:”—that practice did not *afterwards* obtain, which was observed by the Apostles themselves. We have these words of Chrysostom \*, “Were there several Bishops in one city, certainly not:”—of Jerome, “For there could not be several Bishops in one city:”—of Theodoret, “It was not possible that there should be several pastors in one city.” Now, of what time are we to consider these words as spoken? When were there not,—when *could there not be*, those *several pastors in one city*? Was it when Chrysostom, Jerome, Theodoret, were living? Far from it: it was when the Apostle himself was writing that very passage to the Philippians. I could not therefore say, that that obtained afterwards, which those Fathers intimate was in practice, at the time when the Apostle lived and wrote to the Philippians.

I said, that the Fathers had there provided a remedy; you say that you provided the same remedy. I will admit that you did; but not indeed the same, nor in the same place. For, first, their remedy being

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\* On Phil. i.

προφυλακτικη, was premised; yours being only θεραπευτικη, applied after the wound. Secondly, what you state in a disjunctive form, "either immediately after the Apostles, or even in their time," they would not state so, but as the fact was, without any disjunctive or previous clause, that it was done no otherwise than in the very time of the Apostles, and by the Apostles themselves. Thirdly, the Fathers nowhere say, that any thing was settled in regard to this matter: you will not, I believe, find any such διαρξιν mentioned in history. We read in the Acts that the Order of Deacons indeed was constituted by the Apostles; but concerning Presbyters, or Bishops, nothing at all was settled; for Bishops had been already instituted by Christ, in the Apostles,—and Presbyters, when he appointed the seventy. Fourthly, the Fathers would not have said, "should be entitled," but "should be" Bishop. For then there were no Titular Bishops: they had the name from the fact; they were called what they were, and were what they were called. Fifthly, nor were they merely those who had a certain pre-eminence, but a pre-eminence accompanied with power; a power, I say, of laying on hands, of giving injunctions, of hearing accusations, of correcting. And sixthly, not only to prevent confusion, as contrary to order; but also to remove schism, as contrary to unity; and not for these two purposes alone, but for those other purposes also, for which I have already said that they were vested with power.

You see, then, that the Fathers have a remedy very different from yours; that those words, "it was settled," "should be entitled," "should have pre-eminence," are too confined in their signification, and, permit me to add, are too much diluted, and not the same as those, which are ingredients in the remedy provided by the Fathers.

But here I wish to ask you, if "confusion is apt to arise from equality," how it happens that your Church has no need of such a remedy. And, if it be true, that "all Churches every where received this form of government," why does not your Church receive what all have received? Why does she depart so widely from them all? There is, indeed, just ground for these questions, for you spoke most truly, and your words deserved to have the mark of approbation affixed to them, when you said, that "all Churches every where received this form of government." And, until this age, no Church has existed which was not ruled by Bishops.

There was no need, therefore, that you should endeavour "to remove the suspicion" which was far from my mind, that you were ill-affected to the Order: I shall never be induced so to think of you, believing, as I do, the statement of your letter, that your friends find fault with you for your attachment to Episcopacy. I have not the least doubt of your being well-affected to it; but I arrive at this conclusion more from the credit which I give to your assertion, than from your arguments.

For, on this point, you wander from the consideration of the Order, to the subject of Bishops themselves; of whose learning, diligence, and martyrdom, you have said much in terms of honour. You know, however, that men have sometimes hated a tyrant, without disliking

tyranny ; and why may not the individual Bishop be loved, without any love for episcopacy ?

Dismiss, then, the individuals, and, apart from these, speak of the Order itself. For if Calvin and Beza " wrote to our Prelates," do not forget that they wrote in as friendly terms to those men whom you designate as " opinionated ;" and that our Prelates have alleged this correspondence, in which the latter " find countenance for their own obstinacy,"—making this rejoinder—" Why should I listen to Calvin's words when I behold his actions."

In fact, if the Episcopal Order be such as you desire it should appear, the Bishops of England cannot make it better : nor those of Spain make it worse. I have admonished you not to transfer to things the faults of individuals, and to endeavour to correct your Church of this practice.

Concerning those ancient worthies, whom you justly call luminaries of the Church, and who were themselves Bishops ; although you speak more fully, yet you do not say enough. It is not enough to say that you are " unwilling to condemn them by your voice ;" that they " were not irregularly appointed ;" " that they were not usurpers of an illicit function ;" this is negative approbation, to say, that you were " unwilling to condemn them by your voice—" that they were not irregularly appointed"—" that they were not usurpers of an illicit function"—say rather, and distinctly affirm the fact, that they were legitimately appointed, if ever men were, and that they administered an office eminently rightful : say, that the Bishops of our times ought to be appointed after their model, and that the same function must be undertaken by them all. These expressions have a direct reference to the Order, and none whatever to the individuals.

But, leaving these points, I cannot but praise your conclusion, nor can I hesitate in affixing to it the mark of approbation ; and I wish it may operate as a conclusion of our whole controversy. It is as follows : " With me, the venerable antiquity of the first ages will ever have greater influence than the upstart institution of any man." I would that antiquity possessed with you, and with all men, a greater, nay, a paramount influence. For if antiquity prevailed, if upstart institutions were exiled, the cause of the Episcopal Order would certainly by no means suffer.

The second passage noted by the King, and most deservedly, " was that in which you contend that the Order of Bishop and Presbyter is one and the same. I have shewn that they are not the same : First, because their functions are not the same ; for a Presbyter does not ordain, even according to Jerome : secondly, because the imposition of hands is not the same, but is repeated in making a Bishop : thirdly, because one of the Fathers, Isidorus, expressly says, "*the Order of Bishops*:" fourthly, because the two Orders were distinguished by our Lord, in his appointment of the Twelve Apostles and of the Seventy Disciples.

You quote in your favour the title of the Pontifical, in which you find the term *consecration* and not *ordination*.

I have shewn, that the ancient Bishops, even of Rome, used a lan-

guage different from that of modern Pontiffs; and that with the ancients the word ordination was in most frequent use and greatest estimation.

You appeal to the school authors. I have reminded you in what sense they account the Orders the same or not the same. They call them the same, as far as relates to the body of Christ, with reference to which they fix determine their seven Orders. In regard to the body of Christ, the Presbyter does as much as the Bishop. You yourself allow, that with reference to the body of Christ, the Church of Rome makes one Order of the two. They call them not the same, with reference to any special act which is peculiar to the Bishop; as, for instance, ordination. The definition of Order which I used, is to be found generally in the School-authors, and is not, as you supposed, an invention of my own. Nor is the distinction, which you afterwards attribute to me; but, both the definition and the distinction are derived from the Schools. You, then, who appealed to the Schools, if you intended to speak in the language of the Schools, ought not to have questioned them.

But, farther: with what consistency do you say that you "are concerned with"—that you are "arguing against, the Papists," who hold that the Episcopal Order is not distinct from that of Presbyters, when you immediately subjoin, "Could I inveigh against them for not distinguishing the Episcopal Order from that of Presbyter, when even our own Churches make no such distinction? To have done this would have been to dispute rather with our own Church than with the Church of Rome." So that you dispute on the opposite side, but will not inveigh against them: you dispute against Papists, and yet adduce the Pontifical: you dispute against them, while your own Churches are copying from them. Nor are you disposed to assert, what *ought to be believed*, but what the *Church of Rome believes*, which agrees with your own,—to which, I presume, you wish credit to be given. You do not, then, clash with the Church of Rome, because you are not inclined to clash with your own: it would be against your conscience. You acknowledge, however, that your Church is following the practice of the Church of Rome.

You say it is best to use words with their signification defined, in order that things really differing may be distinguished in name. Afterwards, however, in the same page, you ask, with some appearance of anger, "Why is it so necessary to insist on the distinction of words?" But what necessity is there, then, for words to have their signification defined? for distinction is the only object for which their sense is defined. If it is not necessary to insist on distinctions of words, it would be better not to use words of defined signification, and better not to restrict their sense at all: for both parties should adopt the better method.

But wherefore do you reject the restricted use of words on this point? because every Order, you say, is a Degree; what is hereby gained whilst every Degree is not an Order; if we consent to use words restricted in sense. The station of Deacon is considered a Degree by St. Paul, and it is universally considered an Order; but that of Archdeacon is a new Degree, without being a new Order.

You add, that "a Bishop cannot be displaced from his Order without falling from his Degree." He can, however, fall from his Degree without being displaced from his Order; for he cannot be displaced from his Order at all. For after, what is called, degradation, the power of a Bishop to perform the special act of his Order remains: the exercise of this power may be prohibited, but the power itself cannot be taken away.

But here some scruples arise in your mind. The first arises from this, that every Bishop is a Presbyter, which is an acknowledged truth. Now a Presbyter, you say, is not a Deacon. Perhaps not in your Church by an "*upstart institution*;" but according to that "*venerable antiquity*," of which you speak, he is so: moreover even the Bishop himself is a Deacon. We have this passage of Chrysostom: "*A Bishop also was called a Deacon; wherefore, writing to Timothy, he said, 'make full proof of thy ministry,' (δασκάλος) although he was a Bishop.*" Whence, in the present day, many Bishops, in writing, address their "*Fellow-Presbyters*" and "*Fellow-Deacons.*" Read in Ambrose, on Ephes. iv. 11.: "*In a Bishop all Orders are vested; because a Bishop is the first sacred functionary, that is, the chief of sacred functionaries.*" On 1 Cor. xii. 28: "*Although the Apostles also are Prophets, because the highest degree has all subject to it.*" I therefore justly make the contrary inference, that, since a Bishop differs from a Presbyter in no other way than that in which a Presbyter differs from a Deacon; and since a Presbyter differs from a Deacon in his Order, it seems, by parity of reasoning, that a Bishop differs from a Presbyter in Order. This, indeed, has always seemed to accord with the consent of antiquity, and I wonder that these facts should have escaped you: that you were totally unacquainted with arguments so obvious, I cannot suspect; but I scruple not to say, that you were misled by the nature of the Deacon's office in your Church, an office unknown to all antiquity, throughout which the Deacons have always formed part of the Clergy.

Your second objection is to this:—that Order is a power for performing a special act. This is not my expression; it is the unanimous expression of the Schools—it is the definition of order received in the Schools. If you have any other, propose it: I do not remember ever to have met with any other. You object to it, because you say persons are sometimes "*delegated out of order to perform certain actions.*" I except all such; for what have persons "*delegated out of order*" to do with Order? the very word order requires that it be understood of ordinary power.

Your third objection is, that an Archbishop possesses power to perform a special act; and what? the act of convoking a Synod. I except it: this act is not special to an Archbishop, for a Bishop exercises it; a Bishop convokes a Synod in his diocese, as much as an Archbishop in his province. If, however, we would speak with strict propriety, the act of convoking Synods is not special to either of them, unless it be delegated to them by a sovereign Prince, since the civil code precludes illegal assemblies. A man of your discernment will perceive, that your argument does not make it at all manifest, either



that power is conferred by means of Degree, or that it is not conferred by means of Order.

The King's third mark of disapprobation was placed at a passage, in which you deny the divine right of Episcopacy. You grant that it is of *apostolic* right; but this is not sufficient to make you think it of *divine*. For you say, that things of apostolic right are not necessarily of divine right, and that the Church of England neglects the observance of some *apostolic* ordinances. We do not support "widows;" but I find nothing enjoined by the Apostles relative to the formation of an Order of widows: only, that \* to the Church of Ephesus, and to other Churches in which were widows, an injunction is given concerning their age. To form such an institution for the relief of widows, was optional with any Church: none were constrained to relieve them, and some congregations were unable to do it from poverty. Nor do we observe the custom of "three or four prophesying" at the same time; but this custom was evidently extraordinary, and ceased with the extraordinary gift. Nor do we abstain "from things strangled and from blood;" but this observance was temporary, and was ordained by the Apostles, with the intention, that it should remain in force only until Jewish prejudices should be laid at rest, and afterwards should be a matter of discretion. Of these three practices, then, the first is not necessary; the second is not in the ordinary course of things; and the third is temporary, and not perpetual: which characteristics are not those of divine right.

In your anxiety to establish your distinction between divine and apostolic right, you are unwilling to allow divine right even to a precept of Christ, in which he enjoins the shaking off the dust from the feet. But this is not a precept. If it were, it would be of divine right; for I do not suppose that you will say that Christ enjoined it from his own judgment without divine inspiration. No one ever understood these words *κατὰ ῥῆτον*; if we argue from this alone, that sometimes it was observed, sometimes changed, sometimes entirely omitted. It has been understood, I say, not *κατὰ τὸ ῥῆτον*; but *κατὰ τὴν διανοίαν*;—and the *διαβόλα* was, that those, who receive not the preachers of the Gospel, are to be accounted as abandoned, whether that ceremony be used or omitted.

You ought to be careful, let me add, how you allege that the Apostles often "used their discretion." It is hazardous to write or say, that in some things they were guided by inspiration, and in others by their own discretion; particularly in matters which are found in their writings. You know, too, that the very passage † in which St. Paul uses the expression, "after my judgment," is concluded with these words, "and I think also that I have the Spirit of God:" so that even his judgment received its dictation from inspiration. And, if that passage to which you refer, was written, not from divine inspiration, but from human discretion, we ought to mark it as Apocryphal. What, then, are we to subject the whole New Testament to an expurgatory Index?

\* 1 Tim. v. 9.

† 1 Cor. vii. 40.

It will be but our duty to separate the precious part from the refuse: The dictates of human prudence should never continue mixed with those of divine inspiration.

Although, however, the practice and authority of the Apostles afford a sufficient foundation for the citadel of our cause; yet you must remember, that I derived this distinction of the two Orders from an higher source; namely, from the Saviour Christ himself; from his appointment of the Apostles and of the Seventy Disciples: it being every where held and unequivocally allowed by the Fathers, that the former were succeeded by Bishops, and the latter by Presbyters. I quoted Cyprian \* on this point, whose words are these: "Deacons ought to recollect how the Lord chose Apostles, that is, Bishops and Presidents; but Deacons were appointed by the Apostles for themselves, after our Lord's ascension, as attendants upon their Episcopal office and upon the Church;" and the Fathers in general consider the Seven of whom we read in Acts vi. to have received their authority and origin from the Apostles: but, that the Apostles ordained Presbyters only after the model already given them in the Seventy Disciples, and Bishops only after the model of their own order.

Shall I derive the matter from a still higher source, even from the Old Testament, and thus from the divine law itself?

Jerome † does so; who says, "And that we may know that the apostolic traditions are derived from the Old Testament; Bishops, Presbyters, and Deacons, claim to themselves to be the same in the Church which Aaron, his sons, and the Levites, were in the Temple." Ambrose does so; who, in two passages, (in 1 Cor. xii. 28, and Eph. iv. 11,) speaking of the Jews, says, ‡ "Whose tradition has passed on to us." Of Aaron I say nothing, lest you should reject him as being a type of Christ. But had not each family of his sons, the Priests, a "Chief of the house," נָשִׂיא, that is, Prelate, who is elsewhere termed פֶּקִיד, or Episcopist.

The Gershonites in Num. iii. 24.; as the Kohathites, in the same chapter, v. 31; the Merarites, in v. 35; and in v. 32, is not Eleazar called, during his father's life, נֹשֵׂא־אֶת־הַכֹּהֲנִים, "Chief over the Chiefs," literally, Prelate of Prelates; and elsewhere called נָגִיד פֶּקִיד, which nearly signifies Arch-Bishop? We find, therefore, in the Law, לְיָהוֹנָדָב כֹּהֵן לְיִשְׂרָאֵל, Chiefs of houses, Priests, and Levites; in the Gospel, Apostles, the Seventy Disciples, and the Seven mentioned in Acts vi.; and in the practice of the Apostles derived from the Law and the Gospel, we find Bishops, Priests, and Deacons.

Think not, then, that we have only apostolic right; if there be divine right in the Gospel and in the Law, our Order is not without an exemplar in them both, and rests upon both. So that we may thus conclude: either the form of Church government is wholly independent of

\* Cyprian, Ep. 65. Ad Rogatianum.

† Epist. ad Enagrium. Et ut sciamus traditiones Apostolicas sumptas ex Veteri Testamento, quod Aaron et filii ejus, atque Levitæ in templo fuerunt, hoc sibi Episcopi, Presbyteri, atque Diaconi vendicant in ecclesiâ.

‡ Quorum traditio ad nos transitum fecit.

divine right; in which case it is well for Amsterdam, and as many different forms of Church polity may submit there, as there are modes of human judgment: or, if there be any such right, it resides in these three Orders, and is to be found in our Church.

I have now to engage with your light troops. When you say, I know what is commonly answered to the instances of Timothy and Titus, adduced in favour of Episcopacy; you may add, I know that many weak answers are made. What, however, is the common answer? That they were Evangelists; and who asserts this? Either the vulgar, or those who have thrown out among the vulgar these ambiguous terms, derived from modern conjecture. For no one of the ancients ever offered this interpretation, nor is it mentioned in history. On the other hand, we have evidence in history, that Timothy and Titus were Bishops. It is the assertion of Epiphanius, Chrysostom, Ambrose, Jerome, and Theodoret; but that they were Evangelists, no man ever said, or wrote, or dreamed before our time: it is, in fact, a vulgar answer and a vulgar fabrication.

Whether Evangelists were superior to Bishops, or inferior, is of no importance to us, since Timothy and Titus were not Evangelists at all. Who gives this information? Chrysostom himself;—and I would remind you that he corrects what he had before diffidently said of Evangelists. For from his exposition of Ephes. iv. nothing can be inferred concerning the *προτιμήσει* of any Order in the ministry. This must be sought from another Epistle, namely, the first Epistle to the Corinthians, ch. xii. where those heads are, *πρώτον, δεύτερον, τρίτον*; but there Evangelists do not appear. Let me remind you that Timothy and Titus, whom you, with the vulgar, would wish to be accounted Evangelists, are placed by him among Pastors, having in their charge whole provinces\*, and not among Evangelists. Again; his instances of Evangelists are, Aquila and Priscilla. So that I wonder why you referred to this passage. For, if you attend to Chrysostom, from 2 Tim. iv. 5; you will make Timothy as much a Deacon from the *πληρώσει διακονίας*, as an Evangelist, from being enjoined to do the work of an Evangelist. Use not, then; that disjunctive, “whether Bishops or Evangelists.” No one ever called them Evangelists but some few men of yesterday, for whom an “upstart institution” has greater attraction than venerable antiquity. Do we give any credit to antiquity?—Timothy and Titus were Bishops, and Bishops were their successors, and the inheritors both of their pre-eminence and of their power.

Do you ask, then, if your Churches offend against divine right? I never said that they did: I said only, that something of divine right is wanting in your Churches; but that it is wanting through the difficulty of the times, not from any fault of yourselves; France not having experienced so much favour from the kingly power, as Britain experienced, in the reformation of her Church; but that at present we must hope, that when God shall grant you happier times, this deficiency will be supplied through his grace. Meanwhile, however, the

\* Τους ολοκληρον εμπιστευμενους ιθνος.

name of Bishop, so frequently used in Holy Scripture, ought not to have been abolished. Although, what signifies abolishing the name, while you retain the reality; for you assuredly retain it without the title; and what were Calvin and Beza until their death, but Bishops in reality after they had abolished the name: for there is scarcely any one who would, as the poet well expresses the sentiment, *τίραννος εἶναι μᾶλλον ἢ τύραννα δοῦναι*.

That Acrius was reckoned, and deservedly reckoned among heretics, every one must acknowledge who gives credit to Epiphanius, Philastrius, or Augustine. On what account, now, do you condemn Acrius? Is it for his opposition to the consent of the universal Church; and is not one who thinks with him, guilty of the same opposition, and deserving of condemnation on the same account? If, however, any one has fallen into this error, and his error be not accompanied with obduracy, though he thinks with Acrius, his case is very different from that of Acrius. Do not, then, betake yourself to those tragical expressions, that you would be consigning your own Church to perdition, and passing sentence of condemnation upon it as a trampler on divine right. There is no need of such expressions as these: only consider calmly what is said. To pray for any thing, is not to devote those to whom it is not granted; the uttering of a prayer does not carry with it a denunciation of judgment: to be without something of divine right, is not to be guilty of trampling on divine right: where an hardened and obdurate heart is not to be found, there is no heresy: and if there be heresy in some matter relating to discipline, it will not be one of those which St. Peter calls "damnable heresies."

Far be it from me to force you into any strait. I would not have had you remain silent when provoked, as you were, by the Jesuit, and I now exhort you most earnestly to write whenever there shall be occasion; only, when you write, defend yourself in such a way as not to interfere with interests, which, I will not say, are not your own and do not concern you, but which in some measure affect your welfare, since our affairs are not alien to you. Without any such interference, you will have an extensive field, in which your superior talents may be exerted. But think not for a moment, that you can *ἐπαμφοτερίζειν*: if you attempt it, your own Church will be dissatisfied with you; ours will not need such a champion, and you will lose the confidence of either party.

Although, indeed, the matter in hand is evidently enough "contained in Holy Scripture," to any one who has an eye to see it; yet the principle, to which you refer, is not, as you have laid it down. For it does not imply that all things of *divine right* are contained in Scripture, but all things relating to faith and practice. Matters of divine right are not coincident with the latter.

Surely, also, you might have written with sufficient fulness, though you had not set out with that period when the use of the words was indiscriminate, but with that in which their signification began to be distinguished, agreeably to the distinction which had always existed in the things signified. You need not have discussed the confused, in-

discriminate use of the words, and were under no necessity of setting out from that point.

So also might you have abstained from taking occasion to digress to our concerns. The question before you, related to Bishops in general: you ought to have spoken generally, and with relation to their office, independently of the personal character of some individuals among them. It was, therefore, foreign to your purpose to discourse of the English Bishops: England cannot make that lawful which is elsewhere unlawful. And if men who fill the Episcopal office be guilty of abuse, that abuse calls for censure, in whatever part of the world it may be, while the office itself remains the same in all places: the office is lawful from itself, in itself, and for the sake of itself. If Bishops be not good, it does not follow that Episcopacy is not good. Nay, let there be Episcopacy, but away with those Bishops, who do not answer to the name.

To the following passage, the King, I am convinced, would have affixed a mark of approbation; that, namely, in which you trace Episcopacy back to the very cradle of the Church; in which you acknowledge that the Apostle James was Bishop of Jerusalem, and that from him was derived a long succession of Bishops there; in which you condemn Aerius even a second time. So that now you have three marks of approbation to compensate for the three of censure. For what you have said in this passage is strictly true and agreeable to the doctrine of the Ancients, and even of Irenæus, the leader of the band of Ancients, whose words are these: "The true confession is found in the doctrine of the Apostles and the primitive system of the Church universal, according to the successions of Bishops, to whom the Apostles committed the Church in every place: which has reached even to us."

I added some remarks on the novelty of the terms Vocation and Pastor, used as they are by your Church. The term Vocation, you allow, is unfrequent, adopting, I suppose, the figure *μετωσις*, for it is so unfrequent, that it is not to be found. The word is sometimes used for the office, but never for ordination. Concerning the term Pastor, you allow nearly the same; for you produce no instance of any one called Pastor either by the ancient Fathers, or by the writers of any age prior to our own, who was not a Bishop: you only heap together irrelevant matter; so that here, as in many other points, you seem to have mistaken my meaning. For if I grant the truth of all that you bring forward, and allow the consequence, that, your flocks are not without Pastors, (so you are pleased to entitle your Clergy,) and that all you allege of St. Peter, St. Paul, and the Prophets, is correct; how can all this affect my position, when I maintain only, that the ancient Fathers speak as I do, and that your nomenclature is not that of antiquity? To this point, then, I recall you, to prove concerning the primitive Christians and the early ages, from their own writings, that they used the name Pastor when they did not intend to speak of a Bishop, and applied it, as you do, to the parochial Clergy. Prevail on yourself to do this; for until you have done this, you will have done nothing.

Consider, however, the force of what you have adduced on this point. St. Paul, in the passage to which you first refer, does not say that *Presbyters* should feed the flock; his words are, "the flock, over which the Holy Ghost hath made you overseers, (ἐπισκοπους) to feed the Church of God." With St. Paul, then, a Pastor is a Bishop; and that you may not think the word Bishop to be here used appellatively, and not properly, the Syriac version, you will find, retains the Greek word, although the Syriac has a term which expresses overseers.

So also with St. Peter, Pastors are Bishops. For I doubt whether the passage, which you quote from him, relates to the inferior Presbyters; for you know that he there adds, ἐπισκοποῦντες; so that he also enjoins the Episcopal with the Pastoral function. I do not, however, insist upon the word alone. The substance of what follows, "neither as being lords over God's heritage," μηδ' ὡς κατακυριονεύοντες τῶν κληρῶν, plainly proves that the persons to whom St. Peter wrote this injunction, possessed κύριος over those κληροί: otherwise, the expression κατακυριονεύειν τῶν κληρῶν, could not have been applicable to them. Thus, with St. Peter, Pastors are Bishops; and, indeed, who can doubt this, when it is considered, that the connexion of the two words had its origin from Peter himself.

As for what you infer, that the word of God is food, and they therefore who administer it are Pastors—I will grant to you that they feed the flock, as far as is implied in the verb βοσκεῖν; but not that they answer to the word ποιμαίνειν and its derivative ποιμήν, which we render Pastor; an office ministering not food alone, but other things.

As to what you adduce from the commentators on Ephes. iv., it is at best uncertain. One writer will have Pastors and Teachers to be the same; another makes no mention of Pastors; another thinks that Readers are Pastors. To speak particularly—with Augustine, Pastors and Teachers are the same, in the way in which I have considered Order and Degree to be the same. Every Order is a Degree, without every Degree being an Order. Thus, in the present case, every Pastor is a Teacher; but the converse is not true. This is the exposition of Jerome; of him who makes no mention of Pastors, neither do I make any mention of them. The Monks, in general, are better inclined towards Tractators than towards Bishops. Ambrose understands Apostles as meaning Bishops; Prophets, Presbyters; and Evangelists, Deacons. It is no wonder, then, that he gave the remaining place to Readers, as no others remained, to whom he could assign it.

These comments, I say, are either uncertain, or if they exhibit any thing decisive, it is repugnant to your supposition. Thus, Chrysostom defines Pastors, as those to whom a district is committed. Are yours such? as instances of such Pastors, he proposes Timothy and Titus, each of whom he considers a Bishop, and whom you, I presume, will allow to be more than *Presbyters labouring in the word*.

On the subject of the term Pastor, there remain to be considered the references, which, in a cursory manner, you have made to the books of prophecy; which passages, you say, "if any one accurately consider, he will find that under the name of Pastors are designated, not only the High Priests, but also Prophets and Levites charged with the office

of teaching." He will certainly find this to be the fact; but he will also find that principal men in the States, and Magistrates, were frequently comprehended under the name of Pastors; much more frequently, indeed, than all those put together to whom you would appropriate the name. We, however, depart from this practice, and never call Princes, Pastors; I apprehend that even at Geneva a Magistrate is not called a Pastor. The use of this word by the Prophets does not therefore at all affect the present argument. You have to say which of the Fathers ever used it; otherwise you are deviating from the question.

Lastly, I wondered at the following distinction which you have made: "the term does not occur in the works of the Fathers, but we so use it in the French language;" for must the Fathers speak as Frenchmen, or Frenchmen speak as the Fathers? Afterwards, you strike again on the same rock; in this passage, "Presbyters labouring in the Word, whom the French call Ministers." For we may wonder how it can be lawful for the French to affix a name to Presbyters, which no one among the ancients ever applied to any but Deacons. I do not, however, mean to deny, but that among us the bad custom has insinuated itself of thus using the names Minister and Pastor. But, then, they have been introduced by those who have a taste for *upstart institutions*, and against the will of those to whom *antiquity is venerable*; who also protest against it as far as they can. For, as I have said before, we endure some things which we do not teach, and tolerate what we are unable to remove. He who tolerates, however, does not love the thing tolerated, while he loves toleration.

I have now written to you as much as my various occupations permit; for I have not abundance of leisure. I must, however, add, that although I have read nothing of your productions without pleasure, yet I have not read any sentence of yours with greater satisfaction than your concluding assurance of your desire of concord, and your earnest wish that all the Reformed Churches, whom the faith already associates, may be associated also by the bond of one ecclesiastical polity. This is also one of my most fervent wishes, and I daily pray to God that they may be associated by the same form of discipline, and by the bond of the same polity: but of that same, I mean, which traces its origin from the very cradle of the Church, and from which the venerable antiquity of the first ages is derived; to oppose which, is to oppose all antiquity, of which the Apostle James laid the foundation in the Church of Jerusalem, from whom a succession of Bishops has been derived in long series; which condemned Aerius for daring to oppose the consent of the Universal Church, and which all Churches every where have received.

Lastly, I have to send you my thanks. The book which you promised me was delivered to me shortly after I had dispatched my last letter. I therefore take this opportunity of acknowledging my gratitude to you for having increased and adorned my library with your two works.

For myself, I beseech you, pray to God, that that remainder of my life, whatever it is, may be blessed, rather than long. For the

excellence of life is as that of a play; it imports not how long it may be, but how good and how well performed.

Whilst for you in like manner, I pray every blessing, (amongst which I include this, that the venerable antiquity of the first ages may ever possess more influence with you than the *upstart institution* of any person,) I freely tender my labour and services in any office which I can execute here in your behalf.

If I have any where spoken too freely, you will pardon me; assured, meanwhile, that although my opinion is, in some respects, wholly different from yours, yet my brotherly love toward you is not, nor, with God's favour, ever will be, altered.

## PROGRESS OF ROMAN CATHOLIC ENCROACHMENT,

*Exhibited in a comparative view of some of the clauses in the Emancipation Bills of 1821 and the present year.*

THE strides towards power which the adherents to Popery have recently been making, cannot be too accurately defined, or be set too prominently forth to public observation. It is under this impression that we beg to call the reader's attention to some corresponding clauses in the two last Bills introduced into Parliament for the removal of those disqualifications, which the dear bought experience of our forefathers taught them, were indispensable to the security of the Church of England against Papal intrigues and Papal domination.

The first of these clauses will be found in the oath directed to be taken by Papists as a qualification for office, instead of the oath of supremacy. It is a *limitation* of the renunciation in the existing oath of the Papal power within these dominions. In the existing oath that renunciation is *unqualified*, viz. That "the Pope, &c. neither hath nor ought to have any jurisdiction, &c. *Ecclesiastical or Spiritual* within this realm."

In the Bill of 1821, the above terms are preserved—but qualified by the following reservation, "that in any manner or for any purpose conflicts or interferes with the duty of full and undivided allegiance, which by the laws of this realm is due to his Majesty, his heirs, and successors, from all his subjects, or with the Civil duty and obedience which is due to his Courts, Civil and Ecclesiastical, in all matters concerning the legal rights of his subjects, &c."

In the Bill of the present year, the original words and the above reservation, are both omitted; and there is substituted for them, "I do declare; that I do not believe that the Pope, &c. hath or ought to have any *temporal or civil* jurisdiction, &c. within this realm." Now this is absolute mockery. It is renouncing that which never was pretended in the most audacious periods of Papal usurpation. The Court of Rome did in *fact*, invade the *temporalities* of our Sovereigns to an immense extent, but it was under the pretext of their belonging or bearing some relation either to its "*Ecclesiastical or Spiritual*" dominion, to which, as the power of the Holy See increased, its Jesuitical Casuistry could prove any



coveted civil right or prerogative subordinate. Accordingly the framers of the oath of Supremacy who thoroughly understood the Papal system, left the point of *temporal* jurisdiction untouched. Knowing that a disavowal of the Pope's "*Ecclesiastical and Spiritual*" authority closed the door against his whole scheme of usurpation.

The qualification of this disavowal in any respect is a perfectly gratuitous admission of a most arrogant demand, but the intended substitution is a complete levelling of all obstructions before these intriguing religionists, and a giving them full scope for advancing without any qualm of conscience to the completion of their designs.

Again in the Bill of 1821, there were two restraining clauses, the one making it "a misdemeanour" "for any person professing the Roman Catholic Religion directly or indirectly to advise the Crown, in the appointment or disposal of any office or preferment, lay or ecclesiastical," and the other declaring it unlawful for any persons of that religious profession, to vote at Parish Vestries, either at the making of Church Rates, the management of Church Lands, or the election of Church Officers. But in the present Bill the parties concerned are left without restraint in all these particulars.

Again in the Bill of 1821, which concedes to the Roman Catholic subjects of the realm, the privilege of intercourse with the See of Rome, prohibited by several of our laws under severe penalties, there are certain "precautions" proposed for enactment, "to regulate the intercourse," and specially to provide for ascertaining the loyalty and peaceable conduct of those Ecclesiastics who shall be appointed dignitaries of the Romish Communion—by whom such intercourse would be carried on.

The first of these precautions is an oath to be taken by all the Romish Clergy now existing or hereafter to be ordained, that they "will not concur in the appointment or consecration" of any of the aforesaid dignitaries, unless they shall conscientiously believe him to be loyal and peaceable, and that the correspondence to be permitted them, shall not be abused to the "purpose of directly or indirectly disturbing the Protestant Government, or the Protestant Church," nor carried on "in any manner, which can interfere or conflict with the civil duty and allegiance which is due to his Majesty, his heirs and successors, from all his subjects."

The other precaution is the appointment of two commissions, one for each part of the United Kingdom, consisting of the Bishops of the Roman Catholic Church; one of the principal Secretaries of State, and such other Members of the Privy Council *being Protestants*, as his Majesty shall think fit, to whose inspection all bulls, dispensations, or other instruments received from the See of Rome were to be submitted. In the present Bill the oath is altogether omitted, and though the commission is retained, the *Protestant Members* of it are excluded.

Lastly, by the Bill of 1821, a veto was reserved to his Majesty upon all nominations to the offices of Bishop or Dean of the Roman Catholic Church, either in Great Britain or Ireland. In the present Bill there is no such reservation, but when the appointments are made, the only enactment proposed is that the commissioners do *certify* the same to his Majesty.

# LETTER ON THE DUTY OF ATTENDING THE PAROCHIAL CHURCH.

*To the Editor of the Christian Remembrancer.*

SIR,

While agreeing in the main with that party in the Established Church commonly called "Evangelical," I have long had my fears that this party was not sincerely attached to the principles of order and subordination so necessary to the well-being of every community, seeing that its general, nay, almost universal conduct is utterly at variance with those principles. In these fears I have of late been decidedly confirmed by more attentive observation, and particularly by the following circumstance. About twelve months ago I wrote to the Editor of an avowedly evangelical periodical publication, as nearly as I can recollect (for I have not a copy of the letter) the following :

"SIR, Circumstances occurring in my immediate neighbourhood have lately drawn my attention to a subject of much importance to our venerable Established Church; I allude to the conduct of a class of men, who I am persuaded would be grieved to have the sincerity of their attachment to the Established Church called in question, and yet whose practice is clearly opposed to the profession of such attachment and to the well-being of the Establishment. I am prevented by other engagements from fully entering upon the subject; but, have no doubt that your answers to the following enquiries will be calculated to lead to a more consistent line of conduct the members of the Church of England above referred to.—Is not every member of the Established Church bound in duty to attend the ministry of his Parish Priest? or is he at liberty to wander to some neighbouring Parish, the minister of which he conceives to be more 'Evangelical' or otherwise more accordant with his own peculiar views? Is not such conduct opposed to the principles of order and subordination laid down by the wisdom and piety of our forefathers? Does it not virtually amount to a declaration that the spiritual pasture provided for him by the Church is unwholesome, and that the minister, although declared by the Bishop after careful examination, to be duly qualified for the pastoral office is in *his opinion* unfit for the cure of souls? Is he not in fact a dissenter of the worst kind, a secret enemy in the disguise of a friend?"

This, Sir, so far as I recollect, is the substance of a hasty note, written twelve months ago to an evangelical Editor. His publication of the following month informed me that my letter was "under consideration;" but, although a sincere friend of the Church could not require much time for the consideration of the above enquiries, nor hesitate long about answering them, no further notice has been taken of the subject!!! Need I repeat, Sir, that my fears have been greatly confirmed by this mysterious silence on a plain and important question? That some of the most distinguished among the "Evangelical Clergy" so far forget the affectionate respect due to their brethren in the ministry as to encourage their hearers and readers in the arrogant, dangerous and disorderly

practice of *judging* instead of "*submitting themselves* to all their teachers and spiritual pastors" is too plainly proved by the following extract from the late Mr. Scott's "*practical observations* on the 10th chapter of John, ver. 1—10. "Such men would think those persons very imprudent who would trust their health to some ignorant empirick or their estate to a dishonest lawyer, merely because he happened to live in the same street, town, or village; yet they suppose it incumbent on them to follow the instructions of a man who neither knows nor cares about vital godliness, *if he be the minister of the parish, &c.!!!*" Such is an Evangelical Clergyman's comment upon the excellent instruction of the Catechism quoted above. The people are thus taught, instead of meekly receiving the instructions of their regularly ordained ministers, to set themselves up as their judge and to class those whom they disapprove with "ignorant empiricks and dishonest lawyers"!!! Surely these things ought not so to be.

If the above hints should be the means of leading one member of the Established Church to review his past conduct and act more consistently for the future, it will afford sincere gratification to,

A LOVER OF EVANGELICAL TRUTH AND OF ORDER  
AND CONSISTENCY.

*Nottingham, March 25, 1825.*

We would just make an observation on this passage of Mr. Scott, which our correspondent has brought to our notice; that the analogy which he represents, as existing between the cases of a dishonest lawyer or ignorant empiric and a parochial minister, is most sophistical and delusive. To make a judicious *selection* of a proper person to manage our affairs, or take care of our health, is obviously a very different thing from the case of a minister *already chosen and appointed* by the proper authority. If the parishioners were proceeding to the election of a minister, Mr. Scott's observations might with more reason be addressed to them. But the question is here:—A clergyman *being appointed* to the care of the particular parish in which we reside, what ought to be our conduct towards him as members of the Established Church? Let it be recollected he is not all in the situation of an *accidental* neighbour, but Mr. Scott's argument goes entirely upon the presumption that he is such; and of course it is quite irrelevant to the purpose for which he adduces it. As to extreme cases, where there may be profligacy of conduct, or gross ignorance, these ought not to enter into the consideration, when the general question of parochial subordination is debated. And as for Mr. Scott's requisition of "*vital godliness*" in a minister, this is so undefinable a criterion that it may well be left out of the consideration also. No one, let us add, who *hears our Liturgy read*, can be *without* wholesome instruction in godliness. The church has in some measure provided against any personal deficiency in her ministers, though she expects of all that they should be apt to teach both by word and example.

## MONTHLY REGISTER.

## SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,

THE Anniversary Dinner of this Society took place on Tuesday, May 31. There was a very large assemblage of the Members—a larger assemblage indeed than has usually been on previous occasions. It was matter of regret that the Bishop of London was prevented from taking the Chair; but in his absence Lord Kenyon, at the request of the principal members of the Society present, consented to fill the office of President. He was supported by the Bishops of Llandaff, Chichester, and Chester, the Archbishop of Armagh, the Bishop of Down and Connor, the Bishop of Nova Scotia, the Deans of Carlisle and Peterborough, Lord Bolton, Mr. Justice Park, and Mr. T. Wilson, M.P.

A great many Clergymen from the country were also present, and several

Lay members of the Society. The accounts of the proceedings of the Society read by Mr. Parker the Secretary were highly satisfactory. The income of the Society was stated to amount to £62,387 3s. 4d., exclusive of £2,720 18s. 10d. received specially for the East India Mission, and the number of books distributed as follows:

Bibles .....	50,402
New Testaments and Psalters	68,652
Common Prayer Books ....	133,459
Other bound Books .....	110,847
Small Tracts, half bound, &c.	931,519
Books and Papers, (for gratuitous distribution) .....	179,188

Total ..1,474,067

## ANNIVERSARY OF THE CHARITY CHILDREN AT ST. PAUL'S.

On Thursday, June 2d, the Charity Children, educated by voluntary subscriptions in the metropolis, according to annual custom, attended Divine Service at St. Paul's. Shortly after 10 o'clock the different schools began to arrive at the Cathedral, each school being distinguished by different banners, and headed by the teachers and governesses, accompanied by the parish beadle in their liveries. They entered at the south, west, and north-doors, according to the district from which they came, and were conducted by the gentlemen of the Committee to the seats previously erected for them under the dome.

At a few minutes after twelve His Royal Highness the Duke of Glou-

cester, President of the Institution, arrived at the great west door, where he was met by the Treasurers and others connected with the proceedings of the day. Amongst other persons of distinction present were,

The Bishop of Chichester, the Bishop of Llandaff, the Bishop of Nova Scotia, Lord Clifton, Lord Kenyon, Lord Bernard and family, the Right Hon. the Lord Mayor, the Sheriffs, and several of the City Aldermen.

The usual Psalms and Anthems were sung by the choir, the children, to the amount of about 6,000 joining in the choruses. The Sermon was preached by the Bishop of Down and Connor.

## KING'S COLLEGE AT NOVA SCOTIA.

## LINCOLN'S INN-FIELDS.

At a Meeting of the Society for Promoting Christian Knowledge, held on Tuesday the 7th June, His Grace the Archbishop of Canterbury in the chair, the sum of 500*l.* was,

after some discussion, granted in aid of the religious objects of King's College, Windsor, in Nova Scotia.

Mr. Benson, in moving the Resolution, begged leave to lay before the

Meeting, a few remarks which might give the members present such information as was requisite to enable them to determine upon the propriety of making the grant. The foundation, he said, of the University at Windsor, was one of the first acts of the first Bishop of Nova Scotia, and it was established by a Charter from his late Majesty, George the Third. The very mention of the names of those to whom it thus owed its original formation, was a sufficient pledge for the soundness of its principles, and the excellence of its object. It was, in fact, intended for the promotion of the pure doctrines of our Holy Religion, and the wise discipline of the English Church. It educated the rising generation of Nova Scotia for all professions, but particularly for the Ministry of the Gospel. It educated them in a manner which every member of the Society must, as a member of the Church of England, most heartily approve; and the strictness of its superintendence over the conduct and studies of the pupils was worthy of the highest praise. Unfortunately, however, from a deficiency of funds, it had become quite inadequate to meet the growing demand for education arising out of the increasing prosperity and population of the Colony in which it was situated. The building itself was falling rapidly to decay, was indeed already in some parts not habitable, and must soon, if not repaired, become a ruin. There were no means of obtaining sufficient pecuniary aid in the Colony itself, and recourse must, therefore, necessarily be had to the pious and benevolent individuals and Societies of England. Surely then the propriety and necessity of aiding this University were undeniable. It must be the wish of every member of the Society to support it; for was the only place of education in Nova Scotia conducted in conformity with the principles of the Church of England. Other institutions *not* founded on those principles were however ready to rise around it, and if King's College was permitted to fall, the children of those who were attached to a Protestant episcopal form of Christianity in Nova Scotia, must either be deprived

of the means of education, or seek it in seminaries where the faith and religious sentiments of their fathers were denied.

But was it consistent with the principles and practice of the Society to aid such an institution, however pious and excellent, by a public grant from its funds? Mr. Benson thought it was. The first rule of the Society stated its object to be the promotion of Christian knowledge throughout the world; and this undoubtedly comprehended a College which, like that in Nova Scotia, did not only promote Christian knowledge, but promoted it under its best form, and under most interesting circumstances. With regard to the practice of the Society also, it was certain, that it had not been confined merely to the distribution of the Holy Scriptures, Prayer-Books and Tracts. The Society had granted 5000*l.* to the Missionary College at Calcutta; and this in Nova Scotia might also be deemed a Missionary College; for he spoke from the best authority when he stated, that the Clergy of Nova Scotia, whose education was one great object of the University at Windsor, might, in their labours and duties, with the strictest justice be called Missionaries. But were it not so, it should be remembered that the Society had made a grant to build a Church at Vepery, near Madras, and to other objects and institutions connected with the increase of religious knowledge. The practice of the Society, therefore, as well as its original purpose, seemed to allow of the present grant being made. If members thought otherwise they would of course vote against it. But if they agreed with him, he trusted they would support by their liberality an institution upon whose prosperity the prevalence, if not the existence of the doctrines, the liturgy, and discipline of the Church of England in Nova Scotia must in a great measure depend. He would only add that the money, if granted, would be properly administered. Upon the character of the Bishop of Nova Scotia he would not dwell; for he was present. But to his hands the money would be entrusted, and he need not say that with no one could it

be more safely placed, by no one could it be more piously and faithfully employed. He concluded by moving :—

“ That a sum not exceeding 500*l.* be granted in aid of the religious objects of the University of King's College, at Windsor, in Nova Scotia.”

The Bishop of Chester urged several objections. It gave him pain to do so; but feeling conscientiously indisposed to make the grant, he felt bound also to state his sentiments. He thought the broad principle of the Society ought not to be pleaded; for if carried into its full extent, it might be made to justify the appropriation of the funds of the Society to almost any thing. He did not think the practice of the Society on former occasions applicable to this case. He could not consider this a Missionary Institution; and as the Church at Vepery, as well as the College at Calcutta, was connected with Missions, he thought they did not fully bear out the present proposition. Nor did he consider this as the fittest time to extend the operations of the Society to such objects, when we had just transferred our East India Missions to the Society for the Propagation of the Gospel. The proposed grant seemed scarce consistent with that abandonment. He thought also that the Society had not had sufficient notice of the Motion, nor were the Members sufficiently informed upon the circumstances. He felt it his duty, therefore, though not absolutely to negative the Motion, yet to suggest as an amendment, that a Special Meeting should be called to take the matter into further and more mature consideration.

The Archbishop of Canterbury observed, that this Society had not relinquished the support of its East India Missions; for it still paid the Missionaries. Neither had it transferred the superintendence of those Missions to another Institution, because it deemed them inconsistent with its own principles or practice; but because it thought they fell most naturally under the care of the Society for the Propagation of the Gospel in Foreign Parts. He urged on the Meeting with great feeling and force the excellence and pressing

wants of the University of King's College, called upon those present to consider the interesting and important nature of its objects, and bid them remember that in deciding upon the fate of that College they were essentially deciding upon the fate of the Church of England in Nova Scotia. For he greatly feared that if the University at Windsor were permitted to fall,—as fall it must if not supported by the ready and liberal aid of this as well as of other Societies,—the decay and destruction of the established Religion of the Colony must speedily follow. He, therefore, trusted that the Resolution before them would be adopted by the present Meeting, and not deferred for further consideration at some future opportunity.

Mr. Joshua Watson was strongly opposed to the amendment suggested by the Right Rev. Prelate (the Bishop of Chester). Not that he was in any doubt as to the result of any further discussion of the subject. He felt quite sure the grant to King's College would be made, if not now, yet at some future Meeting. But he was anxious that it should be made now, in order to prevent any appearance (it could only be appearance) of any serious doubt having been entertained by the majority of the present Meeting, as to the propriety of making the grant at all. Such a doubt, he thought, was not entertained: and he, therefore, hoped the original resolution would be agreed to.

The Bishop of Llandaff said, he had not been able to hear much of what had passed, but he felt strongly in favour of the grant. He thought the purpose for which it was to be made highly deserving the attention of the Society, strictly within the limits of its rules and objects, and by no means precluded from support by the transfer of the East India Missions to another institution. That transfer had only just been made, and we had now heard it for the first time officially announced—hard, then, indeed it would be, if the College at Windsor, whose claims had been preferred to the Society so long ago as 1822, should be made the victim of a resolution which

was not passed till 1825. He would not trespass longer on the Meeting, as, from his inability to hear distinctly what had been said on both sides, he might be only repeating ar-

guments which had been already urged or refuted.

The Bishop of Chester not pressing his amendment, the original resolution was carried.

#### BARBADOS COMMITTEE.

At a Meeting of the BARBADOS Committee of the Society for promoting Christian Knowledge, April 21, 1825: Present, The Lord Bishop of Barbados, President; Hon. R. Hamden; Rev. William Garnett, Rev. J. F. Pilgrim, Rev. W. L. Pinder; Rev. W. Hinds, Rev. G. F. Maynard; Rev. W. M. Harte, Rev. R. F. King, and Rev. H. Parkinson; M. Coulthurst, H. Frazer, J. P. Clarke, H. Trotman, A. Clinckett, D. Martindale, W. Oxley, and W. Eversley, Esqrs., Dr. Richards and Dr. Maycock. Rev. John H. Pinder, and Rev. John Packer, Secs. Excuses were offered for the absence of the Rev. Dr. Orderson and the Rev. Mr. Als. Prayers having been read by the Right Rev. the President, his Lordship proceeded to state the purposes for which the Meeting had been convened; and, while he expressed himself much gratified with the past exertions of the Committee, he encouraged the hope, that more lasting benefits might be derived from an extended plan of operation. These advantages he proposed to secure, by the formation of District Committees in the other Islands, in connection with the Diocesan Committee in Barbados; by the establishment in Barbados of a general Depository of Books; by the admission of Members paying a smaller subscription, who might be entitled, in proportion to their respective contributions to the benefits of the Depository, and by a renewed appeal to the public in behalf of the great and important objects of the Society. His Lordship felt assured that the Committee would participate in the pleasure which he experienced in being able to state, that five hundred pounds sterling had been placed at his disposal by the Parent Society, of which sum, he should be ready to set apart a considerable portion, towards the establishment of the general Depository.

The following Resolutions were then submitted to the Meeting and carried:—

Moved by the Right Rev. the President, and seconded by Rev. W. Garnett,—

Resolution 1st.—That the BARBADOS District Committee of the Society for promoting Christian Knowledge, be henceforward known by the title of "The BARBADOS Diocesan Committee of the Society for promoting Christian Knowledge," to meet, for the transaction of business, at the School-House, on the first Tuesday in every month, at eleven o'clock.

Moved by the Hon. R. Hamden, seconded by M. Coulthurst, Esq.

Resolution 2d.—That Subscribers of a guinea, half-guinea, and quarter-guinea, be entitled to receive, on application, Books to the amount of two-thirds of their subscriptions; and that, agreeably to the fourth regulation for the formation of District Committees, in all matters relating only to the local concerns of the District, or to the application of their funds, the Diocesan Committee be opened, if deemed expedient under such regulations as they shall appoint, to Members of the Established Church, who subscribe not less than a half guinea annually to the use of the District.

Moved by Rev. J. F. Pilgrim, seconded by Rev. W. L. Pinder,—

Resolution 3d.—That, as soon as District Committees of the Society for promoting Christian Knowledge can be formed in the several Islands within the Diocese, these be considered as in connection with the Diocesan Committee at Barbados.

Moved by Dr. Richards, seconded by Dr. Maycock,—

Resolution 4th.—That the present Depository of Books be enlarged, to meet the applications which may be made from the Members of the Dioc-

san Committee, and the several District Committees formed throughout the Diocese for this purpose; and that additional subscriptions and donations, in this Island; he earnestly requested by this Committee, to carry into effect so desirable an object.

Moved by Right Rev. the President, seconded by Rev. W. Garnett,—

Resolution 5th.—That the several District Committees be requested to forward a Report of their proceedings to the Secretaries of the Diocesan Committee, on or before the 1st of January in every year, with a view to

their being laid before the Bishop of the Diocese, and embodied in a general Report, to be forwarded to the Society in England on or before the first of February.

Thanks were then moved, by the Hon. R. Hamden, to the President, for the fresh marks of his anxiety for the religious welfare of the Island, and for his Lordship's able conduct in the Chair.

Subscriptions received by H. Frazer, the Treasurer of the Diocesan Committee, Broad-Street.—*The Barbados Mercury*, April 23, 1825.

### NATIVE SCHOOLS IN INDIA.

THE immense importance of establishing Schools for the diffusion in the first place of European, and ultimately of Christian Knowledge amongst Native Children in India, must be admitted by all who have seriously reflected upon the means of propagating the Gospel in the East.

Little progress can be expected in this great work, unless the mind has been prepared for the reception of Christianity by some previous instruction. This point was repeatedly and earnestly pressed upon the attention of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE by the late lamented BISHOP MIDDLETON. The advantages to be derived from hence appear to be no less highly estimated by BISHOP HEBER—and the opinion of persons best acquainted with the East accords with the sentiments of these distinguished individuals.

To make provision for such instruction has long been an object of the Society for Promoting Christian Knowledge; and it has for a considerable time had schools for that purpose, under the superintendence and direction of its agents. The success which has attended these exertions, particularly at Calcutta, has answered its warmest expectations. The Schools are found to form a bond of union, between the European Clergy and Natives, introducing the Missionary to the people in the united character of teacher and benefactor. At the same time he him-

self thus becomes speedily and accurately acquainted with the language, manners, and opinions of the population at large; while by the communication of European knowledge, the foundation upon which the superstition of the Heathen rests, is gradually and imperceptibly undermined.

Strongly impressed with these considerations the Society feels particularly anxious to extend, and perpetuate the system. With a view more effectually to provide the means of doing this, it has resolved to establish a SEPARATE FUND for the maintenance of NATIVE SCHOOLS IN INDIA, and has for that purpose voted the sum of Five Thousand Pounds, in addition to an anonymous benefaction of £1000, and another of £200.

That the Fund thus formed may be made in some measure proportionate to the vast field on which it is to be expended, and to the acknowledged importance of this most desirable and truly Christian object, the Society earnestly entreats the aid of the Public in Donations or Annual Subscriptions.

Subscriptions will be received at the SOCIETY'S OFFICE, 67, *Lincoln's-Inn-Fields*, and at the Banking Houses of Messrs. GOSLING, *Fleet-street*, Messrs. DRUMMONDS, *Charing-Cross*, and Messrs. SIKES, *Mansion-house-street*.

We insert the aforesaid paper just issued from the Society, and will publish the list of Subscriptions in a future Number.



## LEWES DEANERY.

*Extract from Report for 1824.*

THE Committee had with satisfaction another Anniversary, as it affords them a new opportunity of tracing through twelve months the successful results of their proceedings.

In no preceding year have the Lewes Deanery Committee incurred a heavier debt with the Parent Institution, and though they may have somewhat exceeded the actual receipts of the year, they have done it in confidence that they have enough in Arrears and in Stock at the Depository, to justify their liberal attention to the spiritual wants of the district.

While they are uniformly supported by the original subscribers who continue their residence in the Deanery; while they receive from new inhabitants an equivalent for the losses they occasionally sustain by the removal of members from their neighbourhood; and while the claims of the Institution are annually made known from the pulpit, and acknowledged by public beneficence; they have deemed it a measure of prudence, rather than of extravagance, not only to allow the subscribers to receive books from the Depository at the most reduced rates to the full extent of their applications, but to continue a gratuitous supply to those whose piety and poverty prefer claims to their assistance.

The main object of such a Committee is to do the utmost possible good with the funds entrusted to their care; and (particularly at a time when the Clergy and other supporters of National and Parochial Schools are exciting an increased thirst for religious truth,) to invite "every one who thirsteth to come and drink freely of the waters of life." With this sense of their duties, the Committee have not only forbore to enforce any of those restrictions and limitations which were their support less encouraging, it might have been necessary to have put into execution; but they have been prompt, on the first mention of new wants, to supply them gratuitously to the utmost of their power.

The issue of Books during the past year has been of

Bibles and Testaments . . . 643  
Prayers and Psalters . . . 1,412  
Other Books and Tracts . . 7,882  
Making a grand total since their first establishment, of

Bibles and Testaments . . 3,028  
Prayers and Psalters . . . 6,824  
Other Books and Tracts . . 45,497

Of their gratuitous supplies the greatest part has been made in the formation and support of National Schools. Workhouses and Infirmaries have also shared their bounty\*: and in a particular case they were happy to afford the only remaining consolation of religion to a penitent, who in the agonies of remorse had attempted her life, and who has since professed to have found in the Bible and Prayer Book bestowed by the Committee, greater comfort than she had ever expected to have again experienced in this world.

The attention of the Committee has been lately called to a new scene of usefulness. On the application of some of the Officers of the Blockade Squadron, who by the nature of their duties are precluded the opportunity of attending public worship, and of having the word of God expounded to them by spiritual Pastors duly appointed, they have granted a book of Common Prayer to every soldier engaged in this service, who may be fitted by education for making a proper use thereof; a Bible to each of the stations within the Deanery; and a copy of their Parochial Lending Library in 30 volumes, for the general use of the corps. Happy will it be if their hours of solitude may be so usefully employed; and if their minds being thus pre-occupied with wholesome spiritual food, they may refuse admittance to those contraband publications which are offered to them by mercenary itinerants: publications which are too generally calculated by wrong interpretations, and misapplication of the word of God, to mislead

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\* On the application of the Rev. Mr. Tayler, a second Parochial Lending Library was granted to the parish of Brighthelmston.

their simple minds; or, by instilling doubts, to rob them altogether of their faith and hope, and leave them at once defenceless against the storms of this life; and regardless of another.

The exigencies of the neighbourhood manifested in these and similar applications, have led the Secretaries, with the sanction of the Committee, to form from the Books and Tracts of the Society, in addition to their Parochial Lending Library (which is of a more general character and adapted to the universal use of the labouring poor) other selections more especially applicable to the several conditions of labourers in husbandry, of domestic servants, of soldiers and of sailors, of prisoners, and of the sick poor. These Selections are bound up in small volumes, and may be either added to the Parochial Lending Libraries, or form distinct Libraries for the persons for whose particular use they have been compiled. The Husbandman's Library, under the name of the Labourer's Friend, consists of three volumes; the Servant's of two; the Soldier's of one; the Sailor's of one; the Prisoner's of nine; and two volumes, with the title of the Sick Man's Companion, have been arranged for the sick in Infirmeries, Workhouses, and in their own humble abodes.

The value of the compilation will be duly estimated by those who remember that the separate Tracts have been furnished to the Society by Archbishop Secker, by Bishops Gibson, Green, Gastrell, Fleetwood, Kennet, Kidder, and Wilson; by Lord Radstock, Dr. Stonehouse, Jonas Hanway, and Mrs. Trimmer; by Dean Stanhope, Dr. Woodward, and many other eminent Clergymen of the past and present century. To each of the selections may be added with good effect a volume (lately admitted on the Society's Catalogue) of Village Sermons, by the Rev. E. Berens.

The Committee are happy to report an increased demand this year for the Society's Family Bible, and chiefly for Parochial Libraries, purchased in many instances by the money collected at the Sacrament. Often has it occurred to the members of the Committee to witness this use of the valuable work: to see the aged and infirm

bending with pleased attention over their child or grandchild from the National School, while reading aloud the Book of life; and recurring to those subjoined explanations which recal the remembered truth, or supply the loss of memory and the deficiencies of earlier instruction.

It is now nearly eight years since the first formers of the Committee published their address to the inhabitants and visitants of the district, detailing the designs, the operations, and the claims of the Society; and since that time the population has greatly increased. The Stewards in their several districts will extend the knowledge of the Society and of this its local Committee; and induce, it is to be hoped, many of their neighbours to increase its usefulness: the rich by improving its finances with their annual subscriptions, and the poor, if it should happen that into any of the more remote corners of the Deanery its Bibles, Prayer Books, and Tracts have not yet found their way, by application at the Depositories in Brighton, Lewes, and Cuckfield, for the needed supply. There is also between the rich who may become regular subscribers, and the poor, whom it is the only object of the Committee to assist by their bounty, a numerous middle class who may wish to afford what aid may be in their power to the designs of the Committee by small occasional donations. These donations, however small, the Stewards will receive with thankfulness, and convey to the Treasurer, with or without, as may be required, the names of the donors. May the Stewards experience in this part of their benevolent exertions as favourable a result as has been twice experienced at Newhaven, where not only a considerable sum was collected in larger or smaller donations, but several of the donors have since become annual subscribers.

In the last Report the Committee cordially congratulated all the friends of the Church on the near accomplishment of the wish they had in several successive Reports expressed, the erection of a new church in Brighthelmston. Since its publication, they have had the happiness of seeing its first stone laid by one of the earliest and most zealous patrons of the work, the late

Vicar. It was reserved for him, surrounded by the Clergy and others its strenuous supporters, to make this which had been continually in his thoughts, and amidst all the difficulties and impediments of the measure, the subject of his constant hope through all an incumbency of twenty years, his last official act as vicar of Brighthelmston.

Shortly afterwards, on the demise of our late venerable Bishop, the same gentleman was called to preside over the diocese in which he had so long and so efficiently exercised the subordinate duties of a parish Priest. At the first subsequent General Meeting of the Committee, the members assembled, before they proceeded to the usual routine of business, felt strongly impelled by their respect for his character, and by the fresh remembrance of that uniform amenity of disposition and urbanity of manners which had marked his intercourse among them, of the able manner in which he had discharged the duties of the ministry, and of the firmness of purpose with which he had urged the responsibility, and in arduous times maintained the rights, of his office;—to congratulate his Lordship and the diocese on his recent elevation. They felt it, moreover, to be the duty of the Committee, which had not assembled at first without the express sanction of the late Bishop, to solicit their formal recognition by their new diocesan; although they could not doubt the readiness with which it would be afforded to them, when they called to mind how instrumental his Lordship had been, while Vicar of Brighthelmston, in the original formation of the Committee; and how uniformly attentive to the interests of the Institution, in offering a room in the vicarage for the first depository of the Society's Books; in taking upon himself the office of a Secretary; and in advocating, at two different periods afterwards, its claims from the pulpit.

They therefore voted the following Address:—

"To the Right Rev. the Lord Bishop of Chichester,

"My Lord,—We the Members of the Lewes Deanery Committee of the Society for Promoting Christian Knowledge, and of the Society for the Pro-

pagation of the Gospel in Foreign Parts, &c. which owes in great measure its formation to the zeal in the cause of sound religion manifested by your lordship, when Vicar of Brighthelmston, and which ascribes much of its extended usefulness to your care, while acting as one of its Secretaries, cannot hold our first General Meeting since your elevation to the Bench of Bishops without expressing a wish to offer to your Lordship, and to the diocese over whose spiritual interests you are called to preside, our sincere and respectful gratulations.

It is indeed with no ordinary feelings of satisfaction that we pay this merited tribute of our respect and regard. And in requesting, as is our duty, your Lordship's sanction of an Institution formed within your diocese for purposes purely ecclesiastical, we entertain not for a moment any apprehension of disappointment. For we know that we are asking episcopal sanction and support of him, who was among the foremost to solicit this favour at the hands of our late venerable Diocesan: that we are asking it of him, who was but as yesterday our fellow-labourer in this our work of promoting Christian knowledge in our own country, and of propagating the Gospel in foreign parts; and that we are asking it of him, who, having himself largely partaken in the labours of the Committee, has witnessed during the period of a few years, and within the limits of a single Deanery of the diocese, the dispersion, through the bounty of the Committee, of 3000 Bibles and New Testaments, of nearly 7000 books of Common Prayer, and of above 45,000 of other Religious Books and Tracts selected from the stores of the Society for Promoting Christian Knowledge; and who is moreover aware that these books have been distributed, not at random, and with hazard of neglect or misuse, but in aid of the exertions of the regular Clergy, according to the spiritual exigencies of the people—generally at the earnest request of the receivers, always by persons fully acquainted with the wants of their respective neighbourhoods.

"We have only, my Lord, to add our Prayers to Almighty God for your

health and happiness, and to subscribe ourselves,

Your Lordship's  
Most obedient and affectionate servants,  
&c. &c.

(Signed at the request of all the Members present.)

JOSEPH BAKER, V. P.  
Chairman."

This Address was, as it was unanimously voted, forwarded to his Lordship, by the Rev. Dr. Holland, one of the Secretaries of the Committee, who received and presented to the Committee the following answer:—

"Chichester, Sept. 20, 1824.

"Dear and Rev. Sir,—The Address of congratulation on my promotion which you have conveyed to me from the Members of the Lewes Deanery Committee of the Society for Promoting Christian Knowledge, and of the Society for the Propagation of the Gospel in Foreign Parts, demands my most grateful and cordial thanks; and I will thank you to present them to the Committee at their next meeting, and to express also the high sense I entertain of the distinguished honour they have conferred upon me.

"Highly ratifying as it must ever be to me, to be held in estimation by those with whom I have been so many years a fellow-labourer, yet I cannot

but feel that in the present instance they have far over-rated any exertions of mine in promoting the prosperity of the Institutions to which we are all so devotedly attached: I should be doing an act of injustice were I not fully and freely to declare, that to you, who have proved yourself on all occasions the zealous promoter and supporter of them, and to the Committee who have so ably seconded your pious and benevolent endeavours, their success is entirely to be attributed.

"I beg you will assure the Members of the Committee that they shall ever receive from me the firmest support in the promotion of their labour of love; and that my fervent prayers shall be constantly offered up to the throne of grace for a blessing on them and their good work. With every sentiment of regard, believe me,

Dear and Rev. Sir,  
Your sincere friend,  
and faithful brother,  
R. J. CHICHESTER.

"To the Rev. Dr. Holland,  
Secretary to the Lewes Deanery  
Committee, &c. &c."

Signed by direction of the Committee,  
SAMUEL HOLLAND,  
HEN. JOS. TAYLER, } Secretaries.  
HENRY PLIMLEY,  
JOHN SCOBELL,

## NATIONAL SOCIETY.

THE Annual General Meeting of the National Society was held on the 3d instant, at the Board Room of the Society for Promoting Christian Knowledge, which was more than filled with the members attending it. His Grace the President was in the chair, supported by the Bishops of London, St. Asaph, Lincoln, Bath and Wells, Lichfield and Coventry, Oxford, Llandaff, Exeter, Chichester, Gloucester, Chester, Down and Connor; the Deans of Carlisle and Peterborough; the Archdeacons of London, Middlesex, and Lincoln; Lord Kenyon, Sir James Langham, &c. &c.

The Report commenced with advertising to the statement made at the former Annual Meeting of the result of the collection under the King's letter, and announced its whole amount—to

have rather exceeded 28,000*l.* a sum to which it is not probable that much more will be added, as the returns from 9600 parishes have been received. Of these there are much too many which have made no collection, as will be seen when the Report appears, as there will be appended to it a schedule containing the name of every contributing parish, together with the sum received, arranged under the diocese to which it belongs, and in alphabetical order.

The accession of schools in union, within the year, was stated to be 112, increasing the total number to 2095, containing, upon the most accurate computation the Committee were able to make, upwards of 350,000 children. Under the head of the Central School it appeared that masters and mistresses

to the amount of 93 had been sent out, either to fill permanent stations in schools in union, or to render temporary assistance. And under the head of grants towards the erection and fitting up of schools, that no less than 68 places had received the Society's assistance, by an appropriation to their benefit of £710*l.* of its funds—a most decisive proof that the important public services of the Society are rather enlarging upon them than approaching to their ultimatum, and that the general Committee are dispensing with a useful liberality the money placed by public bounty at their disposal. Some bequests and donations were announced in augmentation of the funds, including one of 5*l.* of a very gratifying nature as an offering of gratitude from a young man who had received his education in the Central School. And the disposable balance was stated to be a clear 16,000*l.* The Report concluded with paying a well-merited compliment to the corporation of Liverpool for the munificence displayed by that body in aiding the Society's object, by the erection of two schools for 1200 chil-

dren of both sexes, without any application for its pecuniary assistance, of which the Lord Bishop of the diocese had apprized the Committee, and with the highly gratifying information that the completion of the new churches as anticipated last year, had been the signal for the foundation of national schools; of which two out of the four churches in the parish of Lambeth, and the same number in the parish of Mary-le-bone, and the one in Camberwell were instances.

In moving and seconding the several resolutions, much that was very interesting fell from the several speakers respecting the manifold advantages arising from that connection between the parochial Clergy and the poor which the National Society have much promoted; and upon the decisive proof afforded of its efficacy in improving the morals of the lower orders by the reports of our public tribunals, where the experience of some years had proved that the children trained in National Schools were rarely if ever seen in the degraded character of delinquents.

## UNIVERSITY AND CLERICAL INTELLIGENCE.

### OXFORD.

#### *Degrees conferred June 2.*

#### BACHELOR AND DOCTOR IN DIVINITY.

Bewsher, Rev. William, Queen's College.

#### MASTERS OF ARTS.

Bazalgette, Evelyn, Balliol College.

Dashwood, George Henry,

Milnes, Rev. Christopher, and

Parker, Charles Hubert, Lincoln College.

Phillips, Rev. Richard Colston, Trinity College.

Pyke, Rev. John, Exeter College.

Sandby, Rev. George, Merton College.

Shew, Rev. Henry Edwards, Worcester College.

#### BACHELORS OF ARTS.

Beaumont, Arthur James, and

Hazel, James, Queen's College.

Lawrence, Lewis, Jesus College.

Lockwood, William, University College.

Macdonald, Archibald, Oriel College.

Palairat, Charles Michel, Scholar of Queen's College.

Paley, Thomas, University College.

Ridley, William, Pembroke College.

Walkey, Charles Collyns, Worcester College.

Walwyn, Richard Henry, Oriel College.

Welsh, John, Queen's College.

*June 11.*

#### DOCTOR IN DIVINITY.

Whately, Rev. Richard, Principal of St. Alban Hall.

#### MASTERS OF ARTS.

Churton, William Ralph, Fellow of Oriel College.

Clinton, Rev. Charles John Fynes, Oriel College.

Dandridge, Rev. George, Worcester College.

Erck, Rev. Charles, St. Edmund Hall.

Flesher, Rev. John Thomas, Lincoln College.

Folliott, Rev. James, Pembroke College.

French, Rev. Peter, Queen's College.

Gale, Rev. William Wilkins, Pembroke College.

Hawkins, Rev. Edward, Pembroke College.

Markham, Rev. David Frederick, Christ Church.

Parker, Rev. John, Oriel College.  
 Stubbs, Rev. Newman John, St. John's College.  
 Thackeray, Rev. William, Brasenose College.  
 Veck, Rev. Henry Aubery, Magdalen Hall.  
 Williams, Rev. Edmund, Jesus College, Grand Compounder.  
 Williams, Rev. Thomas, Magdalen Hall.

BACHELORS OF ARTS.

Anson, John Henry, Christ Church, Grand Compounder.  
 Caldecott, Wm. Marriott, Oriel College.  
 Chavasse, Horace, and  
 Chichester, Robert, Worcester College.  
 Dick, William Douglas, Exeter College.  
 Fox, Samuel, Pembroke College.  
 Lambert, Anthony Lewis, Trinity College.  
 Lightbourn, Joseph Fraser, Jesus College.  
 Pinneger, Richard Broome, Pembroke College.  
 Shum, Henry, Wadham College.  
 Stanley, Edward John, and  
 Vesey, John, Christ Church.  
 Vesey, Hon. Thomas, Christ Church.  
 Wells, George, Magdalen College.  
 Willes, Edward, Brasenose College.  
 Wilson, Henry Bristow, Fellow of St. John's College.  
 Wintle, Henry, Worcester College.  
 Wynne, John, Jesus College.

June 15.

HONORARY DOCTORS IN CIVIL LAW.

Chantrey, Francis, Esq. R.A.  
 Lyon, George Francis, Esq. Captain of the Royal Navy.  
 Oakeley, Sir Charles, Bart. formerly Governor of Madras.  
 Stuart, Sir James, Bart. of Allanbank, Berwickshire.

June 16.

MASTERS OF ARTS.

Allen, Rev. Humphrey, Worcester College.  
 Baldwin, Rev. Gardner, Brasenose College.  
 Benson, Rev. Ralph Lewen, Christ Church.  
 Biscoe, Robert, Student of Christ Church.  
 Buller, Edward, Esq. Oriel College, Grand Compounder.  
 Butler, William Henry, Christ Church.  
 Finch, Hon. and Rev. Charles, Merton College, Grand Compounder.  
 Howells, Rev. Edward, Christ Church.  
 Jones, Rev. Albert, St. John's College.  
 Olive, Rev. John, Wadham College.  
 Paulson, Rev. George Robert, Balliol College.

BACHELORS OF ARTS.

Bonner, Richard Maurice, Esq. Christ Church, Grand Compounder.

Bland, Nathaniel, Christ Church.  
 Cox, John, St. Mary Hall.  
 Etwahl, Ralph, Trinity College.  
 Harrison, Benjamin John, Student of Christ Church.  
 Middleton, Thomas, St. Edmund Hall.  
 Mitford, Hon. John, New College.  
 Prevost, Sir George, Bart. Oriel College.  
 Robertson, William, Demy of Magdalen College.  
 Welch, William, St. John's College.

May 30.

Mr. George Cotes, Commoner of Brasenose College, was admitted Scholar of Trinity College, on Mr. Blount's Foundation.

June 2.

In a convocation this day, the University Seal was affixed to a letter of thanks to Henry Drummond, Esq. of Albury Park, Surry, for his munificent Foundation of a Professorship in Political Economy. The day of election for the first Professorship was fixed for the 8th of June.

At the same time the House of Convocation accepted a proposal from the Rev. Dr. Ellerton, Fellow of Magdalen College, to found an Annual Prize of twenty guineas for the best English Essay on some *Doctrine or Duty of the Christian Religion*, or on some of the *points on which we differ from the Romish Church*, or on any other subject of *Theology*, which shall be deemed meet and useful.

The Prizes for the year 1825 have been awarded to the following gentlemen:—

LATIN VERSE. — *Incendium Londinense, anno 1666.* Edward Pawlet Blunt, Scholar of Corpus Christi College.

LATIN ESSAY. — *De Tribunicia apud Romanos Potestate.* Frederick Oakley, B.A. Christ Church.

ENGLISH ESSAY. — *Language in its copiousness and structure, considered as a test of national civilization.* James William Mylne, B.A. Balliol College.

SIR ROGER NEWDIGATE'S PRIZE. — English Verse. — "*The Temple of Vesta, at Tivoli.*" Richard Clerk Sewell, Demy of Magdalen College.

June 5.

Mr. Richard Latham, Scholar of Brasenose College, was elected a Fellow of that Society.

June 6.

Mr. Henry Davison, Scholar of Trinity College, on Mr. Blount's Foundation; Mr. Herman Merivale, Commoner of Oriel College; and Mr. Thomas Lewin, Commoner of Worcester College (having

been previously nominated on Trinity Monday) were admitted Scholars of Trinity College on the original Foundation.

June 10.

The election of the first Professor of Political Economy, on the Foundation of Henry Drummond, Esq. took place, when Nassau William Senior, Esq. M.A. late Fellow of Magdalen College, and Barrister-at-Law, was unanimously chosen.

June 11.

The Electors to Dean Ireland's Scholarships signified to the Vice-Chancellor their choice of Mr. Herman Merivale, Scholar of Trinity College, to be the first Scholar on that Foundation.

June 12.

In full Convocation, the University Seal was affixed to petitions to the House of Commons, for leave to bring in a Bill authorizing the Universities of Oxford and Cambridge, and the several Colleges and Halls therein, to raise money by mortgage of their possessions, for defraying the expense of buildings for the accommodation of an increased number of Students.

June 15.

The Rev. Dr. Whateley, Principal of St. Alban Hall, was nominated and approved as a select Preacher, in the room of the Rev. W. Mills, of Magdalen College, who has resigned; and the Rev. Dr. Hall, Master of Pembroke College, was nominated a Commissioner of the Market, in the room of Dr. Pett.

The Rev. Joseph Smith, M.A. and Probationary Fellow of Trinity College, was admitted actual Fellow of that Society.

The names of those candidates, who at the close of the Public Examinations in Easter Term, were admitted by the Public Examiners into the Three Classes of *Literæ Humaniores* and *Discipline Mathematicæ et Physicæ* respectively, according to the alphabetical arrangement in each class prescribed by the statute, stand as follows:—

*In the First Class of Literæ Humaniores.*  
Beaumont, Arthur James, Queen's College.

Carey, Peter Stafford, St. John's College.  
Cox, William Hayward, Pembroke College.

Moberly, George, Balliol College.  
Palairot, Charles, Queen's College.  
Smythe, William, Christ Church.

*In the Second Class of Literæ Humaniores.*

Cornish, Hubert, Kestell, Corpus Christi College.

Dod, Henry Hayman, Worcester College.  
Ind, James, Queen's College.  
Macdonald, Archibald, and

Prevost, Sir George, Oriel College.  
Walkey, Charles Collyns, Worcester College.

Welch, William, and  
Wilson, Henry Bristow, St. John's College.

*In the Third Class of Literæ Humaniores.*  
Baker, George, Wadham College.

Bonner, Richard Maurice, Christ Church.  
Capper, John Lewis, Pembroke College.

Dear, William Smith, Wadham College.  
Dixon, John, Christ Church.

Eyre, George Edward, Oriel College.  
Foley, John, Wadham College.

Heberden, William, Oriel College.  
Hill, John, Brasenose College.

Hone, Frederick, University College.  
Hull, Henry William, Oriel College.

Lightbourne, Joseph Fraser, Jesus College.

Rhoades, James, Wadham College.

Stanley, Edward John, Christ Church.

Toller, Samuel Bushe, Trinity College.

Tucker, Marwood, Balliol College.

Walsh, Joseph Neate, St. John's College.

Wintle, Henry, Worcester College.

*Public Examiners.*

Cardwell, Edward  
Jelf, Richard William  
Johnson, Arthur  
Longley, Charles Thomas  
Mills, William  
Ogilvie, Charles Atmore.

*In the First Class of Discipline Mathematicæ et Physicæ.*

Beaumont, Arthur James, Queen's College.

Jones, Calvert Richard, and  
Prevost, Sir George, Bart. Oriel College.

Vallack, Benjamin William Salmon, Exeter College.

Walsh, Joseph Neate, St. John's College.

*In the Second Class of Discipline Mathematicæ et Physicæ.*

Bonner, Richard Maurice, Christ Church.  
Cox, William Hayward, Pembroke College.

Vesey, Hon. Thomas, Christ Church.

*Public Examiners.*

Cooke, George Leigh  
Ogle, James Adey  
Rigaud, Stephen Peter

The number of candidates who form the fourth class, but whose names are not published, amounts to 101.

June 22.

Robert James Mackintosh, Esq. was admitted Scholar of New College.

## CAMBRIDGE.

*Degrees conferred June 1.*

BACHELOR OF ARTS.

Elphinstone, Howard, Trinity College.

BACHELOR IN PHYSIC.

Phillips, Charles, Clare Hall.

June 11.

BACHELORS IN DIVINITY.

Archdall, Rev. Thomas, Fellow of Emmanuel College.

Shelford, Rev. Thomas, Fellow of Corpus Christi College.

Singleton, Rev. R. A. St. John's College, Grand Compounder.

MASTER OF ARTS.

Stapleton, Rev. A. Queen's College, Grand Compounder.

BACHELORS IN CIVIL LAW.

Broadley, Charles Bayles, Esq. Trinity College, Grand Compounder.

Leicester, Rev. Charles, Trinity Hall, Grand Compounder.

June 18.

HONORARY DOCTOR IN DIVINITY.

Percy, Hon. and Rev. Hugh, St. John's College, Dean of Canterbury.

DOCTOR IN DIVINITY.

Sumner, Rev. Charles Richard, M.A. Trinity College, Prebendary of Canterbury.

Trinity College Examination.

The following is an alphabetical list of the first class of Senior Sophs, Junior Sophs, and Freshmen:—

SENIOR SOPHS.

R. Atkinson	Mason	Stansfield
Godhart, sen.	Sallheld	Stratton
Hodgson	Smedley	Webb
Law		

JUNIOR SOPHS.

Carus	Cooper	Hovenden
Cleasby	Dobbs	Turner

FRESHMEN.

Barnes	Ingham	Peile
Borlase	Lee	C. Perry
Fawcett	Lestourgeon	Willis
Fitzherbert	Netherwood	

June 9.

The Chancellor's Gold Medal for the best English Poem by a resident Undergraduate, was adjudged to Edward George Lytton Bulwer, Esq. Fellow Commoner of Trinity Hall. Subject—*Sculpture*.

June 11.

William Russell, Esq. Charles Arnold, Esq. and Charles Dade, Esq. Bachelors of Arts, of Caius College, were elected Fellows of that Society, on Dr. Perse's Foundation.

The King has been pleased to appoint the Rev. Professor Henslow, M.A. of St. John's College, to the Regius Professorship of Botany, vacant by the death of Professor Martyn.

SIR WILLIAM BROWNE'S GOLD MEDALS are adjudged as follows:—

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Greek Ode.

'Ανδρῶν ἐπιφάνων πᾶσα γῆ τάφος.

W. Selwyn, St. John's College.

Latin Ode.

*Academia Cantabrigiensis tot novis ædificiis ornata.*

Robert Snow, St. John's College.

Greek Epigram.

Περисσοὶ πάντες οἱ ν μίσῳ λόγοι.

B. H. Kennedy, St. John's College.

Latin Epigram.

*Summum jus, summa injuria.*

B. H. Kennedy, St. John's College.

HEBREW EXAMINATIONS.

The successful Candidate is Mr. Ph. W. Buckham, of St. John's College; and the Examiners have expressed their high opinion of the excellent examination passed by Mr. W. Ford, of Magdalen College. The Examiners were the Rev. D. G. Wait, LL.D. St. John's College; Rev. S. Lee, A.M. Professor of Arabic, Queen's College; Rev. G. Skinner, A.M. Jesus College; and Rev. G. Attwood, A.M. Pembroke College.

A Subsyndicate has been appointed to consider the means of increasing the funds of the Public Library. The Christmas Holidays at the Library are abolished, and the following are those alone, on which it will be closed in future:—Christmas-Day; the Epiphany; the Purification; Ash-Wednesday; Good-Friday; Easter Monday; Easter Tuesday; Holy Thursday; Whit-Monday; Whit-Tuesday; November - 5 (Gunpowder-plot); appointed Fast-days and Thanksgiving-days; the day after each Quarter-day; and the Wednesday, Thursday, Friday, and Saturday, in the week after the commencement. On Saturdays, it is open from ten to one; on Saints' Days from twelve till three; and all other days from ten till three.

PREFERMENTS.

The Right Rev. THOMAS FURGESS, D.D.

Lord Bishop of St. David's, and Prebendary of Durham, promoted to the See of SALISBURY, vacant by the death of Dr. JOHN FISHER.

The Very Rev. JOHN BANKS JENKINSON, D.D. Dean of Worcester, promoted to the Bishoprick of ST. DAVID'S, and to a Prebend of Durham.

Bidwell, Edward Tomson, M.A. Fellow of Clare Hall, Cambridge, to be Preacher of St. Mary's Church, Thetford, and Master of the School and Hospital Charity in that town, in the room of the late Rev. T. Wright, founded in pursuance of the will of the late Sir Richard Falmeston, Knt.



- Brooke, Thomas, B.A. late of Christ College, Cambridge, Minister of Lane-End, in the Staffordshire Potteries, to the Rectory of Wistaston, Cheshire; Patron, J. W. Hammon, Esq. of Wistaston Hall.
- Chamberlayne, John, M.A. to the Rectory of Eastwick, Hertfordshire; Patroness, Mrs. Plumer, of Gilston Park.
- Cockburn, Richard, B.D. late Fellow of St. John's College, Cambridge, to a Prebendal Stall in the Cathedral Church of Winchester.
- Croft, James, M.A. Prebendary of Canterbury, to the Archdeaconry of Canterbury.
- Edmunds, Robert, B.A. of St. John's College, Cambridge, Curate of St. Peter's, Northampton, to the Rectory of Church Lawford, and the Vicarage of Newnham, Warwickshire; Patroness, the Duchess of Buccleugh and Queensbury.
- Gaisford, Thomas, M.A. Professor of Greek in the University of Oxford, to a Prebendal Stall in the Church of Worcester.
- Hook, James, D.C.L. Archdeacon of Huntingdon, and Prebendary of Winchester, to the Deanery of Worcester.
- Hume, —, Vicar of Warminster, to the Vicarage of Melksham; Patrons, the Dean and Chapter of Salisbury.
- Ion, John, M.A. Rector of Hulsham in Holderness, to the Vicarage of Hemingborough, in the East Riding of Yorkshire; Patron, the Lord Chancellor.
- Jones, W. to the Rectory of Evenlode, Worcestershire.
- King, R. J. to the Afternoon Lectureship of the parish of Wisbech, Cambridgeshire.
- Lockey, Francis, D.C.E. to the Perpetual Curacy of Blackford, within the parish of Wedmore.
- Mavor, John, D.D. Fellow of Lincoln College, and Perpetual Curate of Forest Hill, Oxford, to the Rectory of Hadleigh, Essex; Patrons, the Rector and Fellows of Lincoln College.
- Miller, Charles Sanderson, Vicar of Harlow, Essex, and Chaplain to the Dowager Viscountess Chetwynde, to the living of Matching, Essex, by Dispensation; Patron, the Bishop of London.
- Montgomery, Robert, B.A. to the Rectory of Holcot, in the county of Northampton; patron, his father, the Rev. Francis Montgomery.
- Pearce, Edward Serocold, M.A. F.S.A. of Jesus College, Cambridge, to be Morning Preacher of Hanover Chapel, Regent-street.
- Fellow, Hon. and Rev. Edward, M.A. of Oriel College, is appointed to the Rectory of Chistow, Devon.
- Percy, Hon. and Rev. Hugh, D.D. of St. John's College, Cambridge, Archdeacon and Prebendary of Canterbury, and Chancellor of Sarum, to the Dignity of Dean of Canterbury.
- Richards, Joseph, M.A. to the Vicarage of Wedmore, in the Diocese of Bath and Wells.
- Roberts, Robert, D.D. to hold the Rectory of Wadenhoe, with the consolidated Rectory of Barnwell All Saints and St. Andrew, in the county of Northampton, by Dispensation.
- Rudge, James, D.D. to be Domestic Chaplain to his Royal Highness the Duke of York.
- Sage, Charles Arthur, to the Vicarage of St. Peter, in Brackley, with the Chapel of St. James's annexed, in the county of Northampton, vacant by the death of the Rev. Thomas Bartholomew Woodman; Patron, the Most Noble George Granville, Marquis of Stafford.
- Sumner, Charles Richard, D.D. Prebendary of Worcester, to a Prebendal Stall in the Church of Canterbury.
- Thursby, Henry, to the Rectory of Isham Inferior, in the county of Northampton; patron, the Bishop of Lincoln.
- Vanbrugh, George, B.C.L. Rector of Aughton, to a Prebend in Wells Cathedral.
- Wilkinson, Marlow Watts, B.D. of Worcester College, Oxford, to the Rectory of Harescent, cum Pitchcombe, Gloucester; Patroness, Mrs. Anne Purnell Purrell, of Kingshill, near Dursley, by dispensation, to hold that preferment with the Rectory of Uley, in the same county.
- Wilson, William Carus, M.A. Chaplain to his Royal Highness the Duke of Sussex, to hold the Rectory of Whittington, with the Vicarage of Tunstall, by Dispensation; Patron, W. W. Carus Wilson, Esq. M.P.
- Woodford, Francis, B.A. to the Rectory of Weston Barnfylde.

#### ORDINATIONS.

By the Lord Bishop of Ely, at St. George's, Hanover-square, on Trinity Sunday.

#### DEACONS.

- Alpe, Philip, B.A. Corpus Christi College, Cambridge.
- Isaacson, John Frederick, B.A. St. John's College, Cambridge.
- Lathbury, Thomas, B.A. St. Edmund Hall, Oxford.

Pope, Stephen, B.A. Emmanuel College, Cambridge.

Pope, Simcon Lloyd, B.A. Trinity College, Oxford.

From the Bishop of Bath and Wells. }  
Ranken, George Elliot, B.A. Corpus Christi College, Cambridge.

Smith, George Gordon, B.A. St. Alban's Hall, Oxford.

From the Bishop of Rochester. }  
Still, Peter, B.A. King's College, Cambridge.

Storie, Thomas Chalmers, B.A. Clare Hall, Cambridge.

PRIESTS.

Alder, Gilbert, S.C.L. Trinity Hall, Cambridge.

Carrighan, George Greystock, B.A. St. John's College, Cambridge.

Crosland, John, B.A. Magdalen College, Cambridge.

Green, Charles, M.A. Jesus College, Cambridge.

Hamilton, Joseph Harriman, B.A. Trinity College, Cambridge.

Hodgson William, B.A. St. Peter's College, Cambridge.

Leach, Walter Burton, B.A. Wadham College, Oxford.

From the Bishop of Bath and Wells. }  
Maddison, John George, Magdalen College, Cambridge.

Moultrie, John, B.A. Trinity College, Cambridge.

Potticary, George Prowne Fras. B.A. Magdalen Hall, Oxford.

Quarterman, William, Magdalen Hall, Oxford.

Stapleton, Miles John, Magdalen College, Cambridge.

From the Bishop of Rochester. }  
Still, John, B.A. St. Mary's Hall, Oxford.

From the Bishop of Bangor. }  
Waddington, George, M.A. Trinity College, Cambridge.

By the Lord Bishop of Peterborough, in the Cathedral on Trinity Sunday.

DEACONS.

Arnold, Charles, B.A. Caius College, Cambridge.

Cobb, John Francis, B.A. St. Peter's College, Cambridge.

Dosphrate, Jonathan, B.A. Magdalen Hall, Oxford.

Earle, Charles Hare, B.A. Trinity College, Oxford.

Powell, John Giles, B.A. St. Peter's College, Cambridge.

Spence, Hugh Maltby, B.A. Lincoln College, Oxford.

White, Samson Henry, B.A. Merton College, Oxford.

Wilson, William, B.A. St. John's College, Cambridge.

By Let. Dim. from the Bp. of Norwich. }  
PRIESTS.

Hotchkin, Robert Charles Herbert, B.A. Emmanuel College, Cambridge.

La Fargue, Robert Augustus, B.A. Sidney College, Cambridge.

Montgomery, Robert, B.A. St. Peter's College, Cambridge.

Murray, James, B.A. Catharine Hall, Cambridge.

Thornton, Thomas Cooke, B.A. Clare Hall, Cambridge.

Thursby, Henry, M.A. Oriel College, Oxford.

Wake, John William, B.A. St. John's College, Cambridge.

By the Lord Bishop of Lincoln, in St. Marylebone Chapel, May 28.

DEACONS.

Browne, Thomas Murray, B.A. Trinity College, Cambridge.

By Let. Dim. from the Bp. of Exeter. }  
Dowell, Stephenson Wilkinson, B.A. Worcester College, Oxford.

Fletcher, Leonard, B.A. All Souls' College, Oxford.

By Let. Dim. from the Bp. of Worcester. }  
Fry, John, B.A. Trinity College, Cambridge.

Gordon, John, M.A. St. John's College, Cambridge.

Harrison, Thomas, B.A. St. John's College, Cambridge.

Hartley, James Ratcliffe, B.A. Queen's College, Cambridge.

Hay, Lord Thomas, M.A. Trinity College, Cambridge.

Holgate, Thomas Burton, B.A. Clare Hall, Cambridge.

By Let. Dim. from the Bp. of Durham. }  
Mayne, John Thomas, Trinity College, Cambridge.

Minton, Thomas Webb, Clare Hall, Cambridge, *Literate*.

By Let. Dim. from the Bp. of Durham. }  
Noel, the Hon. Baptist Wriothlesley, M.A. Trinity College, Cambridge.

Peart, William, B.A. St. John's College, Cambridge.

Pickford, Francis, B.A. Queen's College, Cambridge.

Pinfold, Charles John, B.A. Christ College, Cambridge.

Pratt, Henry, B.A. Corpus Christi College, Cambridge.

By Let. Dim. from the Archbp. of York. }

Reade, Thomas Bancroft, B.A. Caius College, Cambridge.  
 Ware, Ebenezer, M.A. Trinity College, Cambridge.  
 Williams, Charles, S.C.L. Trinity Hall, Cambridge.  
 Wing, John, B.A. Clare Hall, Cambridge.  
 Youldon, Abraham, B.A. St. John's College, Cambridge.

## PRIESTS.

Brownlow, William, B.A. Pembroke College, Oxford.  
 Bryan, George, B.A. St. John's College, Cambridge.  
 Blundell, George Peacock, B.A. St. John's College, Cambridge.  
 Cragg, Stephen, Magdalen Hall, Oxford.  
 Edmonds, Richard, Magdalen Hall, }  
 Oxford. }  
 By Let. Dim. from the Bishop of Exeter. }  
 Fry, William, B.A. Queen's College, }  
 Cambridge. }  
 Gardner, Thomas Woodward, B.A. Christ Church, Oxford.  
 Grant, Charles, St. John's College, }  
 Cambridge, *Literate* }  
 By Let. Dim. from the Archbp. of York. }  
 Greene, William Henry, B.A. St. John's }  
 College, Cambridge. }  
 Grylls, John Couch, Jesus College, Cambridge.  
 Harris, Jos. Henington, M.A. Fellow of Clare Hall, Cambridge.  
 Hazelwood, Samuel, B.A. St. John's College, Cambridge.  
 Hamilton, William Frederick, B.A. St. Peter's College, Cambridge.  
 Ibbetson, Joseph, B.A. St. John's College, Cambridge. }  
 By Let. Dim. from the Archbp. of York. }  
 Jackson, Humphrey, B.A. Scholar of St. John's College, Cambridge.  
 Langton, Charles, B.A. Trinity College, Oxford.  
 Lawson, Charles, B.A. Scholar of St. John's College, Cambridge.  
 Locking, Henry, B.A. St. John's College, Cambridge.  
 Milnes, Christopher, B.A. Lincoln College, Oxford.  
 Taylor, Peter, B.A. St. Edmund Hall, Oxford.  
 Wheat, Carlos Coney, B.A. St. John's College, Cambridge.  
 Wilde, Ralph, B.A. Trinity College, Dublin.  
 Whitehurst, Thomas Beach, B.A. St. Peter's College, Cambridge.  
 Wynn, Simon Hart, B.A. Magdalen College, Cambridge.

By the Lord Bishop of Oxford, in Christ Church Cathedral, May 28, the following gentlemen of that University :—

## DEACONS.

Blandy, Francis Jackson, B.A. Fellow of St. John's College.  
 Bowen, Jeremiah, B.A. Chaplain of New College.  
 Clutterbuck, James Charles, Fellow of Exeter College.  
 Dashwood, George Henry, B.A. Lincoln College.  
 Dodd, Henry Allison, M.A. Chaplain of Queen's College.  
 Dyke, Thomas Hart, B.A. Student of Christ Church.  
 Gresley, William, B.A. Student of Christ Church.  
 Greswell, Edward, M.A. Fellow of Corpus Christi College.  
 Hawkins, George, M.A. Probationary Fellow of Corpus Christi College.  
 Hutchins, Thomas, B.A. Chaplain of Christ Church.  
 Lloyd, William Henry Cynric, B.A. Scholar of Christ Church.  
 Mesham, Arthur Bennett, M.A. Scholar of Corpus Christi College.  
 Michell, Henry William Robinson, B.A. Scholar of Trinity College.  
 Passand, Henry, B.A. St. Alban's Hall, Curate of Noke.  
 Saunders, Augustus Page, B.A. Student of Christ Church.  
 Scarbrough, William, B.A. Chaplain of Christ Church.  
 Steele, Francis Chambré, B.A. Scholar of Jesus College.  
 Stone, William, M.A. Fellow of Brasenose College.  
 Titley, Peter, B.A. Scholar of Jesus College.  
 Tyndall, George, M.A. Fellow of Merton College.

## PRIESTS.

Abrahall, John Charles James Hoskyns, B.A. Scholar of Wadham College.  
 Banner, Benjamin Holford, M.A. Fellow of St. John's College.  
 Churton, Thomas Townson, M.A. Fellow of Brasenose College.  
 Coleridge, Edward, B.A. Fellow of Exeter College.  
 Cotes, Charles Grey, B.A. Christ Church, Curate of Stonesfield.  
 Dandridge, George, B.A. Curate of Rousham.  
 Dodgson, Charles, M.A. Student of Christ Church.  
 Duboulay, James Thomas, M.A. Fellow of Exeter College.  
 Ellis, John Joseph, M.A. Fellow of St. John's College.  
 Harrison, William, M.A. Student of Christ Church.  
 Henderson, Thomas, B.A. Student of Christ Church.

Littlehales, Thomas, B.A. Student of Christ Church.

Newman, John Henry, M.A. Fellow of Oriel College.

Perkins, Benjamin Robert, B.A. Chaplain of Christ Church.

Richards, Joseph Loscomb, M.A. Fellow of Exeter College.

Veysie, Daniel, M.A. Student of Christ Church.

Webber, George Henry, B.A. Student of Christ Church.

Woodgate, Henry Arthur, M.A. Fellow of St. John's College.

May 29.

By the Lord Bishop of Winchester, in the Parish Church of St. Margaret's, Westminster.

DEACONS.

Evans, William, B.A. Trinity College, Oxford.

Ferrers, Proby John, B.A. Oriel College, Oxford.

Hutton, Charles James, B.A. Magdalen Hall, Oxford.

Mildmay, C. A. St. John, B.A. Oriel College, Oxford.

Penton, Thomas, B.A. Pembroke College, Oxford.

Pole, Richard, B.A. Balliol College, Oxford.

PRIESTS.

Hanson, George Lowdon, B.A. Queen's College, Oxford.

Watson, John Hewlett, B.A. Wadham College, Oxford.

June 12.

At a general Ordination by the Lord Bishop of Gloucester.

DEACONS.

Jackson, John, M.A. Queen's College, Oxford.

Stephens, Charles Loder, B.A. St. Mary Hall, Oxford.

Veel, Peter, B.A. Christ College, Cambridge.

Watkins, Morgan, B.A. Jesus College, Oxford.

PRIESTS.

Annesley, Francis, B.A. St. John's College, Oxford.

Blagdon, Edward, B.A. St. Mary Hall, Oxford.

Brickdale, Richard, B.A. Christ Church, Oxford.

Daniel, Joseph, B.A. Worcester College, Oxford.

Dwarris, Charles Augustus, B.A. Emmanuel College, Cambridge.

Jones, Henry, B.A. Exeter College, Oxford.

Nelson, Horatio, B.A. St. Edmund Hall, Oxford.

Paynter, Samuel, B.A. Trinity College, Cambridge.

June 15.

At Winchester College, by the Lord Bishop of Hereford.

DEACONS.

Colpoys, James Adair Griffith, B.A. Exeter College, Oxford.

Hodges, Frederick, examined Student in Civil Law, New College, Oxford.

Pilkington, Charles, examined Student in Civil Law, New College, Oxford.

Woodcock, Stephen Lewis, B.A. Lincoln College, Oxford.

June 19.

At a general Ordination holden by the Lord Bishop of Norwich.

DEACONS.

Arthy, John, B.A. Jesus College, Cambridge.

Blenkinsop, William Thomas, B.A. St. Alban Hall, Oxford.

Brook, Charles Abraham, B.A. Caius College, Cambridge.

Cory, Robert, B.A. Emmanuel College, Cambridge.

Filtness, Henry, Queen's College, Cambridge.

Gibson, John, B.A. Catharine Hall, Cambridge.

Goode, William, B.A. Trinity College, Cambridge.

Image, John, B.A. Caius College, Cambridge.

Iveson, Thomas, Catharine Hall, Cambridge.

King, James, B.A. Catharine Hall, Cambridge.

Lawton, Joseph Thomas, B.A. Trinity College, Cambridge.

Lowther, Ponsonby, late of Christ College, Cambridge.

Matthews, Charles S. B.A. Pembroke Hall, Cambridge.

Norris, John, B.A. Caius College, Cambridge.

Parmeter, John Dent, B.A. Corpus Christi College, Cambridge.

Salmon, Thomas William, B.A. Caius College, Cambridge.

Scholefield, Joshua, B.A. Corpus Christi College, Cambridge.

Spurgeon, John, B.A. Corpus Christi College, Cambridge.

Twiss, William Christopher, B.A. Caius College, Cambridge.

Wilson, Robert, B.A. Emmanuel College, Cambridge.

PRIESTS.

Aldrich, William Wogan, S.C.L. Trinity College, Cambridge.

Barkway, Frederick, Emmanuel College, Cambridge.

Borton, Charles, B.A. Caius College, Cambridge.

Clowes, Thomas, B.A. Fellow of Queen's College, Cambridge.

- Cobbold, Thomas Spencer, B.A. Clare Hall, Cambridge.
- Codd, Charles, B.A. Clare Hall, Cambridge.
- Copsey, Daniel, Trinity College, Cambridge.
- Crick, Thomas, B.A. Fellow of St. John's College, Cambridge.
- Cubitt, John, B.A. Christ College, Cambridge.
- Decker, Robert, B.A. Trinity College, Cambridge.
- Eller, Joseph Irvin.
- Everard, William Hest, M.A. Baliol College, Oxford.
- Fulcher, Thomas, B.A. Sidney Sussex College, Cambridge.
- Gould, Edward, B.A. Christ College, Cambridge.
- Gurdon, Philip, B.A. Downing College, Cambridge.
- Hammond, John Parish, B.A. Corpus Christi College, Cambridge.
- Herring, Armine, B.A. Corpus Christi College, Cambridge.
- Hetting, Thomas, M.A. Wadham College, Oxford.
- How, George Augustus, late of St. Alban Hall, Oxford.
- Jardine, William Wigzell, M.A. Christ College, Cambridge.
- King, William Clark, B.A. Corpus Christi College, Cambridge.
- Longe, Robert, B.A. Caius College, Cambridge.
- Marcon, Charles, Merton College, Oxford.
- Neucatre, Henry Sidney, B.A. St. John's College, Cambridge.
- Pope, Stephen, Fellow of Emmanuel College, Cambridge.
- Price, Courtnay Boyle, B.A. St. Peter's College, Cambridge.
- Richards, Russell, B.A. Trinity College, Cambridge.
- Smith, John, B.A. St. John's College, Cambridge.
- Sandby, George, B.A. Merton College, Oxford.
- Stoddart, George Henry, B.A. Queen's College, Oxford.
- Templeton, Hercules Skinner, B.A. Trinity College, Cambridge.
- Walford, Humphrey Thomas, B.A. Catherine Hall, Cambridge.
- Warne, John, B.A. Trinity College, Cambridge.
- set, to Sophia, youngest daughter of John Burcham, Esq. of the former place; on Saturday, May 28th, at Coningsby, Lincolnshire.
- Blake, Robert Philip, B.A. of Merton College, Oxford, and of Wilmington, Sussex, to Anna Maria, eldest daughter of the late William Bissett, Esq.; at St. Mary Woolnoth, June 2.
- Baker, Thomas, son of T. Baker, Esq. of Ashhurst Lodge, Kent, to Elizabeth Lloyd Carr, third daughter of the Lord Bishop of Chichester.
- Barker, W. B. Rector of Highclere, Hants, and late Fellow of Oriol College, Oxford, to Sarah, third daughter of — Escott, Esq. of Harttowe, Somerset.
- Bond, James F. Dean of Ross, to Christiana Margaretta, eldest daughter of the late Hon. and Rev. Lorenzo Hely Hutchinson.
- Browning, F. Rector of Tichwell, Norfolk, and a Prebendary of Salisbury, to Wilhelmina, eldest daughter of Sir W. E. Welby, Bart. of Denton Hall; at Denton, Lincolnshire.
- Cornwall, —, of Avebury, to Miss Marler, of Corsham.
- Conington, John, to Sophia Christiana, eldest daughter of J. C. L. Calcraft, Esq. of Ancaster, Lincolnshire.
- Duboulay, James Thomas, M.A. and Fellow of Exeter College, Oxford, on the Foundation of Sir William Petre, to Susan Maria, eldest daughter of Seth Ward, Esq. of Camberwell.
- Fielding, Henry, M.A. late of Emmanuel College, Cambridge, to Sarah Anne, second daughter of the Rev. J. Lyon, M.A.; on Tuesday, May 24th, at Prestwick; Lancashire.
- Fisher, G. J. M.A. Rector of Winfrith Newburgh, Dorset, to Elizabeth, second daughter of John Pendrill, Esq. of Bath.
- Fowle, James, M.A. of Wadham College, Oxford, and Perpetual Curate of Queensborough, to Mary Anne, only daughter of the Rev. E. Edwards, Vicar of Leysdown.
- Good, Henry, to Anne Maria, second daughter of the late Charles Berkeley, Esq. of Biggen Hall, Northamptonshire.
- Hamilton, George, Rector of Killelogh, in the Queen's county, Ireland, to Frances Anne, third daughter of the late Admiral Sir Chichester Fortesque.
- Holmes, T. P. to Miss Marriott, only daughter of Mr. Marriott, of Wisbech; at the same place.
- Jordan, Gibbs Walker, to Charlotte Penelope, second daughter of the late Rev. B. L. Sclater, Vicar of Wittingham.
- Keble, Thomas, B.D. and Fellow of Cor-

#### CLERGYMEN MARRIED.

- Best, Nathaniel, B.A. youngest son of George Best, Esq. of Bayfield Hall, Norfolk, to Mary, eldest daughter of Eardley Wilnot Michell, Esq. of Wargroves, Sussex; on the 26th of May, at St. Marylebone.
- Best, Thomas, LL.B. of Luton, Somers-

- pus Christi College, Oxford, to Elizabeth Jane, eldest daughter of the late Rev. George Clarke, of Meysey, Hampton; at Cirencester, by the Rev. John Keble, M.A. and Fellow of Oriel College, Oxford.
- Lakin, John, Rector of Nursling, Hants, to Elizabeth, daughter of H. T. Tennison, Esq. of Tatchbury Mount House.
- Lavie, Thomas, eldest son of the late Sir Thomas Lavie, K.C.B. to Octavia Constance, fourth daughter of Theophilus Richard Salwey, Esq. of the Lodge, Salop; at Richard's Castle, near Ludlow.
- Leathes, Chaloner Stanley, M.A. late of Exeter College, Oxford, to Miss Leathes, daughter of the Rev. Isaac Leathes, Rector of Mepal *cum* Sutton, Cambridgeshire; at Therfield, June 14.
- Parker, William Harris, of Downing College, Cambridge, to Ann Montagu, relict of the late Thomas Murthwayte Parker, Esq. of Parknorth, Cumberland.
- Plumptre, Charles Thomas, M.A. Rector of Claypole, to Caroline, second daughter of J. C. L. Calcraft, Esq. of Ancaster, Lincolnshire.
- Rodes, Cornelius Heathcote Reaston, M.A. of Barbro' Hall, Derbyshire, to Anne Maria Harriet, youngest daughter of William Gossip, Esq. of Hatfield House, near Doncaster; at St. George's, Hanover-square.
- Rowden, Francis, B.D. late Fellow of Merton College, Oxford, and Rector of Cuxham and Ibstone, to Catharine Charlotte, only child of the Rev. Dr. Benson, Rector of Hampton Poyle and of South Weston, all in Oxford; at Hampton Poyle, by the Rev. Edward Rowden, Vicar of Highworth.
- Sumner, Charles Vernon Holme, Minister of Trinity Church, Newington, to Henrietta Katharine, daughter of William Mason, Esq. of Necton Hall, Norfolk; at St. George's, Hanover-square, by the Right Rev. the Lord Bishop of Norwich.
- Tooke, Alfred, Rector of Thorne Coffin, Somerset, to Eliza, third daughter of the Rev. Henry Poole, of the Royal Crescent.
- Tower, William, youngest son of the late C. Tower, Esq. of Weald Hall, Essex, to Maria, third daughter of Admiral Sir Eliab Harvey, G.C.B. and M.P. for Essex; at St. George's, Hanover-square.
- Wetherell, Henry, M.A. of University College, Oxford, and Rector of Thruxton, Herefordshire, to Harriet Maria, only daughter of E. B. Clive, Esq. of Whitfield, in that county; at St. Mary-le-bone Church.
- White, J. C. Rector of Rawreth, Sussex, to Sarah, eldest daughter of Thomas Pyne, Esq. of Boyce's Hall, Bessett.
- Williams, Hugh, M.A. of Llandaff, and Rector of Rhosilly, Glamorganshire, to Mary, eldest daughter of the Rev. William Thomas, perpetual Curate of Caeran, in the same county.
- Wilson, William, B.A. of Soham, Cambridgeshire, to Henrietta, eldest daughter of the late Charles Lockhart, Esq. of New Hall, in the county of Cornwall, North Britain.

## CLERGYMEN DECEASED.

- Andrewes, Gerrard, D.D. Dean of Canterbury, and Rector of St. James's, Westminster; at the Rectory House, Piccadilly, June 2, in his 67th year. He was formerly Fellow of Trinity College, Cambridge, B.A. 1773, M.A. 1798, D.D. 1807.
- Burt, C. H. Vicar of Cannington, Somerset, and Chaplain to the Duke of Sussex and Earl Grey; also a Justice of the Peace for the county of Somerset.
- Carrington, James, Prebendary of Exeter Cathedral, Incumbent of Topsham, and Rector of St. Martin's, Exeter, and of East Coker, Somersetshire.
- Coane, Rev. John, Curate of Telford, Evesham, aged 32.
- Hawksworth, —, Rector of Guisley, Yorkshire, and formerly of St. John's College, Cambridge, B.A. 1799, M.A. 1802. The third turn of presentation to the Rectory (the one now vacant) is in the Master and Fellows of Trinity College, Cambridge.
- Hicks, James, Perpetual Curate of Stow *cum* Qui, Cambridgeshire, and Rector of Wiston, Huntingdonshire; at Wilbraham Temple. He was formerly Fellow of Clare Hall, Cambridge; B.A. 1777, M.A. 1780.
- Heslop, Rev. Luke, D.D. Archdeacon of Buckingham, Prebendary of St. Paul's and Lincoln, and Rector of Marylebone, aged 86; on the 23d June.
- James, William, Rector of Evenlode, Worcester-hill.
- Jones, James, thirty-four years Rector of Shipham, Somerset.
- Keymer, C. T. B.A. late Curate of Gosfield, Essex, aged 36.
- Martyn, Thomas, B.D. F.R.S. Regius Professor of Botany in the University of Cambridge, for the period of 61 years, at his Rectory of Pertonball, Bedfordshire. The venerable and learned Professor was formerly of Emmanuel College, and afterwards Fellow of Sidney, B.A. 1766, M.A. 1769, B.D. 1766, and was elected to the Professorship in 1761.

Outlaw, Robert, Rector of Longford, Shropshire; in his 78th year.

Phillips, James, M.A. Lecturer of Wyrdarsbury, and late of University College, Oxford; at Datchett, near Windsor.

Powell, Samuel, Rector of Bryngwyn, Radnorshire, in his 72d year.

Pryce, Charles, M.A. Vicar of Willingborough, Northamptonshire, and Prebendary of Hereford Cathedral; at Ramsgate.

Smith, Joseph, Vicar of Melksham, and Prebendary of Salisbury; at Melksham, Wilts.

Walker, William, at Brompton, Chaplain of Lincoln's-inn, and Rector of Monk-silver.

Ward, Thomas Watson, in his 64th year, Vicar of Sharnbrook and of Felmersham

cam Pavenham, Bedfordshire, formerly Fellow of Trinity College, B.A. 1785, M.A. 1788.

Wighton, C. A. Vicar of Holt, Denbighshire. Woodman, T. B. M.A. Vicar of Brackley, Rector of Daylesford, Prebendary of York, and Chaplain to his Royal Highness the Duke of Clarence; at Cheltenham.

Wright, T. M.A. Rector of Greetham, Lincolnshire, and Kilverstone, Norfolk, and Perpetual Curate of St. Mary's, Thetford.

Wylde, Charles, D.D. Prebendary of Southwell, Official of the Archdeacon of Nottingham, fifty-two years Rector of St. Nicholas, in Nottingham, and Vicar of Walfham, in the county of Lincoln.

### MONTHLY LIST OF PUBLICATIONS.

Seventeen Sermons. By the Rev. Hugh Mc. Neile, A.M. 8vo. 12s.

Systematic preaching recommended, in a Sermon preached June 4, 1825, in the Church of St. Mary the Virgin, Oxford, at the Visitation of the Ven. Archdeacon. By E. Hawkins, M.A. 1s. 6d.

A Course of Nine Sermons. By the Rev. F. Close, A.M. 12mo. 5s.

Sermons preached before a Country Congregation. By William Bishop, M.A. 12mo. 5s.

A Sermon preached in the Cathedral Church of St. Paul, at the Anniversary Meeting of the Stewards of the Sons of the Clergy, May 21, 1825. By the Rev. J. B. Jenkinson, D.D. Dean of Worcester. 4to. 1s. 6d.

Sermons. By the Rev. Thomas Frognall Dibdin, M.A. F.R.S. 8vo. 15s.

The Theology of the Early Patriarchs; illustrated by an Appeal to subsequent Parts of the Holy Scriptures. By the Rev. Thomas T. Biddulph, M.A. 2 vols. 8vo. 21s.

The Parish Church, or, Religion in Britain. By Thomas Wood, A.M. 8vo. 10s. 6d.

A Sermon preached in the Church of

St. Margaret, Canterbury, on Thursday, May 19, 1825, at the Annual Visitation of the Archdeacon. By the Rev. Henry R. Moody, M.A. 8vo. 1s. 6d.

The Life of John Sharp, D.D. Lord Archbishop of York; to which are added Three Appendixes; collected by his Son, Thomas Sharp, D.D. Edited by Thomas Newcome, M.A. 2 vols. 8vo. 21s.

Remains of the late Rev. Charles Wolfe, A.B. with a brief Memoir of his Life. By the Rev. J. A. Russell, M.A. 2 vols. 12mo. 10s. bds.

The Preparation of the Righteous. A Sermon preached at the Parish Church of St. James, Westminster, on Sunday, June 12, 1825, being the Sunday following the funeral of the Very Rev. G. Andrewes, D.D. late Dean of Canterbury. By Edward Smedley, jun. A.M. 8vo. 1s.

The Protecting Mercy of God practically considered. A Sermon preached on Trinity Monday, May 30, 1825, before the Corporation of the Trinity-House, in the Parish Church of St. Nicholas, Deptford. By John H. Spry, D.D. 4to. 2s.

### NOTICE TO CORRESPONDENTS.

We should be glad to avail ourselves of the assistance of *Faustus* in some other form, but we do not approve of a sketch of character during the life-time of the subject.

The article signed *B* has been received and will appear probably in our next Number.

*A. B.* is assured that a very different feeling to that he anticipates is conceived of his communication; it was not received when the last Number was published, and the reply solicited has only been delayed from an unusual press of engagement, which has prevented that deliberate consideration which the case demands.

THE  
CHRISTIAN  
REMEMBRANCER.

AUGUST, 1825.

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*THE LIFE OF ARCHBISHOP BRAMHALL,\**

BISHOP OF DERRY 1634, PRIMATE OF IRELAND 1661.

JOHN BRAMHALL was born about the year 1593, at Pontefract, in Yorkshire. He was descended from the Bramhalls, an ancient family of Cheshire. The place of his birth was that also of his juvenile education. From thence he was removed to Sidney College, in Cambridge, in 1606, where he made great progress in his studies under the tuition of Mr. Hulet, a grave and worthy man.

Having passed the course of his studies in the university, and done his exercise with that applause which is usually the reward of pregnant wit and hard study, he was removed into Yorkshire, where first, in the city of York, he was an assiduous preacher; but, by the disposition of the Divine Providence, he happened to be engaged at Northallerton in disputation with three pragmatistical Romish priests of the Jesuits' order, whom he so much worsted in the conference, and so shamefully disadvantaged by the evidence of truth, represented wisely and learnedly, that the famous primate of York, Archbishop Matthews, a learned and an excellent prelate, and a most worthy preacher, hearing of that triumph, sent for him, and made him his chaplain; in whose service he continued till the death of the primate, but, in that time had given so much testimony of his dexterity in the conduct of ecclesiastical and civil affairs, that he grew dear to his master. In that employment he was made Prebendary of York, and then of Rippon, the dean of which church having made him his sub-dean, he managed the affairs of that church so well, that he soon acquired a greater fame, and entered into the possession of many hearts, and admiration to those many more that knew him. There and at his parsonage he continued long to do the duty of a learned and good preacher, and by his wisdom, eloquence, and deportment, so gained the affections of the nobility, gentry, and commons of that country, that as at his return thither upon the blessed restoration of his most sacred Majesty,

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\* This account of Archbishop Bramhall is compiled almost entirely from Jeremy Taylor's Sermon, preached at his funeral, in Christ's Church, Dublin, July 16, 1663. See also the Life prefixed to Bramhall's Works, by Bishop Vesey, of Limerick, folio, Dublin, 1677.



he knew himself obliged enough, and was so kind as to give them a visit; so they, by their coming in great numbers to meet him, their joyful reception of him, their great caressing of him when he was there, their forward hopes to enjoy him as their bishop, their trouble at his departure, their unwillingness to let him go away, gave signal testimonies that they were wise and kind enough to understand and value his great worth.

At York, he married a clergyman's widow, who possessed a good fortune; besides a valuable library left by her former husband. Afterwards, he obtained the living of Elrington or Eterington, to which he was presented by Mr. Wandesford who was subsequently Master of the Rolls and Lord Deputy in Ireland. In 1630 he took his degree of Doctor of Divinity.

But while he lived there, he was like a diamond in the dust, or Lucius Quinctius at the plough; his low fortune covered a most valuable person, till he became observed by Sir Thomas Wentworth, Lord President of York. This rare person espied the great abilities of Doctor Bramhall, and made him his chaplain, and brought him into Ireland, in 1633, where he was soon after appointed to the Arch-deaconry of Meath, as one who, he believed, would prove the most fit instrument to serve in that design, which, for two years before his arrival here, he had greatly meditated and resolved, the reformation of religion, and the reparation of the broken fortunes of the church. The complaints were many, the abuses great, the causes of the church vastly numerous; but as fast as they were brought in, so fast they were by the Lord Deputy referred back to Dr. Bramhall, who by his indefatigable pains, great sagacity, perpetual watchfulness, daily and hourly consultations, reduced things to a more tolerable condition, than they had been left in by the schismatical principles of some, and the unjust prepossessions of others, for many years before. The first specimen of his abilities and diligence in the recovery of some lost tithes, being represented to his late Majesty, of blessed and glorious memory, it pleased his Majesty, upon the death of Bishop Downham, to advance the doctor to the bishoprick of Derry, in 1634, which he not only adorned with an excellent spirit and a wise government, but did more than double the revenue, not by taking any thing from them to whom it was due, but by resuming something of the churches' patrimony, which by undue means was detained in unfitting hands.

But his care was beyond his diocese, and his zeal broke out to warm all his brethren; and, though by reason of the favour and piety of King James, the escheated counties were well provided for their tithes, yet the bishopricks were not so well, till the Bishop of Derry, by the favour of the Lord Lieutenant and his own incessant and assiduous labour and wise conduct, brought in divers impropriations, cancelled many unjust alienations, and did restore them to a condition much more tolerable; insomuch, that at his going into England he gave account to the Archbishop of Canterbury of 30,000*l.* a year, in the recovery of which he was greatly and principally instrumental. But the goods of this world are called 'waters' by Solomon: Stolen waters are sweet, and they are too unstable to be stopped: some of these waters did run back from their proper channel, and return to another course than God

and the laws intended; yet his labours and pious counsels were not the less acceptable to God and good men, and therefore by a thankful and honourable recognition, the convocation of the church of Ireland has transmitted in record to posterity their deep resentment of his singular services and great abilities in this whole affair. And this honour will for ever remain to that Bishop of Derry; he had a Zerubbabel who repaired the temple and restored its beauty; but he was the Joshua, the high-priest, who under him ministered this blessing to the congregations of the Lord.

But his care was not determined in the exterior part only, and accessaries of religion; he was careful, and he was prosperous in it, to reduce that divine and excellent service of our church to public and constant exercise, to unity and devotion; and to cause the Articles of the Church of England to be accepted as the rule of public confessions and persuasions, that they and we might be in Ireland 'of one heart and one lip,' building up our hopes of heaven on a most holy faith; and taking away that Shibboleth which made this church lisp too undecently, or rather, in some little degree, to speak the speech of Asbdod, and not the language of Canaan; and the excellent and wise pains he took in this particular no man can dehonestate or reproach, but he that is not willing to confess, that the Church of England is the best reformed church in the world. God, by the prosperity of his labours and a blessed effect, gave testimony not only of the piety and wisdom of his purposes, but that he loves to bless a wise instrument, when it is vigorously employed in a wise and religious labour. He overcame the difficulty in defiance of all such pretences, as were made even from religion itself, to obstruct the better procedure of real and material religion.

These were great things and matter of great envy, and, like the fiery eruptions of Vesuvius, might, with the very ashes of consumption, have buried another man. At first, indeed, as his blessed Master, the most holy Jesus, had, so he also had his 'annum acceptabilem.' At first the product was nothing but great admiration at his stupendous parts, and wonder at his mighty diligence and observation of his unusual zeal in so good and great things; but this quickly passed into the natural daughters of envy, suspicion, and detraction, the spirit of obloquy and slander. His zeal for recovery of the church-revenues was called oppression and rapine, covetousness and injustice; his care of reducing religion to wise and justifiable principles was called popery and Arminianism, and I know not what names, which signify what the authors are pleased to mean, and the people to construe and to hate. The intermedial prosperity of his person and fortune, which he had as an earnest of a greater reward to so well-meant labours, was supposed to be the production of illiberal arts and ways of getting; and the necessary refreshment of his wearied spirits, which did not always supply all his needs, and were sometimes less than the permissions even of prudent charity, they called intemperance; yet none could prove that ever he received 'a bribe to blind his eyes, to the value of a pair of gloves;' it was his own expression, when he gave glory to God who had preserved him innocent. But, because every man's cause is right in his own eyes, it was hard for him so to acquit

himself, that in the intrigues of law and difficult cases, some of his enemies should not seem (when they were heard alone) to speak reason against him. But see the greatness of truth and prudence, and how greatly God stood with him. When the numerous armies of vexed people heaped up catalogues of accusations; when the parliament of Ireland, imitating the violent procedures of the then disordered English; when his glorious patron was taken from his head, and he was disrobed of his great defences; when petitions were invited and accusations furnished, and calumny was rewarded and managed with art and power; when there were above two hundred petitions put in against him, and himself denied leave to answer by word of mouth; when he was long imprisoned, and treated so that a guilty man would have been broken into affrightment and pitiful and low considerations; yet then he himself, standing almost alone, like Callimachus at Marathon, invested with enemies and covered with arrows, defended himself beyond all the powers of guiltiness, even with the defences of truth and the bravery of innocence, and answered the petitions in writing, sometimes twenty in a day, with so much clearness, evidence of truth, reality of fact, and testimony of law, that his very enemies were ashamed and convinced. They were therefore forced to decline the particulars, and fall to their *ἐν μέγα*, to accuse him for going about to subvert the fundamental laws; the way by which great Stafford and Canterbury fell; which was a device, when all reasons failed, to oppress the enemy by the bold affirmation of a conclusion they could not prove. The bishop was at Derry when he received intelligence of this accusation. Thinking it dishonourable to fly, as his friends advised him, he went directly to Dublin, where he was made a close prisoner by the parliament. But the martyr King Charles the First, of most glorious and eternal memory, seeing so great a champion likely to be oppressed with numbers and despair, sent what rescue he could, his royal letter for his bail, which was hardly granted to him; and when it was, it was upon such hard terms, that his very delivery was a persecution. So necessary it was for them, who intended to do mischief to the public, to take away the strongest pillars of the house.

Every thing can have an ill name and an ill sense put upon it; but God, who takes care of reputations as he does of lives, by the orders of his Providence confutes the slander, '*ut memoria justorum sit in benedictionibus*,' 'that the memory of the righteous man might be embalmed with honour:' and so it happened to this great man; for by a public warrant, by the concurrent consent of both Houses of Parliament, the libellous petitions against him, the false records and public monuments of injurious shame were cancelled, and he was restored, '*in integrum*,' to that fame where his great labours and just procedures had first estated him; which though it was but justice, yet it was also such honour, that it is greater than the virulence of tongues, which his worthiness and their envy had armed against him.

But yet the great scene of the troubles was but newly opened. The rebellion breaking out, the bishop went to his charge at Derry; and because he was within the defence of walls, the execrable traitor Sir Phelim O'Neale, laid a snare to bring him to a dishonourable

death; for he wrote a letter to the bishop, pretended intelligence between them, desired that according to their former agreement such a gate might be delivered to him. The messenger was not advised to be cautious, nor at all instructed in the art of secrecy; for it was intended that he should be searched, intercepted, and hanged for aught they cared: but the arrow was shot against the bishop, that he might be accused for base conspiracy, and die with shame and sad dishonour. But here God manifested his mighty care of his servants; he was pleased to send into the heart of the messenger such an affrightment, that he directly ran away with the letter, and never durst come near the town to deliver it. This story was published by Sir Phelim himself, who added, that if he could have thus ensnared the bishop, he had good assurance the town should have been his own. But it seems Sir Phelim's treason against the life of this worthy man had a correspondent in the town; and it broke out speedily; for what they could not effect by malicious stratagem, they did in part by open force; they turned the bishop out of the town, and upon trifling and unjust pretences searched his carriages, and took what they pleased, till they were ashamed to take more. However, though the usage was sad, yet it was recompensed to him by his taking sanctuary in Oxford, where he was graciously received by that most incomparable and divine prince; but having served the king in Yorkshire, by his pen, and by his counsels, and by his interests, he returned back to Ireland, where, under the excellent conduct of his grace the Lord Lieutenant, he ran the risk and fortune of oppressed virtue.

But the good man was forced into the fortune of the patriarchs, to leave his country and his charges, and seek for safety and bread in a strange land; for so the prophets were used to do, wandering up and down in sheep's clothing; but poor as they were, the world was not worthy of them: and this worthy man, despising the shame, took up his cross and followed his Master. He was not ashamed to suffer, where the cause was honourable and glorious; but so God provided for the needs of his banished, and sent a man who could minister comfort to the afflicted, and courage to the persecuted, and resolutions to the tempted, and strength to that religion for which they all suffered. First he went over to England, from thence to Hamburgh, where he landed, July 8, 1644, and from Hamburgh he proceeded to Brussels, where he remained chiefly until 1648.

And here this great man was indeed triumphant; this was one of the last and best scenes of his life: *ἡμεῖραι γὰρ ἐπιλόγοι μάρτυρες σοφωτάτοι*, "The last days are the best witnesses of a man." But so it was, that he stood up in public and brave defence for the doctrine and discipline of the Church of England; first, by his sufferings and great example; for, "*Verbis tantum philosophari, non est doctoris, sed histrionis*;" "To talk well and not to do bravely, is for a comedian, not a divine:" but this great man did both; he suffered his own calamity with great courage, and by his wise discourses, strengthened the hearts of others.

For there wanted no diligent tempters in the church of Rome, who, taking advantage of the afflictions of his sacred Majesty,

hoped to draw away the king from that religion which his royal father had sealed with the best blood in Christendom. Millitiere was the man, witty and bold enough to attempt a zealous and a foolish undertaking, who addressed himself with ignoble, indeed, but witty arts, to persuade the king to leave the Protestant faith; but the Bishop of Derry made so ingenious, so learned, and so acute reply to Millitiere's\* book; he so discovered the errors of the Roman church, retorted the arguments, stated the questions, demonstrated the truth, and shamed their procedures, that nothing could be a greater argument of the bishop's learning, great parts, deep judgment, quickness of apprehension, and sincerity in the catholic and apostolic faith; or of the follies and prevarications of the church of Rome.

But this most reverend prelate found a nobler adversary, and a braver scene for his contention: he found that the Roman priests, being wearied and baffled by the wise discourses and pungent arguments of the English divines, had studiously declined any more to dispute the particular questions against us, but fell at last upon a general charge, imputing to the Church of England the great crime of schism; and by this they thought they might with most probability deceive unwary and unskilful readers; but now it was that, having an argument fit to employ his great abilities,

Consecrat hic præsul calamum calamique labores,  
Ante aras Domino læta tropæa suo;

the bishop undertook the question, and in a full discourse proves the church of Rome not only to be guilty of the schism, by making it necessary to depart from them; but they did actuate the schisms, and themselves made the first separation in the great point of the Pope's supremacy, which was the palladium for which they principally contended. He made it appear that the popes of Rome were usurpers of the rights of kings and bishops; that they brought in new doctrines in every age, that they imposed their own devices upon Christendom as articles of faith, that they prevaricated the doctrines of the apostles, that the Church of England only returned to her primitive purity, that she joined with Christ and his apostles, that she agreed in all the sentiments of the primitive church. The Bishop of Chalcedon, known to many of us, replied to this excellent book; but was so answered by a rejoinder made by the Lord Bishop of Derry, in which he so pressed the former arguments, refuted the cavils, brought in so many impregnable authorities and probations, and added so many moments and weights to his discourse, that whenever men will desire to be satisfied in those great questions, the Bishop of Derry's book shall be his oracle.

There is less occasion to insist upon his other excellent writings; but it is known every where with what piety and acumen he wrote against the Manichean doctrine of "fatal necessity," which a witty

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\* M. de la Millitiere was a Counsellor in ordinary to the King of France, who wrote a letter to Charles II. inviting him to embrace the catholic faith.

writer,\* had pretended to adorn with a new vizard : but this excellent person washed off the ceruse and the meretricious paintings, rarely well asserted the economy of the Divine Providence, and having once more triumphed over his adversary, "*plenus victoriarum et tropæorum*," betook himself to the more agreeable attendance upon sacred offices ; and having usefully and wisely discoursed of the sacred rite of confirmation, imposed his hands upon the most illustrious princes, the Dukes of York and Gloucester, and the Princess Royal, and ministered to them the promise of the Holy Spirit, and ministerially established them in the religion and service of the holy Jesus. And one thing more I shall remark ; that at his leaving those parts upon the king's return, some of the remonstrant ministers of the Low Countries coming to take their leaves of this great man, and desiring that by his means the Church of England would be kind to them, he had reason to grant it, because they were learned men, and in many things of a most excellent belief ; yet he reproved them, and gave them caution against it, that they approached too near and gave too much countenance to the great and dangerous errors of the Socinians.

He thus having served God and the king abroad, God was pleased to return to the king and to our land. This great person having trod in the wine-press, was called to drink of the wine, and, as an honorary reward of his great services and abilities, was chosen primate of the Irish church, being translated to the archbishopric of Armagh, January 18, 1660. It is true he was in the declension of his age and health ; but his very ruins were goodly ; and they who saw the broken heaps of Pompey's theatre could not but admire the disordered glories of such magnificent structures, which were venerable in their very dust.

He ever was used to overcome all difficulties, only mortality was too hard for him ; but still his virtues and his spirit were immortal ; he still took great care, and still had new and noble designs, and proposed to himself admirable things. He governed his province with great justice and sincerity ; and had this remark in all his government, that as he was a great hater of sacrilege, so he professed himself a public enemy to non-residence, and often would declare wisely and religiously against it, allowing it, in no case but of necessity, or the greater good of the church. There are great things spoken of his predecessor, St. Patrick, that he founded seven hundred churches and religious convents, that he ordained five thousand priests, and, with his own hands, consecrated three hundred and fifty bishops. The story may well be suspected ; but it is an authenticated fact, that Primate Bramhall did, by an extraordinary contingency of Providence, in one day, consecrate two archbishops and ten bishops ; and did benefit to almost all the churches in Ireland, and was greatly instrumental to the re-endowments of the whole clergy ; and in the greatest abilities and incomparable industry, was inferior to none of his most glorious antecessors.

At his coming to the primacy, he knew he should at first espy little

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\* His "Defence of true Liberty from antecedent and extrinsical Necessity," was an answer to Hobbes's "Treatise of Liberty and Necessity."

besides the ruin of discipline, a harvest of thorns, and heresies prevailing in the hearts of the people, the churches possessed by wolves and intruders, men's hearts greatly estranged from true religion; and, therefore, he set himself to weed the fields of the church; he treated the adversaries sometimes sweetly, sometimes he confuted them learnedly, sometimes he rebuked them sharply. He visited his charges diligently and in his own person, not by proxies and instrumental deputations: "*Quærens non nostra, sed nos, et quæ sunt Jesu Christi.*" "He designed nothing but the reintegration of religion," the honour of God and the king, the restoring of collapsed discipline, and the renovation of faith and the service of God in the churches. And still he was indefatigable, and, even at the last scene of his life, intended to undertake a regal visitation; but he felt his tabernacle ready to fall in pieces, and could go no further,—for God would have no more work done by that hand; he, therefore, espying this, put his house in order, and had lately visited his diocese, and done what he then could, to put his charge in order; for he had, a good while since, received the sentence of death within himself, and knew he was shortly to render an account of his stewardship; therefore, upon a brisk alarm of death, which God sent him the last January, 1663, made his will; in which, besides the prudence and presence of spirit manifested in making just and wise settlement of his estate, and provisions for his descendants: at midnight, and in the trouble of his sickness and circumstances of addressing death, still kept a special sentiment, and made confession of God's admirable mercies, and gave thanks that God had permitted him to live to see the blessed restoration of his Majesty and the Church of England, confessed his faith to be the same as ever, gave praises to God that he was born and bred up in this religion, and prayed to God, and hoped he should die in the communion of this church, which he declared to be the most pure and apostolical church in the whole world.

He prayed to God to pardon his frailties and infirmities, relied upon the mercies of God, and the merits of Jesus Christ, and, with a singular sweetness, resigned up his soul into the hands of his Redeemer.

But God, who is the great Choragus and Master of the scenes of life and death, was not pleased then to draw the curtains; there was an epilogue to his life yet to be acted and spoken. He returned to actions and life, and went on in the methods of the same procedure as before; was desirous still to establish the affairs of the church, complained of some disorders which he purposed to redress, girt himself to the work; but though his spirit was willing, yet his flesh was weak; and as the apostles in the vespers of Christ's passion, so he, in the eye of his own dissolution, was heavy, not to sleep, but heavy unto death; and looked for the last warning, which seized on him in the midst of business; and though it was sudden, yet it could not be unexpected, or unprovided by surprise, and, therefore, could be no other than that *εὐθανασία* which Augustus used to wish unto himself, a civil and well-natured death, without the amazement of troublesome circumstances, or the great cracks of a falling house, or the convulsions of impatience. It happened so to this excellent man; his passive for-

titude had been abundantly tried before, and, therefore, there was the less need of it now; his active graces had been abundantly demonstrated by the great and good things he did; and, therefore, his last scene was not so laborious, but God called him away something after the manner of Moses, which the Jews express by ‘the kiss of God’s mouth;’ that is, a death indeed fore-signified, but gentle and serene, and without temptation. He died the latter end of June, 1663, being then about seventy years old.

To sum up all: he was a wise prelate, a learned doctor, a just man, a true friend, a great benefactor to others, a thankful beneficiary where he was obliged himself. He was a faithful servant to his masters, a loyal subject to the king, a zealous assertor of his religion against popery on one side, and fanaticism on the other. The practice of his religion was not so much in forms and exterior ministries, though he was a great observer of all the public rites and ministries of the church, as it was in doing good for others. He governed his family well; he gave to all their due of maintenance and duty; he did great benefit to mankind; he had the fate of the apostle St. Paul,---he passed ‘through evil report and good report, as a deceiver, and yet true.’ He was a man of great business and great resort; ‘dividing his life into labour and his book.’ He took care of his churches when he was alive, and even after his death, having left five hundred pounds for the repair of his cathedral of Armagh and St. Peter’s church in Drogheda. He was an excellent scholar, and rarely well accomplished; first instructed to great excellency by natural parts, and then consummated by study and experience. It was greatly true of him, that the single perfections which make many men eminent, were united in this primate, and made him illustrious. For in him were ‘visible the great lines of Hooker’s judiciousness, of Jewel’s learning, of the acuteness of Bishop Andrews. He shewed his equanimity in poverty, and his justice in riches; he was useful in his country, and profitable in his banishment, in Holland and France, where he was abroad; and beside the particular endearments which his friends received from him, for he did do relief to his brethren that wanted, and supplied the soldiers out of his store in Yorkshire, when himself could but ill spare it: but he received public thanks from the convocation of which he was president, and public justification from the parliament where he was speaker; so that although, as one said, “*Miraculi instar vitæ iter, si longum, sine offensione percurrere;*” yet no man had greater enemies, and no man had greater justifications.

He was of middle stature and active, but his mien and presence were not altogether so great as his endowments of mind. His complexion was highly sanguine, corresponding in a manner with his disposition, which was inclined to choler. As he was a great lover of plain dealing and plain speaking, so his conversation was free and familiar. He was patient of any thing in discourse, but obstinacy. His intellectual excellence consisted chiefly in his powers of argumentation, in which he has not been surpassed by any writer of ancient or modern times.



## SERMON.

## RECTITUDE OF HEART INDISPENSIBLE TO RIGHT JUDGMENT.

LUKE XI. 34, 35.

*The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness.*

THERE are two species of hypocrisy known to the gospel,—that by which we would impose on others, and that by which we impose on ourselves. The former indeed alone has the term of hypocrisy appropriated to it by general use, but the latter is no less justly intitled to the stigma of the appellation, and is accordingly so regarded in scripture. For, whoever faithfully searches his own heart must acknowledge, that there is an inward hypocrisy to ourselves, as well as that which spreads its veil before the eyes of the world. Whoever has watched the artifices, by which he has often studied to misrepresent his duty to himself, or to palliate and conceal the deformity of vice, and thus to reconcile sin to his conscience—must confess, with pain and grief at his own imperfection, that the heart of man is deceitful to itself, that it is not to be implicitly relied on even in its own secret counsels, but that it sometimes substitutes good for evil, and evil for good, and leads men astray with their own inventions.

This inward hypocrisy displays itself in various ways;—sometimes, when we are inclined to the commission of a sin from which our conscience naturally revolts, it beguiles us by selecting some specious quality which belongs to the vice, and spreading it as a cover over the more hideous features, which if disclosed to the view, would at once disgust and deter us from the criminal indulgence. This is observable in the case of those who pursue schemes of iniquitous ambition, under the pretext of seeking honourable reputation—or who foster a proud spirit, with the ostensible plea of asserting their own dignity—or who defend a habit of uncharitable parsimoniousness, by considerations of a prudent economy, and such like. Sometimes, again, we deceive ourselves, by artfully substituting for the real sin to which we are disposed, some more pardonable fault which bears a resemblance to it;—as, for instance, men will readily incur the imputation of folly, or rashness, or weakness, when they would indignantly recoil from that of abandoned profligacy. How prone again are we to deceive ourselves with names alone! If our favourite passion can with any reason be termed by a milder name than that which it honestly bears, we are ready to embrace the compromise between our reluctance to offend, and our weakness under temptation, by representing our conduct under the less exceptionable form with which the adopted name invests it—as, for instance, irreligion and impiety, and general laxity of principle, shroud themselves under the names of scepticism, free inquiry, and liberality of sentiment.

It is in opposition to these, and such like modes of self-deceit, that

our Saviour directs the admonition conveyed in the words of the text—"The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light, but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness." It is an illustration derived from the body to the mind, teaching us, that as it is necessary, for the correctness of vision, that the eye should be perfect in its operations; so, for the correctness also of our moral discernment, it is necessary that the faculty within us which judges of right and wrong, the eye of the soul, should be perfect in its functions. The illustration turns on this particular point—that our sight, in order rightly to perceive an object, must not be distorted. According to our Lord's expression, it must be *single*—it must behold the object to which it is directed without confusion, keeping it steadily fixed before the view, and accurately distinguishing it from all surrounding objects. Agreeably to this, the mind, in order to form true notions of things presented to its survey, must look, as it were, *straight forward*—it must be *single* in its attention to them—it must not confuse and weaken its power of right apprehension, by attempting to embrace several objects in one view, from whence only general indistinctness can ensue, but address itself to the direct contemplation of the truth which is set before it.

It is the absence of this singleness, which is the occasion of that hypocrisy, by which we impose on ourselves. *For when thine eye is single, thy whole body is full of light; but when thine eye is evil, that is, distorted or perverted, thy body also is full of darkness.* It is by omitting to confine ourselves to this straight forward view of any matter which is subjected to the moral eye, that we may seem to ourselves to form a correct and impartial judgment of it, by which our conduct may lawfully be regulated, when we have, in fact, incapacitated ourselves from forming any judgment, and only darkened ourselves with our own conceits.

The necessity of this singleness of attention here enforced by our Lord, in order rightly to apprehend all moral and religious truth, will appear, if we consider the nature of such truth, as well as of the evidence on which it offers itself to our acceptance.

Now the nature of all religious and moral truth is *practical*: and consequently, has reference to the heart no less than to the understanding. Its end is something to be done, and not merely something to be learned or acquired. It is important to be known, only that it may influence the conduct. It requires, accordingly, a disposition to adopt its dictates, and render them a rule of life, as well as a speculative conviction of its reality and importance. It is by no means sufficient for us, to see that the truth proposed to us has every show of reason in its favour, but we must be persuaded that it is of imperative practical obligation. It must not only address us with argument, but it must speak with the force of a command. Here then is the difficulty regarding all such truth. If it were simply the object of speculative examination, it might then obtain our ready concurrence, as soon as we perceived the force of the arguments upon which it rests—for then, no practical consequences following, whether it be affirmed or denied, it is a matter of *indifference to us*, whether it

be as it is stated or otherwise. When, however, a certain system of action is the proper and necessary consequence of a certain system of principles, then must the reluctance of the will, to do that for which it has no natural relish, be overcome, before the principles themselves can be adopted. The heart which likes not the discipline of righteousness,—which shrinks from the task of inward purification, and the active labours of a holy life,—will not suffer the judgment to give the requisite attention to principles involving consequences unacceptable to itself. He who delights not to do justice, to love mercy, and to walk humbly with his God, will of course stop his ears against the sounds of the voice, which brings such uncongenial tidings. Hence it is, that our Lord addresses that repeated expostulation to his followers—*He that hath ears to hear, let him hear*. It presupposes a power in men to reject the force of moral evidence, even at the moment when that evidence forcibly addresses itself to them, and claims a hearing from them. That power is to be found in our corrupt and sinful nature, through which we *love darkness* rather than *light*. This is the fatal domestic enemy, whose treacherous counsels insinuate their poison into our minds, and beguile us into a contented ignorance and misapprehension of God and our duty: lurking as it were in ambuscade, and watching the opportunity when the work of right conviction is in process, it throws the allurements of worldly gratification in the path of reason, and intercepts the march of truth. Do we not observe, how some men are unhappily drawn aside from the confession of Christianity, by the pride of an unchastened intellect? Esteeming themselves wise, they become fools indeed, while they reject divine revelation, as a thing altogether incredible to persons of acute understanding and cultivated taste. Instead of receiving the gospel with that simplicity which is inculcated in the text, these perplex and mislead their judgment, by combining with their view of the evidence considerations of their own importance; examining, not simply what the positive weight of that evidence is, but *what degree of assent* it behoves men, *such as they are*, to give to the truth proposed. As in these the pride of intellect operates to the blinding of the judgment, so in others again of a licentious turn, the profligacy of their habitual conduct, distracts their thoughts from a calm and impartial survey of the truth. The voluptuary only listens to the heavenly philosophy of Christianity, as the invidious disciple of an adverse school. His practice is founded on opposite principles; and those principles therefore, whether he may have formally stated them to himself or not, are his real creed. While he remains therefore under such malignant influence, he only deceives himself by supposing that he has duly considered the claims of Christianity. He has led astray his own judgment, by rendering principles, which have no foundation in nature, more acceptable to him through his vicious conduct, than those which Christianity inculcates. Religion is not in all his thoughts, and the dissentient voice of evil habits triumphs over the feeble assent of the judgment. The reception of religious and moral truth, accordingly, implies a *rectitude of heart* as well as of understanding. That we may rightly apprehend its nature, there must be an *harmony* between the moral and intellectual faculties. The rays from both these lights

of the soul must be concentrated in one point, or that confusion of vision will be produced which will be no better than darkness to us.

Let us consider, further, the nature of the *evidence* with which all religious and moral truth addresses itself to us, and we shall see that it is such as may easily be rejected, where that *single eye*, on which the text insists, is wanting. Whatever applies to human life must partake, in some degree, of that uncertainty which belongs to all human actions. Religious and moral truth, purporting to teach us that which shall be for our interest hereafter, both in the course of our present life, and in that future untried state of existence to which we instinctively look forward, cannot, of course, appeal to the mind with the force of unanswerable demonstration. It must always be open to the cavils of such as seek a more certain guide, than the nature of the case will admit. It cannot from its nature be satisfactory to all, whether they are disposed or not to be convinced of its truth, but can only be so, to such as humbly feel the want of an authoritative instructor in the intricacies and errors of human life, and are content with such guidance, as holds forth a reasonable expectation of relief to them under the heavy responsibility of their actions. To such then as have a heart to appreciate the consolations of religion and morality—to such as love the law of the Lord, for its kind adaptation to their wants, and merciful consideration of their manifold weaknesses and imperfections, and are grateful for the light which it really affords, without demanding a fuller illumination and a more overpowering evidence—to such the evidence of revelation will be abundantly sufficient. But those who seek only to gratify an idle curiosity, and to possess full information on every subject of life and conduct, cannot but be disappointed in their expectation; for this is the farthest from being the purpose of any knowledge revealed from above. While they look to that, therefore, which is not the purpose of revelation, they will form very mistaken opinions concerning its value and importance—they will overlook those essential characteristics of its truth, which are to be found in its close correspondence with the exigencies of our situation in the world, and perversely impute falsehood to it, when the only charge which they are entitled to bring against it is, that it falsifies their own fantastic expectations.

So necessary is it, then, that our *eye should be single*, in order that we may judge with any fairness of judgment of religious and moral truth—that we should guard against that inward duplicity—that sophistry of the heart—which so fatally misleads us, persuading us that we have consulted the calls of duty—when our chief employment has been to introduce doubt and suspicion and error, into that which, if regarded with simplicity, was sufficiently plain in itself.

Let us take heed, then, that the light which is in us be not darkness. Let us diligently and scrupulously keep the door of our conscience closed against every intrusive visitor, that by its presence may disturb the composure which ought to reign there. Let it be watched as a pure fountain, which the slightest pollution will rob of its transparent clearness, and destroy its power of reflecting the truth.

Melancholy indeed are the instances which the world sometimes presents of a mis-informed, deluded, conscience. How often is Satan

thus transformed into an angel of light, and the work of infidelity and iniquity done under the self-imposed mask of religion, and with the presumed merit of a regard for virtue!

Be it our endeavour, therefore, as the first step, in order to obviate that darkness which we produce in ourselves, by distracting our attention from the single point of duty, to *inform our consciences aright*, before we presume to decide conclusively in matters of conduct. Let us anxiously inquire into ourselves (before we state our opinions too confidently, or satisfy ourselves that we are acting on right principles,) whether our sentiments are not influenced, *fundamentally*, by some insufficient and unworthy motives, destroying the simplicity and integrity of our conscience. Our opinions viewed in *their last stages* may appear reasonable and just—they may follow as natural consequences in the order of reasoning, but still there may be a radical error at the bottom of them, which if once discovered would exhibit them to us as mere fallacies. Let us not rest then, in matters of such momentous consequence as religion and morality, until we have traced our opinions to their real source, and seen how far they are founded on truth or on prejudice. Let us be sure that we have not first framed a rule to ourselves by which our decision is to be guided, and so imposed on ourselves by the false appearance of having constructed our system of faith and conduct on arguments of reason, when the foundation itself on which all our arguments rest is no reason at all, but only the assumption of our own perverse will.

The truth is, that there are not in reality so many erroneous opinions in religion and morality, as is commonly supposed. Should we examine closely the various wild doctrines maintained by the enthusiast, or the libertine, or the speculatist, we should find that they were only vague theories grafted on some prevailing passion or humour of the mind, and not opinions having any ground of reason for their adoption. Often those who are the most forward to contend for the right of private opinion, would appear to the inquisitive eye, which searched beyond the cover of outward profession, to have really no opinion of their own—they would be found to believe as their party believes, or as their zeal has in any way been pre-engaged. Truth, indeed, may present itself under various aspects to different minds contemplating it under different lights; but there is that uniformity in its nature, that it cannot appear inconsistent with itself when fairly considered, in whatever lights it may be viewed. We must infer, therefore, that the conflicting decisions adopted by discordant sects of religionists, or of moralists, cannot be all founded on severe and impartial examination of the truth. Still less so are the maxims which we find current in the mouths of many, who pretend to be wiser in their own conceits than the collective wisdom of the best among mankind, and who arrogantly pique themselves on the distinction of thinking for themselves, while they in fact only aim at thinking differently from others.

Next to informing the conscience aright, as the basis of our judgment, follows the task of securing it against the seductive influence of any passing temptation. For however right and sure our principles may be, yet are they liable, from the frailty itself of human nature, to be perverted in their application. The mind, though formed to a so-

briety of judgment, and thus made equable and calm, may yet feel the ruffling of some sudden gust of passion which sweeps across it, and be too violently agitated to suffer the truth to hold an even course.

As some protection, then, against such seductions, I would suggest in conclusion the following rules.—Suffer not yourselves to *hesitate* in a matter of evident duty. Where the path of duty is clear, the very deliberation about pursuing it argues weakness, and an inclination to turn aside from it. The first thoughts in such a case are the best. By consideration we may succeed in explaining away the duty in question, or inventing some exemption to ourselves from the general obligation to it, or in starting some plausible objection to it, but we cannot add to its clearness or its force. Refinements and after-thoughts in matters of plain truth and obvious duty, are only pleas of evasion. We must not turn to the right hand or to the left, when the way lies open before us.

Secondly.—Endeavour not to unite with duty a regard to the corrupt pleasures of the world. It is a compromise which cannot honestly be effected. The cause of duty must suffer by encroachments from its unnatural associate; and where it apparently outlives the union, the only result will be a spurious and sophisticated virtue built on the ruins of all pure and genuine worth.

Lastly, as the means of securing yourselves against surprise, be ever ready to suspect your own judgment of yourselves, whether it be in regard to your conduct or your opinions. Search whether that be not your really weak point, on which you are apt to pride yourselves. Beware lest your fortress be stormed in that very place in which you had deemed it impregnable. The work of self-delusion may be acting most powerfully where we least suspect it, and therefore in our best actions we should examine our motives, in our most confident opinions investigate the principles on which they are founded. We may be too well satisfied with ourselves, at the same time when we are poor and naked and blind and miserable. Thus we may unhappily be lulled in a fatal security, until perhaps, by some signal dispensation of Providence, we are brought to perceive the emptiness and instability of our boasted principles, when it is too late to retrieve the misery and ruin in which they have involved us.

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## REVIEW OF NEW PUBLICATIONS.

*The Origin, Progress, and existing Circumstances of the London Society for promoting Christianity among the Jews. An Historical Inquiry. By the Rev. H. H. Norris, A. M. Perpetual Curate of St. John's Chapel, Hackney, Prebendary of Llandaff, and Chaplain to the Earl of Shaftesbury. 8vo. 692 pp. 12s. Mawman. 1825.*

THE work before us is one of those valuable productions which derive their merit from the indefatigable spirit of research,

and the scrupulous accuracy of their author. Mr. Norris has undertaken to present to the public a history of the London Society for promoting Christianity among the Jews, from its earliest rise to the present day. He has executed this design in a manner so attractive to every candid inquirer, that we do not hesitate to say, that while he will have the thanks of all those supporters of the Institution who are really anxious to promote the conversion of the Jews, he will at the same time inflict a deadly blow on the designs of those who would make a gain of public credulity; for, instead of collecting his materials from common report, or from the evidence of adversaries to the Society, he has extracted almost the whole of his work from the Society's own documents; and we will venture to assert, that there is not a single fact recorded in the book, for which the author has not given us his authority. On such a plan, and with such materials, to a person who formed his judgment from the splendid accounts of the Society and its enormous expenditure, it would appear probable, either that the work would be a dry concatenation of facts, or would have launched out into those high-flown panegyrics with which the speeches of the members of this Society so frequently abound. But neither of these is the case: the work is fraught with entertainment, and has established, we think, beyond contradiction, these two facts:—first, that the Jews are not now ripe for conversion; and secondly, that when that time may come, this great event is not likely to be brought about by such methods as this Society has adopted.

The London Society was originally a dissenting society; it then became of a mixed description, having an episcopal chapel as a part of its establishment: under this formation it had nearly become extinct, being oppressed with a heavy load of debt; but, by a happy expedient of getting rid of the dissenting part of the establishment, and through the munificence of an individual, (Mr. Lewis Way,) of whom Mr. Norris speaks in the highest terms, though he cannot but lament his misguided zeal, the Society was again put into a flourishing situation; and has continued to increase its expenditure till it has now disbursed no less a sum than 130,000*l*. Well may we ask, in what manner has so large a sum been expended? and what are the fruits with which it has been attended? For the detailed account of this expenditure, we must refer the reader to the history itself: suffice it to say, that of two great instruments employed by the Society, one of them proved an adulterer, and was at length removed to America; the other embezzled their funds, and then declined continuing his services. Doubtless, the zealous advocate for Jewish conversion may be somewhat disappointed, if, after having yearly given his donation of 5*l*. or 10*l*., he finds it has been squandered in

employing such men, even after full notice of the delinquency of one of them had been given to the Committee; he may be somewhat surprised to find, that the Committee, in all their reports, avoid, as much as possible, giving names and places; yet, we think, he will be more astonished, when he reads the summary of their successes, as it is extracted by Mr. Norris from their various reports;—we will give it in the author's own words:

“ With respect to the grand result—conversion, some (Jews) are set forth as preparing for controversy—some as inviting discussion—two parties as discoursing without the least contradiction—several as asking serious and momentous questions in the same unlitigious spirit—one as listening with tears—one as sincerely desirous of seeking the truth—one as resolved to do so—many as pledging themselves to consider—one as thoughtful on the subject of religion—six as serious inquirers—three as deeply impressed—one as truly awakened—one as dissatisfied with Judaism, but not altogether reconciled to Christianity—many as inclined to embrace it—many also as discovering a real thirst after instruction—three as promising to pray for light—some as taking off their hats, and bowing respectfully to the missionaries—several as on the road to the knowledge of the truth—one as consenting to conversion for his children, but not for himself—many as convinced—three as believing, but not strong enough to renounce all—three as attenders on divine service and religious meetings, but cannot separate from their brethren—many as worshippers of Jesus, but not daring to make open confession—one as almost burning from a desire to be a Christian, but arrested by one only difficulty—one as believing with her whole heart—one as hesitating about baptism—one as intending to be baptized with his wife and children—another as very desirous of it—another as in a state of longing after it—another as resolved not to delay it—another as resolved it shall take place to-morrow, if there exists a true Christian congregation—several as become Christians—many as baptized—one as changed from a real Saul to a Paul, and almost a Luther—one as wanting to leave father and mother, and a good fortune, for the name of the Lord Jesus—another as having actually abandoned every thing for the cross of Christ—another as having renounced bright prospects to follow his Master in poverty—another as having become a truly zealous proselytist—two others as having held fast their profession under great trials and severe persecutions, and the grand climax of the Society's achievement—another, over and above all this, as having become a supporter of the Bible, Tract, and Missionary Societies.” P. 387.

The reader may judge of the indefatigable research of Mr. Norris, when we assure him that, in the quotation which we have just made, there are no less than thirty-nine references to various Reports of the Society.—And are these the fruits of an expenditure of nearly 12,500*l.* a year? Surely it was high time to warn the public of this wanton waste of its resources, and to divert it, if possible, into more useful chan-



nels. The Jews are indeed a peculiar people; they have a deep and rooted attachment to the law of Moses; and therefore, 'in order to convert them to the gospel, which claims to be the fulfilment of their law, we must show them some analogy, some similitude between our institutions and their own. That the time has yet arrived for their conversion and final restoration we do not imagine: we do not deny that the Jew has high and very imperative claims upon the Christian; but still we argue that the method which the London Society has adopted, is not likely to bring about their conversion. We know, the prejudice which certain Indian nations have felt against the gospel, from their abhorrence of blood: and so in like manner will the Jew, from the strictness of the Mosaic law, be offended with that undefined picture of Christianity which the Society's missionaries present to his view. For though the Society be now professedly Episcopalian, and of the Established Church, it has abandoned all those peculiar marks, which identify the Established Church with the church of Christ; and has adopted an imaginary church of its own, which, instead of being built upon the apostles and prophets, Jesus Christ himself being the chief corner-stone, stands upon a *broad* and *liberal* basis; and while the concord of its members is cemented only by interest, the very key-stone of its unity falls to pieces at the touch. The Society's canons for regulating the interpretation of Scripture are a striking illustration of its principles. "Divine truths (p. 369) are divided by it into essentials and circumstantial; the former comprising those great points on which we (the Society composed of all denominations, but still Church of England) are agreed: the latter those on which we (the Society) differ. These last are very justly estimated a great stumbling-block to the Jews, and therefore the first canon ordains the cherishing the most enlarged tolerance with respect both to the particular forms and the particular doctrines which are differential, and by no means laying too much stress upon them." In conformity with these principles, the baptism which this Society has adopted is of the most vague description: it is described to be (p. 370) "one spiritual birth that is common to all those denominations, to which the administration of baptism---his (the Christian's) outward conformity to ceremonies---his partaking of ordinances---his bodily service profiteth nothing." Some Jews are reported as having united themselves to the Catholic church, some to the Protestant church generally---others to the Reformed church---others to the Lutheran congregation---others to the Evangelical---others to the Independent: when baptism under any modification would be a hindrance to proselytism, then the inward baptism of the Holy Spirit is set forth as all-sufficient; and where this would fail, the Society has another

recipe for making a Christian, viz. to begin to believe in Jesus. (P. 374, Note y.)

The Society's notion of Holy Orders is equally indistinct with that of baptism. Episcopal ordination seems to be considered by some of the missionaries as giving them a degree of importance; but we do not find that the Society holds the authority of a bishop to be more essential to the Christian ministry; than unity of doctrine is in its estimation to the Christian church.

Well then might the Jew enquire of the Rev. Leigh Richmond, (App. No. xxi.) "To what particular sect of Christians is it intended that we should become proselytes?" He saw through the absurdity of uniting himself to a heterogeneous mass of all denominations; which, though they each claim the title of Christian, have not one common article of faith: though they all name the name of Christ, this term of unity exists only in the ear, and does not reach the understanding. In vain shall we attempt the conversion of the Jew by such methods as these.

If then the vast efforts of this Society have met with a total failure, in endeavouring to force its-comprehensive and liberal system of Christianity upon the Jew, how are we to redeem the debt which we owe to our elder brother? how are we to endeavour to further the schemes of Providence, in uniting both Jew and Gentile into one fold under one Shepherd? Our author has not forgotten to lay this before us in the concluding chapter. We wish that we could do him justice by a full quotation of the passage. He reminds us of the advice of St. Paul, to provoke them to jealousy. We have to present ourselves before the Jews in that religious position, that they may recognize their forfeited privileges in those that we enjoy; the orders of our ministry analogous to theirs, our sacraments corresponding with theirs, and our church the Jerusalem of the present day, a city at unity in itself. He then proceeds to enumerate the most eminent of those societies which support the church, and are supported by it: into which those who are anxious to promote the conversion of the Jews, in the way in which the apostle points out, are exhorted to direct their bounty.

We sincerely commend the work to the perusal of our readers, assuring them that if they are anxious to investigate the proceedings of the Society, they will find it a work of authority; and conveying a wholesome instruction, especially necessary for these times.

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*A Reply to Mr. Brougham's "Practical Observations upon the Education of the People; addressed to the Working Classes and their Employers." By E. W. GRINFIELD, M. A. Minister of Laura Chapel, Bath. 8vo. pp. 81. Rivingtons. 1825.*

THERE IS NO GREATER fallacy than that which confounds *wisdom* with *knowledge*, and applies to the latter the facts and the infe-

rences which belong only to the former. It is, however, a fallacy most current in these days. To it the modern haranguers on the advantages of popular education are indebted for much of that verbal fluency, which finds a ready echo in the plaudits of the multitude. It affords a ready handle for invective against those who dissent from their innovating policy, as the opponents of general education, when in truth they oppose only a *partial* and perverted education; while it enables them speciously to arrogate to themselves the claim of exclusive liberality of sentiment, and exclusive zeal for the improvement of their fellow-creatures. Thus, whether their seductive oratory addresses itself to the assembled auditory from the Hustings, or the table of the Freemasons' Hall, or of the City of London Tavern, or insinuates its more subtle poison through the pages of the Edinburgh Review, these professorial advocates for the praise of illuminating mankind, pass with the sequacious vulgar as the only patriots and philosophers.

Wisdom, considered as distinct from knowledge, is an improvement of both the heart and the understanding; whereas knowledge improves the understanding alone. It is only necessary to admit that the thinking faculty of man is of two-fold nature; that we have one set of principles, which is conversant about the existence of objects, the truth or falsehood of propositions, and the correctness of reasonings; and another set by which we approve or disapprove of sentiments and actions: and we must also admit, that any education which neglects the cultivation of either of these two sets of principles, must be partial and defective. It is not enough to store the mind with facts, which shall enlarge and purge its intellectual vision, but it must also be furnished with motives of practical application; or, in other words, the heart must be made better, as well as the head made stronger. If man was designed to be merely a contemplative being, and a theoretic life was the perfection of his happiness, then might he dispense with the cultivation of his active principles, and look down from the tower of science, with calm indifference, on the wide sea of worldly things below him. But as there is a scene before him, wherein he is not suffered to be a spectator and critic of what is done, but must prepare himself for acting his own part *well*, he is but very inadequately provided for that part, by being taught only the secrets of scientific lore, and left altogether a novice in the art of life.

It is evident then, that mere knowledge, or the acquisition of speculative principles, is not a thing desirable *in itself*. It is only a good, as it is subsidiary or instrumental to something else; that is, as it is subservient to the real end of human life,—the happiness of an intellectual and energizing being, a creature formed *not* only for reflection, but for action.

The popular advocates of scientific instruction overlook

altogether the condition of man in the world, and would persuade the people that they are achieving a great good for them, by opening to them their Mechanics' Institutes, and by raising a Joint Stock Company for the establishment of a London University, where they may be indoctrinated in all the mysteries of science, at the least possible expense and inconvenience. But what can it avail to raise the minds of men above their present level, when they are not at the same time so instructed, as to have some command over the events of life, so as to extract some portion, at least, of the good which is to be found in all the dispensations of Providence, by a wise and discerning moral judgment?

In all education then, we contend, religion must enter as an essential ingredient. Of human life, and the principles which ought to guide it, we can have no adequate knowledge, but by viewing it in its relation to the Divine Being. If we are under the moral government of our Creator, the right conduct as well as the happiness of our life must depend on its conformity to the laws, by which that government is exercised. As an authentic revelation therefore informs us of these laws, the study of it must necessarily form a part of all wise education. Without it, the culture of the heart cannot be successfully carried on, and it is therefore indispensable, not only to the moral teacher, but as part of *his* system, who upon a mere view of general benevolence, seeks to advance a nation in civilization and happiness.

The project accordingly of Mr. Brougham and his friends, by which a scientific education is to be imparted to the working population of the country, is in fact the project of men who seek to stint mankind of half that instruction which is requisite for their real improvement. It is an attempt to check that full enlargement of the mind, which would follow from the due cultivation of its entire powers, and, by exhibiting an unnatural divorce between the principles of science, and of religion and morality, to render men satisfied with acquirements which cannot profit them but in the simple possession; to seduce them into a flattering belief that they have all knowledge, when they have only a part; to enable them to profess themselves wise whilst they remain babes and fools. It is as if a political economist were to persuade us to acquire nothing but gold and silver, because the possession of the precious metals would bestow wealth and splendour, and to leave the commercial relations of different countries altogether disregarded. And those who would be duped by the Broughams and the Birkbecks into such a system, would be but so many literary Midases, with the gold indeed of knowledge in their possession, but without those other means of life for which alone the possession of the gold would be desirable.

Religion, say these gentlemen, is important. "It is important," says Mr. Brougham to his Tavern audience, "if it is true,—it is important if it is *not* true,—it is important on every account;" and therefore it is, he adds, that he leaves it out of his consideration in the construction of his plan for an University in London. A strange reason indeed for omitting religion in a system of instruction. For if religion is important for any object, it is important, above all, as a *constituent part* of education; this is the business in which it has the greatest influence; and if in this business, then, it is altogether omitted, its greatest importance is practically and really overlooked. Disrespect is shewn to it in that quarter in which it is most sensitively alive to disrespect.

But, say these gentlemen further; "we only exclude religion from our plan of an university, because we cannot all agree upon the religion which shall be taught. We will leave, therefore, each to learn his religion as he likes; we will only take care that he shall be taught the sciences." When men are not agreed as to the nature of the greatest science of all—that which is vitally connected with all the rest—one might imagine this would be sufficient reason for their dissolving partnership, and setting up each his own lecture. But it is not so with these philosophical instructors. They join together, where more ordinary men would instinctively start asunder. The absence of religion is the bond which cements them in friendly concord—what would be to others the attraction of repulsion, is to them the attraction of cohesion. As if religion were the great divider of society, they agree to expel from their literary club the arch-disturber; as individuals they may be strenuous theologians, but as a society they resolve to have no religion, lest their mutual charity should be violated.

The point, however, to which we would particularly direct the attention of the public is, the assertion of the party through their Coryphæus, Mr. Brougham, that religious opinions are quite *unimportant* in teaching matters of science. We maintain that they are important, even in teaching sciences which appear to have no immediate connexion with theology, and that religion and science ought to go hand in hand in every institution of general education.

First then we think it will be allowed, that that man must be a very lukewarm, if not insincere, professor of religion, who does not endeavour to render his scientific knowledge subservient to his religious edification. Thus, to go to an extreme case; the negative religionist, under the form of a Deist or an Agnostic, will naturally, if he be ardent in his profession, render his discoveries in science available to his confirmation in his peculiar opinion. He will convert all the facts, with which his studies acquaint him, into food for his infidelity, or, as he may regard

it, his improvement in rational piety: Who then would commit the instruction of his son to a man of such principles, (if he wished him to be a believer in revelation,) to be taught anatomy or chemistry or mathematics? Would it not be very justly suspected, that the infidel lecturer would take every opportunity of corrupting the religious principles of his pupil? And is it not very possible to effect this corruption, even while other subjects professedly engage the attention of the student? What force is there not in an inuendo, or a doubt skilfully interposed? The historical works of Hume and Gibbon sufficiently attest this fact, that the religious opinions of a student may be assailed, even while he is engaged in pursuits distinct from religion itself. The French Encyclopædia alone, indeed, may be appealed to as an evidence of the assertion. Perhaps it is not going too far to say, that there is no more effectual mode of weakening a religious persuasion, than by oblique attacks of this kind; for the mind of the student is thus taken off its guard, and the poison is suffered to work without counteraction. The leading subject of discussion acts as a feint to divert our attention, while the citadel of our faith is scaled by a concealed force.

In the next place, when a public body, combining purposely for the object of educating the people at large, lay it down as part of their plan, that religious instruction is to be excluded from their schools; this amounts to more than a prudent silence on the subject; it is a decided rejection of it as a thing of *secondary* importance. A philosopher of old recorded his love for geometry, when he wrote over his school, that he who was no geometrician should not enter. These modern philosophers may be regarded in like manner as recording their dislike to religion, when they forbid the disciple of religion to cross the threshold of their lecture-room. As individuals we may, on an occasion, have recourse for instruction to persons of a different religious persuasion from ourselves. We may learn Hebrew from a Jew, or French or Italian from a Roman Catholic; but these are very different cases from the authorized teaching of such persons under the sanction of a public body. The heterodox teacher derives a countenance to his heterodoxy, from the bold front with which he then presents himself in the lecturer's chair; and those who sit at his feet as pupils in science, insensibly learn to respect his opinions in matters of religion.

The truth however is, that the sciences ought not to be taught *apart* from religion. Religion is the sacred link which binds them all together, and renders them really subservient to the ennobling of the mind. Shall we be accused of a bigotted zeal for religion, in thus representing the relation of the sciences to religion? Those who have drunk most deeply at the foun-

tain of science will abundantly confirm our statement. Newton might alone substantiate it by that admirable scholium with which he winds up his *Principia*. Indeed, as all sciences are but systematic arrangements and generalizations of the facts which are subject to them, we have no real knowledge of them as to their causes, and therefore no real science of them, until we have traced these facts to their ultimate cause, the Supreme Creator and Governor of all things. The mind is, therefore, led, of course, by science to the study of natural theology, and from the theology of nature the transition is immediate to that of revelation, as from an imperfect to a perfect source of information.

Bacon, it will be said, points out the depravation of philosophy as consequent upon the introduction of final causes. But Bacon, in making his objection to their use, argues only against their abuse, that is, against the substitution of final for physical causes, so as to engraft philosophy upon superstition. Final causes, it is unquestionably proved, have been mainly instrumental to the discovery of philosophical truth. It was by studying the *intention* of the peculiar structure of the veins and arteries that Harvey arrived at the discovery of the circulation of the blood. Of two philosophers, indeed, studying nature, one with a constant eye to its divine author, and the other only intent upon the phænomena of nature itself, there can be no doubt that the religious one is far more likely to attain to the truth:—and for this reason, because he has, as a clue to his discoveries, the known character of the Divine Operator whose workmanship he is contemplating.

But not only is it expedient that religion should be brought as a help-mate to scientific enquiry, but also that it should be applied simultaneously as a counteraction to the sceptical tendency of a mere philosophical education. The superior accuracy and certainty which belong to all physical investigation, compared with matters of a moral nature, will naturally give to the mind, which is singly or pre-eminently devoted to the sciences, a distaste for the more imperfect conviction which arises to the religious inquirer. It will not relish that laborious process of estimating probabilities which is requisite for satisfaction, in the latter pursuit, when it has been accustomed to proceed by a more direct line of evidence to its scientific conclusions. Religious and scientific inquiry ought, therefore, to be conjoined in one plan of study, that the powers of the mind may be sustained in just equipoise. A seminary of knowledge, to perform its work adequately, ought at once to provide for the cultivation of the *judgment* as well as of the reasoning power.

On these accounts we object to any plan of education in which religion does not form an essential feature. It is no palliative to so defective an institution to say, that while it does

not itself give religious instruction, this instruction may be obtained elsewhere at the same time. It fails, and professes its own incompetence in the most important point; it leaves the student to *shift for himself* where *its guidance* is most needed.

Our objection, however, to the system of Mr. Brougham and his followers, extends still further. We not only dislike the detail of his plan, but we protest against his whole design of discipling the people of the country. Education to a certain extent is necessary for all ranks of persons; as every man, to whom the Scriptures are accessible, is bound to be able to read them himself, and to search them with his own eyes, both that he may better understand the word preached, and ascertain whether the things which he hears are faithfully reported to him. But education beyond that extent is not *necessary* to every man, and its limits, therefore, may be fixed by views of expediency. Now, in determining this expediency, there are two measures to be regarded,—the welfare of the individual and that of the society to which he belongs. To elevate a man by acquirements of knowledge above the situation in which he is placed, and in which his circumstances require him to be employed, is much the same as placing him, in his present state of acquirements, in a situation greatly beyond that of his present employment. Whether the man be unfitted for the situation, or the situation for the man, makes no difference in point of incongruity. Neither, again, would it be conducive to the welfare of such a society as an English community, that an artificial facility should be afforded for general education in the higher departments of knowledge. The nature of our constitution requires various degrees of rank in society. But an equality of mental acquirements is that which above all things equalizes the various ranks of society, and impairs that graduated subordination which ought to exist for the benefit of the whole community. As far as the constitution itself affords a facility for the advancement of all members of the community to the highest stations, so far all is well; but that a forcing system should be adopted, by which all should be impelled beyond themselves, and brought into an unnatural competition, cannot but be a serious detriment to the genuine liberality and peace of the state. As things are, there is no exclusion to any one; and the result is, that the merit of individuals rises triumphant over the untoward circumstances of their accidental situation, and obtains for them advancement without any confusion of the order of society; but under the ultra-liberal policy of a general scientific education, dissatisfaction and disappointment would ensue to the greatest extent; because, while the posts of honour and advantage could only be held by a few, each person who failed would, in such a case, think he had not obtained what was his *right*. The competition for the high places would be-



come too great; whereas, now, it is kept down by the natural obstacles which the majority have to encounter and overcome, and which act as safety-valves against too powerful a rush of the people to the head of the state.

Neither, moreover, would it serve the interests of science to diffuse it in such lavish streams through the land: It would produce more mediocrity of scientific information, but would not draw forth more talent of the highest order, than the present system is calculated to produce. The very obstacles which the low-born candidate for scientific reputation has to encounter, are such as to awaken the spirit of enterprize and encourage intense application of thought. There is no greater mistake than to suppose, that because knowledge is made more accessible, the number of its *distinguished votaries* will be increased. This may be illustrated in the acquisition of wealth. Who are those that we observe attaining the greatest opulence? Are they not those to whom the acquisition of wealth has been *not the easiest*? for, in general, we may perceive the largest fortunes made by persons originally possessing the smallest means; who have, therefore, had the strongest stimulus to their industry, which has proved to be a *real* property, while the more ostensible riches of others have made themselves wings and fled away. So if, under the liberal system of any country, a ready market is afforded for the literary and scientific produce of every man, much more is done for him, and for the promotion of science, by the necessity of exertion which is laid upon him, than if lectures were poured on him in the most prolific showers; though even his emulation were awakened by such "fellow-students" as Mr. Brougham, and his understanding illumined by such a professor as Dr. Birkbeck. Circumstances of difficulty and trial, as they are wisely ordered for the formation of moral habits, so are more favourable, it seems, for the cultivation of intellectual endowments.

The system of education proposed, appears, indeed, to us, so fraught with unhappiness to individuals and disorder to society, that it needs the exertions of all who love the present happy order of things in our country, to oppose its disorganizing and revolutionary tendency. Enough of the bane which attaches to it appears in the embryo; and if we are wise, we shall do our utmost to crush it, while we have it in our power, before it acquires too mature a malignity. The mask of liberality and zeal for the public good must be removed, and the monster, engendered by ambition and sectarianism, must be disclosed to view in all its real resemblance to its unholy parentage.

In common, we believe, with all friends of the established church and government, we feel deeply indebted to Mr. Grinfield for his manly "Reply" to the "Practical Observations"

of Mr. Brougham, on the subject of popular education. His reply has already made a powerful impression on the minds both of the advocates and opponents of the system, and therefore little needs any recommendations or encomiums on our part. But we should not do justice to it, or to ourselves, if we did not refer to some of his observations in confirmation and extension of what we have already advanced on the subject.

Mr. Grinfield considers the system of Mr. Brougham in its threefold departments of Infant Schools, Elementary Schools for reading and writing, and Adult Schools, and successively exposes the injurious effects of each on the habits of the lower orders. His remarks on each of these heads are characterized by sound practical wisdom, and a just contempt for the cheap display of that speculative refinement of benevolence, of which it is so delightful to discourse, but which the materials of human life will not permit to be exercised.

On the subject of Infant Schools, we are aware that difference of opinion prevails even amongst warm friends of the church. We, however, entirely concur with Mr. Grinfield in his opinion, that they are not expedient. We view them in the same light in which we should regard the enactment of poor-laws, if it were permitted us to return to the condition in which we were before their existence. As we would, in such a case, provide for the parochial support only of the old and the disabled in mind or body, so would we have only the children of the profligate and negligent, and orphans, placed under the charitable provision of an institution for the care of infants. As a general charity for all poor children, we decidedly object to them. Home, as Mr. G. well shews, is certainly the proper place for children of a tender age, and it should only be superseded where it is not such as it ought to be, or supplied where it cannot be had. Besides, we ought not to overlook the good of the parent in attempts to do good to the child. This point is well put by Mr. Grinfield.

"I cannot conceive of a greater injury that any man can do to another, than to save him the trouble of attending to his own duties; and if any duties be less fitted than others to be discharged by proxy, they are those of a mother towards her infant children. No advantages which may accidentally arise from allowing more leisure or opportunity for work, can, in my opinion, possibly compensate for this inroad on domestic duty. The most virtuous of the poor are those which pay the most attention to their young children; and to attempt to stand between them and their offspring, by sending them to Infant Schools at this early period, is, in my view, to do an irreparable injury to their motives for prudence and sobriety.

"It might have been hoped, that the great and acknowledged evils arising from our poor laws, would have taught the people of this country the danger and difficulty of intermeddling with those laws of Nature on which the whole fabric of society is reared; but attempts

like these are calculated to bring about the very mischief which they seek to remedy. By doing away with the necessity of watching over their infant children, you destroy a moral habit in their minds, which is of infinitely greater value than any that can be planted in its stead. You teach the poor to be always expecting help from others, instead of depending on their own energies and exertions. You remove the greatest of all restraints on vice and profligacy—the presence of their young children; in a word, by this unnatural derangement of their domestic economy, it is hard to say, how many evils you may occasion, whilst you are pursuing the phantoms of your benevolence.” Pp. 7, 8.

This part of our author's discussion has been particularly animadverted on with ridicule by the Edinburgh Review. The Reviewer cannot help smiling to find Mr. G. entertaining the notion, that the presence of children acts as a restraint on the vices of parents. Was the Satirist then so very ignorant of human nature, when he appealed to a respect for the childish age as a powerful moral restraint?

“Maxima debetur puero reverentia: si quid  
Turpe paras, nec tu pueri contempseris annos:  
Sed peccaturo obsistat tibi filius infans.”

If an illustration of the fact be needed, let the reader call to his recollection the beautiful picture which the Greek historian has given of the reluctance of Aristagoras to speak his proposals of bribery in the presence of the daughter of Cleomenes; and, the child being permitted to remain during the interview, the influence which her exclamation, “Πάτερ, διαφθερέσει σε ὁ ξείνος, ἢν μὴ ἀποστάς ἦς,” had in diverting the father from a compliance with the seductive offers of the Milesian rebel. All parents indeed, however depraved themselves, must wish for the respect of their children; they will naturally, therefore, in many cases, avoid the shame which attaches to acts of criminality done in the presence of those whose respect they desire, if they have no higher motive for a correct conduct.

The elementary schools in Mr. Brougham's plan are the National Schools without religion; and happily the good sense of the country does not render it necessary that this part of the plan should now be debated; as the latter have been triumphantly established, and are spreading, it may be trusted, a wholesome counteraction to that moral atrophy which it is so sedulously attempted to produce among the people by a debauch of their intellectual powers. Mr. Grinfield both points out the importance of giving a proper bias to the character in a course of elementary instruction, and exposes Mr. Brougham's inconsistency in making his “Elementary Schools” introductory to those for adults.

“If Mr. Brougham,” he says, “is serious in his wishes to give the labouring classes a *scientific* education, nothing can be more absurd than

to confine the Elementary Schools, at which they must be previously educated, to the mere objects of reading and writing. It is plain that such schools ought then to be brought into harmony with such an object, and that the previous culture and improvement of the mind should correspond to his ulterior designs. But in the present want of all proportion we can regard his scheme as nothing better 'than the baseless fabric of a vision,' as happily quite beyond his or any man's power to accomplish on a large and permanent scale; but calculated, so far as it can be accomplished, to alarm all sober and prudent persons amongst the middle and upper orders of society, and to render the labouring classes uneasy, unhappy, and dissatisfied." P. 24.

The Edinburgh Reviewer of Mr. Grinfield's pamphlet meets this charge of inconsistency, with saying, that the hiatus between school and college is quite assumed by Mr. G.; as no one ever proposed, that "the child should go to sleep when he had learnt to read." But who does not see that the hiatus complained of by Mr. G. is a *hiatus in Mr. Brougham's plan*,---an inherent defect in the plan itself, which renders it incomplete and inadequate to its professed object? He does not complain that Mr. Brougham sends the child to sleep, but that he does *not provide* the means for keeping the child awake during the lecturing which he is afterwards to undergo.

Mr. Grinfield afterwards proceeds to state his objections to the scientific instruction of the mechanics. He professes himself friendly to the general instruction of the people, but suggests that it should be directed to moral rather than to scientific subjects. He would have their intellectual wants supplied rather by parochial circulating libraries, consisting of works of history and biography, and general literature, than by itinerant lecturers discoursing on "the mysteries of steam and gas," and "the theories of Malthus or Ricardo." He considers moral and literary subjects more adapted to the mental improvement of the mechanics, as affording a diversion to their minds from their regular employments, and circulating libraries a better vehicle of instruction for them than public lectures, as being of a domestic nature.

"Nor can I agree with Mr. Brougham in thinking, that any great benefit will accrue to the working classes from studying the crabbed doctrines of 'political economy,' nor 'from expounding to them the true principles and mutual relation of population and wages.' (p. 5.) Whatever abstract truth may be contained in such speculations, I would, with all deference, submit that they are likely to produce very little practical benefit. It is not likely any poor man could be deterred from a premature or imprudent marriage from making himself acquainted with the theory of Mr. Malthus, though a lively and animated story which displayed the evils of such an imprudent connection might *possibly* produce a salutary effect. Still less am I inclined to admit with Mr. Brougham that 'every topic of politics, party as

'well as general,' should be forced on the attention of this part of society; or 'that the abuses which through time have crept into the practice of the constitution, the errors committed in its administration, and the *improvements which a change of circumstances require even in its principles*, may most fitly be expounded in the same manner.' (p. 5.) I am as much a friend, I trust, to the civil and religious liberties of my country, as Mr. Brougham, or any of his Northern allies; but there is a time and place for all things, and it is very clear that no moral or political benefit could arise to the community from bringing such topics under the *especial* notice of our mechanics or artisans." P. 19. \* \* \* \* \*

"But the advantages of reading at home by the cottager's fire-side, and in the midst of his own family, is so very apparent, if compared with any sort of 'association' or 'club,' that I am surprised to find Mr. Brougham giving any sanction to such tumultuous assemblies. (p. 8.) It is scarcely possible to think that any prudent or sensible master would encourage or countenance such meetings of his workmen; but if any could be so foolish or absurd, I doubt not that a 'strike' would soon awake him from his reveries." P. 20.

Upon both these points we entirely agree with Mr. Grinfield. If the draughts of science administered to the mechanic in the evening lecture could supersede his potations of beer and spirits at the ale-house, something might be said in favour of the lecturing plan; but we rather think, as Mr. Grinfield does, that slaking his literary thirst at the "Institute," will be no unnatural prelude to the analogous wants of the palate and the stomach; and that Dr. Birkbeck's "Intire," will be found by no means unfriendly to Mr. Whitbread's or Mr. Buxton's.—It is an evil, indeed, in itself, to accustom those with whom the physical strength of a free country is, to feel their numerical importance by combining them into masses. It is calculated to give an undue preponderance to the democratic part of the constitution, which is already sufficiently strong. It is enough, that every man knows himself to be perfectly free in his country, and that his rights are as secure to him as those of the most powerful; it is more than enough for the peace and order of the community, when he learns to view the rights of the individual through the magnifying medium of the vast body to which he belongs. And this, we think, must be the tendency of an organized system of Mechanics' Institutes.

We have expressed our opinion, in the opening of this article, on the sort of education which alone deserves the name. If the mechanics, then, are to be generally educated, the preference ought to be given to that course of instruction which prepares both the heart and mind. As a knowledge, therefore, of history and moral philosophy, is of more general application to all the powers of the soul, it ought to take precedence in a system of education. We do not, at the same time allow, that these studies ought to form subjects of *public lectures* to the

mechanics. While they are the most important of human pursuits, they are also the most difficult, as requiring the vigorous exercise of the judgment, together with a candid and impartial devotion of the mind to the investigation of truth. "A child may become a mathematician, but cannot be a moral philosopher." But without their being cultivated as sciences, history and moral philosophy, if pursued only through the channels of miscellaneous literature, are capable of imparting much practical wisdom, and strengthening the character; while the information which they convey, as relating to matters of life and conduct, is that which must be most generally attractive.

The *independence*, however, of the whole plan of the proposed education of the people, on the co-operation of the upper orders, appears to Mr. Grinfield the most suspicious feature in it. The severance which it is thus designed to produce between the upper and lower orders of society, is very justly reprobated by him.

"Friends as we are to civil and religious liberty, we really cannot perceive what injury could possibly arise to the poor from a continuance of this interchange of kindness; and circumstanced as society is in this country, in which the various ranks insensibly fall into each other, it does not appear either practicable or expedient that the knowledge and improvement of the labouring classes should not, in a great measure, be derived from the aid and munificence and encouragement of their employers.

"To attempt to prevent such influence is neither just nor practicable; a man must gain his knowledge and opinions from some quarter, and if not obliged to his employer, he must be influenced by the hireling lecturer to whom he listens. If the education of the labouring orders is not to produce confusion and jealousy, it ought to harmonize with that of the upper classes of society; to attempt to keep them distinct is to set them at variance with each other; I am quite at a loss, therefore, to understand the morbid jealousy of Mr. B. on this subject. 'I really should be disposed to view,' says he, 'any advantage in point of knowledge gained by the body of the people, as somewhat equivocal, or at least as much alloyed with evil, if purchased by the increase of their dependence on their superiors.' (p. 16.) I shall only add, that, without wishing for any servility from the poor, it is fervently to be hoped that the moral influence which God and nature meant to be possessed by the richer and more educated classes of society should ever be retained, and that it should exert itself exactly in proportion to the extent to which the education of the labouring orders is carried." P. 22.

But without entering into a consideration of the necessity of there being a *moral* influence somewhere in a community, for the preservation of good order and mutual subserviency among its various members, it is evidently unsafe that a power should be lodged with the poor majority, in such a manner that the wealthy minority have no controul over it. To preserve the

equilibrium of the state, it is at least necessary, that the latter should act at a *mechanical* advantage. But this advantage is lost, when the lever, which connects the two powers, is disjointed and broken.

The remainder of Mr. Grinfield's pamphlet relates to the mode by which he thinks it advisable to meet the circumstances of danger, into which the modern empirics in education are preparing to hurry us headlong. He recommends a steady and judicious support of the national system of education already established, in which intellectual improvement is made subservient to religion and attachment to the laws and institutions of our country. And to render the schools of the National Society more effective, he advises that they should be connected, as much as possible, with the ancient and endowed charities of the country, and with some establishment of manual industry, such as the cultivation of a garden, or the employment of a factory, as well as with parochial libraries containing not only religious books, but, with these, others of a lighter character, such as popular voyages and travels. At the same time he recommends the establishment of circulating libraries of a larger description, in all large towns and cities, for the general use of the working classes; and that the wealthier orders should encourage the formation of such institutions by their personal superintendence.

"It is evident," he observes, "that Mr. Brougham and his friends are intent on carrying forward the education of the people on certain principles peculiar to those 'who hold the same doctrines' in politics and theology; and it therefore becomes those who do *not* hold the same doctrines to put themselves into the posture of self-defence. The National Schools for the instruction of the labouring orders in the principles of the Established Church, are the natural bulwarks to which we must look for the permanence of our present institutions, whether civil or ecclesiastical; and it is more than ever requisite that these schools should be encouraged and supported by those who do not desire any great and fundamental alteration in our present system of government. If my observations are correct, these schools may now be said to be *in a state of siege*; they are encompassed on every side by those who are attempting to introduce a different course of popular education. The project of *infant* schools has been chiefly brought forward by men who have always shewn themselves hostile to the National Society; and that Mr. Brougham's '*adult schools*' are altogether supported by the same party is matter of public notoriety. Under these circumstances nothing but a most effective support of the '*National System of Education*' will enable it eventually to make head against such a powerful opposition; an opposition which is founded on the most plausible and fascinating theory, but which, if successful, must turn the whole tide of popular education against our present national establishments." P. 29.

These recommendations are highly important, and we trust

they will obtain that attention from the public to which they are intitled. Those who are lending themselves to the destructive projects of ambitious innovators, deluded by the specious lure of universal benevolence; who are inclined to accept Mr. Brougham's *hobby* as a compensation for the palladium of their religion and liberty; and, in the simplicity of their hearts, are dancing round the fatal machine,

“*superemque manu contingere gaudent;*”

may take warning from the hollow sound emitted from its sides, and beware how they admit its armed brood into their strong holds. If they do unfortunately yield themselves a prey to the sophistry of a second Sinon, they will only have the mortification to behold him hereafter rioting in the triumph which he has achieved over their weakness; and the terms, in which the Trojan laments the sad delusion of his countrymen, will then but appropriately express their own indignation and sorrow.

“*O patria, O divum domus Ilium, et incluta bello  
Mœnia Dardanidum! quater ipso in limine portæ  
Substitit, atque utero sonitum quater arma dedere.  
Instamus tamen immemores cæcique furore,  
Et monstrum infelix sacrata sistimus arce.*”

## MISCELLANEOUS.

### AN APOLOGUE.

*To the Editor of the Christian Remembrancer.*

SIR,

WITH your permission I shall be glad to lay before your readers a narrative of some leading events of my life, which to me appear worthy of being recorded. Whether in what I am going to relate there is any thing peculiar to myself, or whether it is calculated to do good to others, each of your readers must determine for himself.

I am the son of respectable parents, carefully educated and indulgently brought up. My father was a man of good principles, though not at all times of perfectly conformable practice. My mother,

“*All angel now, and little else than all,*

“*While yet a mourner in this world of woe,*”

watched me with an anxious tenderness, which, from the moment of my birth until that of her own death, so totally absorbed every consideration for herself, that it became in truth the actuating principle of her existence. I now understand the value of such a friend and director; and while I lament my former insensibility to the extent of the obligations which bound me to her, I render that justice to her memory which ought to have been more uniformly paid to her merits while alive. But enough with respect to my feelings: I



will now proceed to relate those circumstances of my life, which appear to me the most surprising. The first fourteen years of my life were passed among boys of my own age, and in the manner which is usual with such. We were in general thoughtless enough. About that time, however, my mind, which had been hitherto exercised almost exclusively upon outward objects, began to turn its contemplation inward upon itself. Many were the new discoveries which I daily made, and the new sensations which they excited. About a year after the time which I have just mentioned, an occurrence took place, which to many, perhaps to most who read this narrative, will appear utterly incredible; some may esteem what I am about to relate a daring fiction, and others may express a doubt as to the sanity of the narrator's intellects. I do, however, most seriously avouch the truth of the history. When, to the best of my recollection, I was between fifteen and sixteen years of age, I discovered that I was incessantly borne along by a power beyond my controul, and from which I at once became sensible it was impossible I should ever escape. Incessantly I felt myself driven forward; day and night its action was exerted upon me. During the hours of sleep, indeed, my consciousness of the impulse, which carried me so irresistibly forward, was interrupted; but on awaking I became immediately sensible that while I slept the action of this power upon me had never ceased. The same demonstrative conviction I have ever since retained; and the impression becomes, if possible, more profound and fixed every passing day. I do not precisely remember what my sensations were on making the discovery that I was under this wonderful influence. Some slight degree of youthful wonder was excited, but, as far as I can recollect, neither regret nor fear. Since that period, indeed, the sense of my situation has occasioned both in a painful degree. My persecutor, for so I must call him, has never yet displayed himself in any visible shape. I cannot describe what I never saw, and what I believe to be an incorporeal existence. Sometimes, indeed, I have amused myself with fanciful representations of his shape; and that in which, for want of a better, I am most disposed to acquiesce, is the image of an old man, whose eyes appear to throw light upon every thing which they encounter; if I may so express myself, to look through every thing. So little reliance have I, at the same time, upon the correctness of this representation, that I have been sometimes tempted to think that the impulse and controul to which I believe myself subject, as well as the being from whom they proceed, exist only in my disordered fancy; but, alas, the *reality* of the influence is visible from its *effects*. My looks are visibly changed; and though my health is but little impaired, my strength begins to give way before this incessant persecution, which has subsisted during the better part of half a century; and in the sincerity of my heart I profess to think will never end till I am in my grave.

One circumstance, perhaps the most remarkable of all, is still to be related. Though I am thus uncontrollably driven forward, (I can find no word which better expresses what I am subject to,) and though I am, generally speaking, aware, that my invisible superintendent is

tracking my steps as the blood-hound pursues his prey, I am not disabled from the pursuits of learning, the occupations of business, the pleasures of domestic privacy and friendship, or any of the various avocations connected with my station in life. To do my pursuer justice, although he constantly urges me forward, admitting no refusal to proceed, he yet allows me for every lawful purpose and employment, if not as long an interval as I could in all cases desire, yet as long as, if well employed, I am compelled to admit, is sufficient to effect it. In spite of repeated warnings, I sometimes give way to the temptation of omitting to do many important things at the moment when, although not allowed to stop, I yet have power and opportunity to effect them. Sad are the consequences and certain the repentance which follow every such omission; it is then that I become most painfully sensible of the destiny which pursues me; it is then that my invisible attendant seems to take a malicious pleasure in punishing my neglect, by hurrying me in a moment out of reach of the advantage which he before would have suffered me to secure; and seldom does he return again so nearly by the same road, as to place it a second time in my power. Soon after my becoming sensible of the strange and unceasing influence to which I was subject, I took notice of a person who had been one of my mother's principal friends. He was, indeed, her almost constant companion; and she had taken infinite pains to make me inherit her sentiments. On the day of her death, in particular, I recollect that she exerted her little last remaining strength to recommend and enforce my cultivation of a more intimate acquaintance with one who had always been her friend; and who, at this solemn hour, had proved himself both able and willing to console and sustain her. Her recommendation was received with respect; but after her death it was not followed, although my invisible attendant, as he urged me forward, forcibly impressed upon me its wisdom and propriety. As the person of whom I have spoken was my mother's friend, I had never despised him; but I had neither revered him nor sought his acquaintance. In fact, as he was never spoken of in the circles which I frequented, he was almost forgotten. At the time I speak of, however, he presented himself to my notice, and excited more of my attention. There was a sweet impressive sanctity in his appearance, which carried at once a conviction of its sincerity to the heart; a conviction which a more intimate acquaintance with him served to confirm beyond a doubt. I now began to remark those features which my mother had described to me as so engaging; and while I reproached my own blindness, in not having observed them before, it was a matter of great surprise that he, after so many years, should still continue unchanged. As soon as I evinced a desire for his friendship, this excellent person displayed the utmost readiness to receive me; and when I recollect how little I deserved it, I am still astonished as well as deeply affected by his condescension. This was the happiest event of my life; he has taught me many truths of which I was ignorant; he has removed my prejudices, raised my views, brightened my hopes, and, I hope, improved my heart. On one particular occasion I remember, during a long and dangerous illness, this true friend exerted himself, and with complete success,

to dispel a dismal apprehension under which my mind was sinking. Although I had been now for some years sensible of the invisible power which every where attended me, and so strangely impelled me forward, I had little if at all considered whither it would in the end conduct me. But during the illness which I have spoken of, the compulsory speed of my progress appeared to be very much increased. Whether this was really the case, or whether it was an imagination arising from the infirmity of disease, I cannot precisely tell; but it excited me to consider—Whither am I thus driven, and where will this terminate? What I have now to relate is singular; but it is nevertheless true that I now observed, what I had not before, that my persecutor was driving me towards a place of a most dismal appearance. The place itself I saw distinctly; and some of its extent, a very little way in however, was visible to me. But a cloud seemed to hang over the rest; I could penetrate no farther; I knew not what to make of it, excepting that such a place lay before me, and that by the powerful control to which I am subject I was driven continually nearer to it. In the perplexity and distress which this occasioned, I had the happiness to find a friend indeed in him whom I had so lately sought out. He explained to me the mysteries which were concealed behind the cloud. He did not, with a false delicacy, or a false humanity, attempt to hide from me that I was hastening towards this spot, which at a distance appeared so gloomy and so dreadful; but by the truest philosophy, and with an authority which seemed natural to him, he corrected my mistaken conceptions as to its character. As upon our first entrance into a dusky room, we can discern nothing as to its extent or shape, but our eyes by degrees are enabled to penetrate the darkness with which they are become familiar, so did the cloud over the place of my destination clear and break away, as this my guide and friend taught me how to look at it in a proper manner. He clearly shewed me that the extent of the darkness was very trifling, and that beyond it was a region of an utterly different character; the flocks feeding, the sun shining, the rivers full of water; all happiness and all repose. Thus, though the discovery of the gloomy spot, to which an invisible hand was constantly driving me forward, had for a time robbed me of my repose, the information imparted by my kind instructor restored me to hope and confidence and tranquillity. Though I am every day more sensible how rapid my progress is, yet with the light which I now enjoy, I regard it without dissatisfaction. My true and constant friend continually opens fresh avenues to hope, and teaches me to look out towards a prospect which all the limners in the world would fail in an attempt to pourtray in its entire extent and magnificence. We are now seldom apart; I am never wearied and never uninstructed in his society. In short, by my intercourse with him I am every way a gainer. He is much older than I am; but as he is vigorous, and betrays no token of age, while I am much decayed and weakened by the incessant and harassing pursuer, who never slackens his pace, my friend will undoubtedly survive me; in that case, my hearty desire is to die in his arms; and that, as he attended my mother's death-bed, and closed her eyes, so he may receive my last breath,

and also close mine. Thus, kind and attentive reader, I have intruded myself upon you to relate some passages of my most singular history. But *is* it singular? Before you answer, suffer me, in my capacity of a Christian Remembrancer, to put you in mind that *you* also are hurried forward by TIME; make then RELIGION your friend; for, beyond THE GRAVE, ETERNITY awaits you.

B.

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## POLITICAL RETROSPECT.

• In contemplating the present state of Great Britain, we find especial cause for self-congratulation. During the first years which succeeded the war, we experienced much privation and inconvenience necessarily resulting from the great change which affected all our relations both external and internal. Hence, the blessings of peace were for a time not felt, or not duly appreciated; and notwithstanding the burdens which war entailed upon posterity, some of us were sufficiently selfish and short-sighted to desire the return of war. But, since the course of events has removed many of the evils arising out of a state of protracted warfare, and we now reap the substantial fruits of peace, no one is insensible of their value. Among those fruits we are disposed to reckon the benefit accruing to commerce, as not the least important. During the war, our commercial intercourse with other nations was unavoidably subject to many restraints, which peace has enabled us to remove. We are now no longer busied in laying the foundations of our commerce in monopolies, and guarding it by restrictions;—we no longer expect wealth from the poverty and ruin of our neighbours; on the contrary, we seek to establish a commerce which is reciprocal; “which, whilst it is, under the blessing of Providence, a main source of strength and power to this country, contributes in no less a degree to the happiness and civilization of mankind.” The flourishing state of every branch of our domestic trade, and of the silk trade in particular, which now successfully competes with continental manufactures, is a striking proof of the advantage of the liberal system now pursued by Government. Indeed, the general contentment which pervades all classes; the increase in every quarter’s revenue, particularly in the Excise—the measure of consumption—as consumption is commercial prosperity—incontestibly demonstrate the healthiness of the State. The country seems to have received an accelerating impulse, and to be advancing in a course of prosperity, which shall exceed all that is gone before, as much as the present exceeds all past expectations.

But it is not only in our commercial relations that we are benefited by peace. In that feverish state of excitement, which extensive warfare superinduces, Ministers, and indeed men

in general, are but little inclined to apply themselves to the correction and amendment of any branch of domestic policy. It is, then, to a state of peace we are indebted for the consolidation and amendment of some parts of our criminal code; for the improvement of prison discipline;—for the increased attention paid to the reformation of criminals;—for the regulation of the police, and the consequent diminution of crime;—for the better regulation of juries, whereby the purity of their election is placed beyond suspicion, and the moral weight of this strong arm of the executive is much increased;—for the diminution of expensè in legal proceedings by the abolition of certain stamp duties and frivolous writs of error;—and lastly, though not the least important, for the extension of education among the lower orders.

It is gratifying to know that Ireland begins to share in the general prosperity. British capital is finding its way into that country, and, consequently, employment for the labouring classes is multiplied and increased: hence, want with all its concomitant evils is in some measure disappearing. We are satisfied that the condition of Ireland, if she is saved from the oppression of another Catholic Association, will rapidly improve. It was a singular assertion that tranquillity was restored to Ireland by the Catholic Association. It could only be such a tranquillity as is produced by a power, which it is impossible to resist, and which therefore procures a ready unreasoning obedience. With an army of 30,000 men, assisted by the influence of 2,500 priests, this society collected throughout the country what was termed “a rent,” but which, we apprehend, many of the payers looked upon even in a harsher light. It was indeed voluntarily paid, for there was no legal process by which it could be demanded, but there was certainly a moral compulsion by far more effective. Nor was this the only object of the Association. It was constituted, to use the words of their own address, to “redress all grievances, local or general, affecting the people of Ireland.” And the particular plans proposed, did not fall short of this comprehensive object. They undertook the subject of Parliamentary Reform;—the repeal of the Union;—the regulation of Church property;—the administration of Justice. Assuming alike the powers of the Crown, the Legislature, and the Executive, they despised those checks with which the wisdom of the British constitution has surrounded the latter. We believe posterity will read with astonishment that it was discussed for four nights in the British House of Commons, whether the Catholic Association should be suppressed.

There is nothing in our present relations with foreign powers which affords cause to fear that peace will be disturbed. Although the great and extraordinary changes, which have happened in the governments of Spain and Portugal within the

last three years, have been obstacles to the adjustment of some subjects of discussion which have arisen with each, our friendly relations have been carefully and effectually maintained. The contest between Spain and her South American colonies may be considered as terminated; for Peru, the last possession of the mother country, is free. The former greatness, and the present humiliation of Spain, will form an interesting contrast in the history of nations. Philip the Second, of Spain, besides his Spanish and Italian dominions, and the kingdom of Portugal, the Netherlands, and Holland, enjoyed the whole East-Indian commerce, and monopolised the products of the American mines. Where is now this mighty power, against whose ambitious projects the other states of Europe sought safety in leagues and combinations? To despotism in governments, intolerance in religion, and monopoly in commerce, the historian will ascribe its fall. We will not trace the events which have despoiled Spain of her vast possessions, but undoubtedly the power she so long possessed, of obtaining from her colonies the precious metals, without making any adequate return, was the principal cause of her weakness and her fall. The wealth of America did not urge her to activity in trade, but ministered to her indolence. It came not, like the genial rain, to cherish abundant harvests, but like the mildew which annihilates every germ of vegetation. For by it, without any exertion of her own, she obtained the manufactures of other nations. But the wealth of her colonies being now withdrawn, Spain must now rely upon her own resources. And what are they? Without commerce---without credit---with a distracted government---a superstitious, ignorant, and divided people---a lawless soldiery---protected from internal disorders by the presence of a foreign force---she exists a melancholy monument of the effects of this government. She can no longer hope to regain her lost colonies. Every day their independence becomes more firm; the commercial intercourse between them and this country and the United States increases their wealth, while the friendship between Great Britain and these states shields them from the attacks of great continental powers. Ferdinand haughtily refuses to recognise the independence of the South American provinces, while they manifest that they are *free*, by insulting his flag within gunshot of the Spanish coasts.

Throughout the continent there appears to be a growing spirit of enquiry into matters of government, which is openly denounced by the several sovereigns and zealously watched. The governments of the continental states are not constituted so as to adapt themselves readily to the varying temper of the age; the French constitution, indeed, possesses some of the requisite elements, but it is yet in a low and imperfect state. We know that the condition of mankind is progressive, and

experience has clearly shewn, that that government, which accords not with the feelings and knowledge of a people, cannot long exist. Amidst this conflict of opinions, we can turn with pride and satisfaction to view the British constitution. We see around us states shaken and convulsed and almost struggling for existence, whilst our own constitution stands erect, and so far from shewing any sign of decay, appears only to acquire strength by continuance.

## MONTHLY REGISTER.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

#### ALFORD AND SPILSBY DISTRICT COMMITTEE.

##### Tenth Annual Report.

THE Committee, after returning their sincere thanks to the numerous supporters of this Institution, beg leave to inform them, that in the course of the year ending December 31, 1824, books and tracts to the amount stated below have been issued from their local deposit, viz.

	Bibles.	Testaments. Psalters,&c.	Prayer &c. books.	Other bound books.	Tracts, half bd.&c.	Total.
	108	139	403	233	1147	2030
Issued in the nine preceding years .....	823	1382	1966	2120	21424	27715
Issued from the commencement of the Institution in 1815, to Dec. 31, 1824	931	1521	2369	2353	22571	29745

##### General Abstract of the Receipts and Disbursements of the year 1824.

RECEIPTS.				DISBURSEMENTS.			
	£.	s.	d.		£.	s.	d.
By Balance at Audit in Jan. 1824 .....	83	2	1	By Benefactions to Parent Society .....	26	16	8
By Amount of Donations ..	2	2	0	By Payments to Society for Books .....	81	17	10
By Amount of Annual Subscriptions .....	77	4	0	By Payment of Subscriptions to the Society .....	21	5	3
By Subscriptions to Parent Society .....	21	5	3	By Printing Expenses....	1	16	0
By Books sold to Members 20 10 9½	20	10	9½	By Carriage, Letters, &c....	4	10	0
From a Member for Books had from the Society ..	3	7	0	By Rent of Depot .....	3	0	0
By Subscription (addl.) of T. Coltman, Esq. for a Monument to the late Bishop of Calcutta .....	9	9	0	By Payment for Books had by a Member from the Society .....	3	7	0
				By Subscription for a Monument to the late Bishop of Calcutta .....	9	9	0
				By Balance in hand .....	64	18	4½
Total ..	£217	0	1½	Total ..	£217	0	1½

Twenty-three Schools within the limits of this Committee, containing 990 children, are either wholly or in part furnished with Books from its local Deposit, at Alford; and there are three Parochial lending Libraries; at Alford, at Bilsby, and at Sutton-le-Marsh, where the books are reported to be in good condition.

In the course of the past year, this Committee has experienced a great and almost irretrievable loss in the death of the Rev. Mr. Wayet. To every project which afforded a reasonable hope of extending the influence or usefulness of the Society for Promoting Christian Knowledge, his best endeavours were promptly and zealously

given; for he considered the Society as a most faithful daughter and hand-maid of the Established Church,—and to that Church he ever looked up with all the reverence, affection, and devotedness of a most dutiful son.

The Committee, at its annual Meeting in January 1824, made a grant of one pound to the Workhouse in Alford; which sum was to be expended by the Minister of the parish, in the purchase of such of the Society's books as he might think good to select, for the use of the poor persons dwelling there.

E. DAWSON, } Secretaries &  
FELIX LAURENT, } Treasurers.  
Alford, March 3, 1825.

#### BATH AND WELLS DIOCESAN COMMITTEE.

THE Diocesan Anniversary of this Society, and, at the same time, of the Societies for the Propagation of the Gospel in Foreign Parts, and for the Education of the Poor in the Principles of the Established Church, took place, July 6th, at Bath, under the immediate sanction of the Lord Bishop of the diocese. The company assembled, as usual, at the Town-Hall, at which his Lordship and the Archdeacon of Bath arrived about eleven o'clock; from whence the procession moved to the Abbey, to attend divine worship. An impressive discourse was delivered by the Rev. Mr. Ellison, vicar of Huntspill, late Fellow and Tutor of Baliol College, Oxford, from Luke ii. 34. The preacher commented on his text with great eloquence and effect, by pointing out the various difficulties attending the interpretation of the New Testament, and the consequent necessity for help and instruction to the children of the poor. He adverted to the close analogy which, in this respect, subsists between the attainment of human arts and sciences and the due understanding of the Christian religion; and made it evident that the best introduction to the knowledge of the Scriptures is accustoming the youthful mind to the devotions of the Church of England

Prayer-Book. He then insisted on the duty which belongs to every member of the Church, of extending its blessings to our foreign dependencies by means of the Society for the Propagation of the Gospel; and concluded his discourse by an earnest call on his hearers to meet the peculiar dangers of the present times by making religion the foundation of all other knowledge.

After church, the procession returned to the Town-Hall, where the Bishop having taken the chair, and the usual prayers having been said, the Diocesan Report of the Society was read by the Rev. Mr. Whitehead, the secretary. It presented a very satisfactory account of the progress of education in the diocese of Bath and Wells; and contained a far more accurate return of schools than had hitherto been received. It appeared that there were not less than 20,000 children contained in the various National and Sunday Schools in the county of Somerset. The number of books, especially of Prayer-Books, sold during the past year, was highly encouraging; and, in short, every part of the Report was such as brought with it the most gratifying intelligence to the friends of the Church.

In the Report of the Bath District,



a very important particular was announced, viz. that the Parent Society, at the recommendation of this Committee, had agreed to place works of a superior nature on their catalogue, on the subjects of art and science, trade and manufactures, to meet the wants of our ingenious artizans and mechanics. The announcement of this intelligence was received with the greatest delight by all present, who recognized in these tidings the natural completion and fulfilment of those Parochial Libraries, for the origin and establishment of which the public are in a great measure indebted to the Bath Committee.

The Report was followed by a speech from the Rev. Mr. Brymer, who recounted from his own experience, as a parochial clergyman, the various benefits derived from the District Associations; but more particularly from the establishment of Parochial Libraries for the use of the poor. The only bar to their complete success was the want of a greater variety in the books. It gave him pleasure to reflect, that the Bath Committee had a great share in originating such institutions.

The allusion called up the Secretary of the Bath District, the Rev. Mr. Grinfield, who forcibly described the rapidity at which popular education is proceeding, and observed, that though he had been blamed by many as pushing the education of the people to an unnecessary extent, by the project of Parochial Libraries in the year 1817; yet now he had been stigmatized as "the champion of ignorance," for not immediately falling in with the scheme of "Mechanics' Institutions."

The Bishop of the Diocese, with great feeling, paid a handsome compliment to the Bath Secretary for his public services, which was received with marked applause by all present.

After the several resolutions relating to the Christian Knowledge Society had been disposed of, (amongst which the most important related to a new district to be formed in the Bedminster deanery), the Report of the *Society for propagating the Gospel in Foreign Parts* was read by the Diocesan Secretary, the Rev. Mr. Mount. It exhibited

a view of the recent proceedings of this Society, in every part of the British colonies and dependencies; but more especially in the West and East Indies, and at the Cape of Good Hope. It dwelt, with great effect, on the benefits to be expected from the Church Establishment, as it related to the planters, and the slave population in our Western Islands. The Report was highly satisfactory, as it presented an increase of more than forty members in this diocese during the past year. In the course of the Report, Mr. Mount earnestly recommended to the support of the public, the sister "Society for the Conversion of Negro Slaves."

The Archdeacon of Bath moved that the Report should be received; and represented the various parts of the British empire, which called for the christian efforts of this Society. He pointed out the claims of the Negro and the Hindoo; of the follower of Mahomet and the worshipper of Bramah; and concluded his animated Address by calling on all present to lend their exertions to these national undertakings.

He was followed by R. B. Cooper, Esq. M. P. whose speech related principally to the benefits to be derived by our West-India slaves from the diffusion of Christianity amongst them.

The thanks to the Preacher were moved by Mr. Mount, who alluded to their early academic intimacy, and congratulated the Right Rev. Chairman on this accession of talent and virtue to his Lordship's diocese.

The various other motions of thanks were afterwards disposed of: and at four o'clock the friends of these Societies met at York-House at dinner. The assembly was more numerous than on any former occasion, consisting of more than sixty of the gentry, clergy, and inhabitants of this city and neighbourhood. The Bishop, as President, was ably supported by Sir W. Cockburn, the Vice-president; the Archdeacon of Bath; R. B. Cooper, Esq. M. P.; Col. Daubeney; T. Meade, J. Serers, J. Gunning, R. Langford, J. Phillott, J. A. Wickham, G. Sheppard, J. Wiltshire, — Douce, Esqrs.: Rev. Messrs.

Barter, Phillotts, Barnard, Palmer, Madan, Carter, Marriotts, Dudding, Doveton, Rous, Royle, Baker, Hawkins, Boodle, W. Batchellor, Seymour, Harward, Ellison, Brymer, Hammond, &c. The various Societies in connexion with the Established Church were the subjects of successive toasts given at the dinner. "*Prosperity to the Nation Schools*" being given, the Rev. Mr. Guinfield rose, and addressed the Meeting to the following effect:

"I trust, my Lord and Gentlemen, it will not be deemed impertinent if I venture to offer a few observations in connexion with the sentiment which has been now proposed. My excellent friends who have preceded me have directed your attention—the one to our duty of diffusing the blessings of Christianity and civilization amongst our colonies abroad—and the other to the state of the parochial schools in our country villages. It remains for me to call your notice to a less pleasing, but not less important topic—the present state and condition of popular education in our towns and cities, as regards the instruction of the people in the principles of the Established Church. It is in vain to deny, my Lord, that however interesting it may be to contemplate the peace and retirement of a rural life, yet that all great political and civil affairs are dependent chiefly on those who reside in towns and cities. It is amidst the busy scenes of our manufacturing districts, it is amidst the crowded population of our artisans and mechanics, that we are principally to look for the result of all public and national conflicts. If we consult history, we shall find that all great political changes and revolutions have ever been brought about by those who can meet together in large bodies, who can daily exchange their sentiments, and who can estimate their own power and influence on public affairs. And hence it is that the projects of bold and ambitious men have always been principally directed to this part of the population; and that they are so at present, it would be as needless to prove as it would be hopeless to deny. Cast your eye over our towns and cities, and you will acknowledge that the

crisis has now arrived when the powerful effects of popular education are about to be developed. It remains for you, Gentlemen, to discharge your duties at this important period by doing every thing in your power to give a salutary and beneficial tendency to these mighty operations. The adversaries of our present establishments in Church and State are using all their endeavours to turn the tide of education against us, and perhaps you will allow me to point out one of the principal means by which they hope to effect their purpose. It is this: they constantly represent the friends of the Church, and more especially the Clergy, as secretly hostile to the intellectual improvement of the working orders: they sow suspicions in the minds of the multitude, as if we were envious or fearful of the effects of popular education. Now, it should be our great and unceasing endeavour to destroy this prejudice, and to correct this misrepresentation. Let it be clearly understood, that so long as Religion is made the groundwork, we shall rejoice to behold the people rising in the scale of intellectual dignity; that we fear no increase of knowledge which is accompanied with moral improvement; and that we are anxious only to be their fellow-workers and assistants in this goodly endeavour to extirpate ignorance and to illuminate their minds.

"And here allow me to address some eminent tradesmen manufacturers whom I see present, (and amongst them I behold a gentleman from Frome, Mr. G. Sheppard, who is always ready to support the best and soundest principles.) Suffer me to impress on your minds the great and paramount duty of conciliating your workmen by representing to them that all classes of the community, whether laymen or ecclesiastics, have but one common and combined interest; that so far from wishing to keep them down in moral or scientific attainments, it is the earnest desire of their employers to behold them progressively advancing in the knowledge of arts and sciences—a striking instance of which has been embodied this day in the fact, that the Christian Knowledge Society has de-

terminated to place *scientific* works on its catalogue, to enable them to have freer circulation amongst the poor. Gentlemen, however misrepresented or vilified we may be, let us still continue to remain the faithful agents and ministers of the National Society for the Education of the People in the Principles of the Established Church; let us rise superior to these transient calumnies by conjoining re-

ligion with literature, by bringing arts and sciences into connexion with moral improvement. Thus shall we be remembered as the real benefactors of our age and country; and thus shall we most effectually resist that tide of prejudice which now threatens to sweep away all the remaining attachments of the working orders to our present civil and ecclesiastical institutions."

## QUEBEC DIOCESAN COMMITTEE.

### *Annual Report.*

THE Quebec Diocesan Committee of the Society for Promoting Christian Knowledge, have the pleasure of laying before the General Meeting, the Sixth Annual Report of their proceedings.

The public are aware, that the objects of the Society are blended, in this country, with those of the "National Society for promoting the Education of the Poor;" and the operations of the Committee may consequently be ranged under two heads—the circulation of books and tracts, and the diffusion of instruction upon the National system.

1. With regard to the former branch of their labours, the Committee have to report, that the demand for religious books continues to increase; and they confidently trust that the seed thus sown will be matured, by the divine blessing, into a rich and plentiful harvest. The amount of sales at the Depository since the last Report, is 127*l.* 5*s.* 0*d.*; and the *gratuitous* distribution in Quebec and its neighbourhood, has been greater than in former years. Books have been forwarded to the District Committee at Montreal, and to the Missionaries at Rivière du Loup, Drummondville, Ascot, Caldwell and Christie Manors, and St. Armand, in the *Lower*, and Adolphustown, in the *Upper* Province. Two schools of royal foundation in the townships of Melbourne and Eaton have also received a supply: and a selection of such as seemed most appropriate, has been presented to a

number of families, who have been sent as settlers to the Seigniorship of Nicolet, under the auspices of the *Emigrants' Society*.

As emigration from the mother country increases, new settlements are every day pushing themselves, as it were, (if the expression be allowable,) into the wilder and more uncultivated parts of the two Provinces; and the Committee beg leave to remark, that they have allowed no opportunity to pass of supplying the individuals who compose them with books, to the full extent of their means. Scattered indeed, as these people generally are, in small detached parties, and not unfrequently in single families, they are, in many instances, cut off from every means of religious instruction, except such as books can supply.—The inhabitant of a more populous or a more civilized country, can scarcely appreciate the treasure, which a person, so circumstanced, possesses in his Bible—his Prayer-book, the Tract, which contains the grounds and justification of his faith. And it cannot be necessary to comment upon the additional value which these books derive, and the additional necessity which exists for their extended distribution, from the dispersed members of our Church being incessantly exposed, on the one hand to the proselyting zeal, which must necessarily actuate the members of a church, where it is their belief that exclusive salvation resides; and on the other, to the ill-directed enthusiasm of itinerant secretaries.

The National School has, as usual, been furnished *gratuitously* with books, both as prizes, and for the daily use of the scholars, and this continues to be a heavy drain upon the resources of the Committee. The regimental schools here and at Montreal have been supplied at a *medium* rate, between the price charged to the public, and the charge to members of the society. *Gratuitous* supplies have also been furnished to the gaol, and to the asylum recently established for the parish poor—to the former, to the amount of about 3*l.*, and to the latter, to the amount of 2*l.* currency. The books at the gaol, with the exception of a few tracts of inferior value, which have been distributed in the different wards, have been placed, as a sort of Lending Library, under the immediate superintendence of the gaoler; and from his report, and that of the members of the Gaol Association, the Committee have sincere pleasure in being able to state, that the applications for them are continual, and that they may reasonably be expected, at no very distant period, to produce the most beneficial effects on the morals and habits of the prisoners.

The Report of the Parent Society for the year ending April 1822, which was received last summer, presents the same gratifying picture, as in former years, of progressively increasing means and extended usefulness. No other books have been received at the Depository during the past year; but the large stock on hand, alluded to in the last Report, is now nearly exhausted, and it is intended to send home, without delay, an order for a fresh supply. It is also in contemplation to apply to His Majesty's government for a farther supply of Bibles and Prayer-books bound up with the Testament, to be procured, as before, from the "Society for promoting Christian Knowledge," and intrusted to the disposal of the Clergy of the Established Church in the two Provinces; and the measure is the more necessary, as applications for books of this description, to a large amount, have been made to the Diocesan Committee, as well from other quarters, as from a "Bible and Common Prayer-Book Society," which

has been for some years established at Amherstburgh, in the Upper Province.

No remittance has been received this year from the District Committee at William Henry; but the sum of 4*l.* 1*s.* 1*d.* has been transmitted by the Reverend J. Reid; from Missisquoi Bay, and of 22*l.* 10*s.* by the Venerable Archdeacon Stuart, from Kingston; the District Committee at which place will commence its operations, as soon as the Diocesan Committee shall be enabled to furnish them with the requisite supply of books.

2. The Committee now proceed to the consideration of that branch of their exertions, which has reference to the diffusion of education upon the Madras system, and may be viewed in connexion with the designs of the National Society.

The first object which demands their attention, is the completion of the school-house. It is unnecessary here to recount the various obstacles, with which the Committee have had to contend, in the progress of the work, and they will confine themselves to the truly gratifying circumstance, that they are all at length surmounted. It will be recollected, that, at the period of the last Report, the contractor had failed in his contract; and though the Committee had a legal claim upon his securities for a penalty of 500*l.*, in consequence of his non-fulfilment of his engagements, yet, after mature consideration, it was thought the best—as assuredly it was the most liberal—course, not to institute a suit against the parties, and they accordingly took into their own hands the completion of the edifice. The immediate management of the work was intrusted to Mr. Tremain, and the Committee take this opportunity of publicly testifying the sense they entertain of that gentleman's kindness in undertaking, and exertion in executing a task, so replete with difficulties.

The expense has been much greater than the Committee could have foreseen—more than twice the amount of the original contract; but the work is considered by judges, at a moderate estimation, as worth at least 300*l.* more than it has cost, and the building is so neatly finished, as to be really an

ornament to the town. The two school-rooms for the boys and girls measure 42 by 30 feet each, and 10 feet in height, and the apartments for the master and mistress have every convenience, which could be wished. The Committee have been obliged to borrow the sum of 150*l.* currency, from the Quebec bank, upon the security of their president, the Lord Bishop, to enable them to complete

the building; and 40*l.* or 50*l.* more will be required to put up the fences, and defray other minor disbursements, which are indispensably necessary. It has not been possible to prepare for this meeting a detailed account of the whole expenditure, but the following general statement of the gross amount of receipts and disbursements may not be unsatisfactory to the Subscribers:

Dr.				
Received at various times from the Committee, including 150 <i>l.</i> borrowed from the Quebec bank, .....		£1073	6	7
Received for the old guard-house .....		9	0	0
		<hr/>		
Cr.		£1082	6	7
Cash paid to Contractor, who failed in the performance of his agreement .....		£386	5	0
Expended under my direction, of which a detailed account will be rendered at the next general meeting .....		652	17	9
Probable amount of outstanding debts <i>not yet settled</i> , about .....		40	0	0
		1079	2	9
		<hr/>		
		£	3	3 10
		<hr/>		
(Signed)		B. TREMAIN.		

The Committee have the satisfaction of stating, that some material encroachments, which had been made by a few proprietors of ground in the rear of the school-lot, have been removed through the medium of the Advocate-general, whom his Excellency the Governor-in-chief was kind enough to employ for this purpose, at the request of the Committee. His Excellency has also been pleased to comprise in the original grant a small point, or corner of ground, running towards St. John's-street, from the north end of the school-house. The whole lot (as may be seen by the plan now on the table) is exceedingly valuable; and the Committee owe it as a debt of gratitude to his lordship, which they would be doing violence to their own feelings not to pay, to express, in the most public manner, especially on the eve of his lordship's departure from the province, the lively sense they entertain of his uniform attention to their wants, and desire to promote the objects of the institution, as evinced not only by the grant of

the lot in question, but also by his liberal and voluntary donation of 200*l.* towards the erection of the building, from funds at the disposal of the crown, and of 50*l.* from his own private purse.

The new school-rooms were opened, and the scholars transferred there from Hope-Gate in the beginning of last month, and the public annual examination of the children of both schools took place in the boys' school-room on the 15th, in the presence of his Excellency the Governor-in-chief and the Countess of Dalhousie, and a numerous and respectable meeting of the inhabitants. The total number present on the occasion, were—boys, 84; girls, 74—158; and the whole number now on the lists of the school is only—boys, 89; girls, 77—166, presenting a lamentable diminution of nearly one-half, since the last report. This great decrease of numbers is partly owing, perhaps, to accident, and partly to causes, to which the Committee will shortly have occasion to advert. The children, of both sexes,

were examined in reading, writing, and arithmetic, and the girls exhibited samples of knitting and needle-work, as on former occasions; and if the general result of the examination was not so satisfactory as might have been wished, it must be recollected, that the master and mistress are new to the system—that the irregular attendance of the children is an evil, for which no exertions on the part of the Committee have been able hitherto to provide an adequate remedy\*; and that, even if they *do* attend regularly, the school is liable to continual fluctuations, as the parents of the children, who are principally emigrants, remove from Quebec every summer, with their families, to the Upper Province, or to the United States.

One branch of the examination, however,—and that the most important—was in the highest degree satisfactory—the answers of the children to the questions put to them by the Committee, from the Holy Scriptures, Crossman's Introduction, the Church Catechism, and other books of this description used in the school. These answers evinced, in general, a quickness and intelligence, not unworthy of persons of maturer age; and the Committee have, at the same time, sincere pleasure in reporting, that the manners and habits of the children appear to be progressively improving, and afford a truly gratifying proof of the beneficial effects of that religious instruction, which forms so essential a part of the national system.

The prizes to the girls were presented by the Countess of Dalhousie—who very obligingly undertook the office—and to the boys, under the direction of the Archdeacon of Quebec.—The indigent children, in attendance at the school, have been furnished with articles of clothing, since the last report, to the amount of 44*l.* 10*s.* 8*d.*, out of a fund, formed by the monthly payment of the small sum of one shilling, on the part of a numerous list of contributors.

The Committee must not omit to mention, that the Sunday school, alluded to at the last annual meeting, was opened almost immediately afterwards. It is in, as flourishing a state, as could possibly have been anticipated by its most sanguine promoters, and is every day increasing in numbers, and improving in systematic arrangement.

The Committee have adverted to causes, which have operated to the disadvantage of the National School, and though they touch upon this topic with reluctance, they cannot omit, in justice to themselves, to mention, that more than *twenty* of the best scholars, all of them members of the Church of England, have already been removed to a school of more recent establishment, in this city; and they are bold to assert, whatever advantages, real or imaginary, may be derived from the change, will be dearly counterbalanced by a falling off in that knowledge, which is above all price—the knowledge of the “one thing needful:”—For experience has fully shewn, that to advance in this, with any thing like satisfaction, it must not be left to the chance instructions of parents or others, (who may—or may not—take any trouble about the matter,) but must be ingrafted, as it were, upon the very stock of the system of education, and interwoven with every part of its texture.

A letter has appeared before the public\* from the SECRETARY OF THE BRITISH AND FOREIGN SCHOOL SOCIETY in England, in which some reflections are passed upon the principles of those, who are attached to the system of the National Society, but in which the defect of accurate information which is betrayed, must sensibly diminish the force of any remarks, which it contains upon the subject. When it is stated in that letter, that the *National Society* renders no service to the cause of education, except in England, the Committee, having no intention and feeling no necessity to stand forth as the champions of that society, are satisfied to leave it to the reports of its

\* May, 1824; since which date there has been a great augmentation in the number of scholars, and a marked improvement in other respects.

\* In the *Mercury* of 13th March, 1824.

proceedings to speak for themselves; but when it is affirmed, with a *particular reference to this country*, that the more newly imported system is the *sole* system adapted to embrace the Roman Catholics, it becomes impossible for the Committee to forbear noticing a statement, which is at once injurious to their own institution, and repugnant to facts in their possession.

—The truth is, that *shortly after* the public announcement of the school in connexion with the *British and Foreign School Society*, some alarm was evidently in activity as to the religious tendency of education conducted under Protestant auspices, which visited in its effects the *National School*, and caused every child belonging to the Roman Catholic Church to be withdrawn from it, with the exception of about a dozen,—withdrawn, let it be observed, *not* to be transferred to the school, which is supposed to be so peculiarly accommodated to the members of that Church, but to different establishments of the Roman Catholics themselves in this city,—although *previously* to the above-mentioned announcement, the National School had been formally visited by a respectable Roman Catholic priest, with the express view of ascertaining whether any interference was exercised with the religion of the children belonging to his communion, and he expressed himself perfectly satisfied with the result of his inquiry.—In addition to this, it may be observed, that the National School at Montreal—which, the Committee rejoice to remark, is in a most flourishing state, no less than 199 boys and 197 girls—total 396—being at present on the lists of the school—has, at this date, May, 1824, a large proportion—upwards of 100—of Roman Catholic children.

The Committee have no desire to enlarge upon this topic; but they remark, as they dismiss it, that they see all reason to adhere firmly, though, as they trust, temperately, to the principles with which they commenced their undertaking; and with respect to that spirit of *prejudice*, by which it has been more than insinuated that they are governed, they have only to say, that challenging for themselves simply

the same liberty of opinion, which they are perfectly ready to concede to others, they presume that their right will not be questioned to exercise their own judgment, in choosing that mode for the promotion of Christian knowledge and the diffusion of Christian education, which they believe to be the best in itself, as well as the most consistent with the interests, which it is their duty to maintain. They conceive also (of course collectively speaking,) that if their judgment is fallible, it is not more so than the judgment of those who differ from them; nor can they be yet brought to regard it as an unworthy and unwaftable prejudice, which prompts them to connect and identify their proceedings with institutions which are coeval with Christianity itself, and with establishments, both civil and religious, which have come down to them purified, strengthened, and secured by the wisdom of their forefathers, and, under the protection of Divine Providence, have been seen to rise again from overthrow, and to survive some desperate struggles through which they have passed. They cannot be persuaded to consider, that it is time for them to desert the cause, to which they are attached, because it is assailed in the present day in a new shape, by the operation of those lax and levelling opinions in religion, and that system of indiscriminating patronage, which, although in many instances they are unquestionably coupled with the most upright and benevolent views, are indebted for their prevalence and sway rather to their popular and plausible character, their prolific production of attractive novelties, and, it must be added, their precise adaptation to the undisciplined feelings of our fallen nature, than to their accordance with the spirit of a religion which enjoins, in the most solemn and unequivocal manner, the preservation of settled order—the maintenance of respect for established authorities—the observance, in proceedings connected with religion, of uniformity in plan, and of coherence in outward discipline.

Whatever good may be effected by other systems; whatever merit may belong to them; whatever purity and

piety of motives may actuate their supporters; whatever right those who dissent from the establishment may have to provide their own way of education among themselves, all which the Committee are not in the least disposed to call in question—they have no hesitation in avowing their fixed belief, that the safety of our venerable Constitution in Church and State DEMANDS THAT A STAND SHOULD SOMEWHERE BE MADE; and that if the principles usually denominated more *liberal* than their own, were to “leaven the whole lump”—were to actuate the guardians themselves of the British Zion and the whole mass of her disciples—were to regulate the public and standing establishments of the country, the flood of loose opinions thus let in would sweep away the hallowed fabric, which ages have reared, and which ages will never cease to admire.

The Committee cannot conclude their report, without earnestly recom-

mending the important objects for which they are associated,—in connexion with those valuable institutions—the “*Society for promoting Christian Knowledge*,” and the “*National Society*,”—to the continued and increased support and co-operation of all, who are duly impressed with the excellency of the knowledge of Christ Jesus our Lord—that knowledge, which, “to the Jews a stumbling-block and to the Greeks foolishness,” mocks the pride of human research, and represses the towering flight of human speculation—that knowledge, which alone can make us wise unto salvation, and in comparison of which, all other attainments, however valuable, all the various devices of this world’s wisdom, are as dust in the balance, and “altogether lighter than vanity itself.”

By desire of the Committee,

J. L. MILLS, D. D.

SECRETARY.

Quebec, May 4th, 1824.

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

### CANTERBURY DIOCESAN COMMITTEE.

We inserted in our Number for February, an account of the establishment of a Diocesan Committee, of this Society, at Canterbury. The Committee held its first annual meeting, at the National Schools, Canterbury, May 6th, 1825.—The Hon. and Ven. Archdeacon Percy, now Dean of Canterbury, in the chair. The Committee, we are happy to find, had occasion to congratulate the members of the Society on the success which had already attended their exertions within the diocese. In the space of six months, from the formation of the Committee, the number of annual Subscribers had increased to upwards of one hundred and twenty, the yearly amount of whose subscriptions exceeds 140*l.*; and within the same period, donations to the amount of 90*l.* had been received.

In a note subjoined to the list of the Committee, the Secretaries, the Hon. and Rev. G. Pellew, and the Rev. J. Hamilton, give the useful information, that all members of the Society, and all subscribers to the amount of ten shillings annually, resident within the diocese, are considered members of the Committee; and that the smallest donations or subscriptions will be received. And they earnestly request the members and friends of the Society to solicit and collect subscriptions in their neighbourhood, hoping that those who are disposed to become members, will not wait for a special invitation, but immediately make known their intentions, and forward their subscriptions to the Secretaries. It would be well if this suggestion were generally adopted.



## SOCIETY FOR THE ENLARGEMENT AND BUILDING OF CHURCHES.

### DIOCESE OF EXETER.

A **HIGHLY** respectable meeting of the resident and neighbouring clergy and gentry, convened by requisition, has been recently held in the Guildhall, at Exeter, for the purpose of forming a committee, in aid of the Society for promoting the building and enlargement of Churches and Chapels.

The Mayor having been called to the chair,

The Lord Bishop of the diocese rose to propose a series of resolutions, which he prefaced by observing that the object of the Society was one of paramount importance to the community, and mentioned the almost invariable acknowledgment of malefactors that neglect of the Sabbath was their first step in the path of vice. To prevent others from going astray, for want of accommodation in their parish churches, was one main object which they sought to attain by assisting the Society for the enlargement and building of Churches and Chapels. His Lordship read an extract from the report of the Society up to March, 1825, by which it appeared, that since its formation in 1818, it has assisted in providing additional accommodation for 108,812 persons, of which

81,194 were free sittings, at an expense of 82,840*l.*, thus almost providing one free sitting for the poor for every pound subscribed. The funds of the Society were now very low, and they had therefore made a renewed appeal to public liberality. His Majesty had kindly taken it under his protection, and contributed 1000*l.* His Lordship concluded an able address, by reading three resolutions.

E. P. Lyon, Esq. seconded them, and felt particular gratification in reflecting that it fell to the lot of Devonshire to take the lead in forming a District Committee on this occasion, and support the high character which it had upheld on all charitable occasions. He expatiated at some length on the importance of providing accommodations for the poor in our churches, and in conclusion strongly recommended the Society to the public patronage.

The meeting was addressed by Sir S. H. Northcote, Bart., Rev. Archdeacon Moore, R. Barnes, Esq., Rev. Canon Bull, the Venerable the Dean, &c. &c. Thanks being voted to the Rt. Rev. Diocesan, and to the Mayor, the Meeting separated.

## CHURCH PROCEEDINGS IN THE WEST INDIES.

THE Bishop of Jamaica having formed the subject of a scurrilous attack, on the part of Mr. Brougham, in the House of Commons, it may be not uninteresting to the reader to see that portion of his dispatch written to Lord Bathurst, on which the remarks were founded; that they may have proof how utterly groundless was the censure attempted to be thrown on his Lordship. The date of the dispatch is March 12, and the Bishop had then been a month in the island, and not, as it was mischie-

vously stated, only a fortnight, or, as it was represented in a morning paper, only ten days.

Extract of a Dispatch from the Lord Bishop of Jamaica, addressed to Earl Bathurst, dated Perkins' Pen, Jamaica, March 12, 1825.

"The accompanying addresses, being five out of seventeen which have been presented to me, will be the best proof of the state of public opinion as to the new ecclesiastical establishment."

"I have the honour to enclose a statement of the population of Kingston, and the very inadequate means of accommodation for members of the Church of England. Under the pressing circumstances of the case, I have allowed Mr. Paterson, one of the stipendiary clergy, and just appointed island-curate to the parish of Kingston, to officiate in a free-school which has been offered to me by the Mayor and Corporation: divine service was performed in this place in 1812, during a temporary panic from the effects of an earthquake, and I have availed myself of this precedent to meet the present exigencies of the inhabitants. The room will contain nearly five hundred persons, and a very strong predilection exists for the doctrines of the Church of England, if opportunities of attending divine service were afforded them.

"With a view to the more punctual performance of the parochial duty, I have made an arrangement with Mr. Mann, the Rector of Kingston, to allow £200 per annum to an assistant curate. I shall lose no time in licensing Mr. Askew to this curacy.

"I have no hesitation in suggesting to your Lordship the propriety of erecting two chapels of ease to the mother church at Kingston, and from all that I can learn on the subject, am of opinion they would both be immediately filled: *wherever I go, I find the greatest aversion to sectarianism of every kind and denomination, but every degree of confidence in any teachers of religion whom I may be pleased to appoint.*

"I have as yet seen very little of the slave population, except during a short excursion into the Port Royal mountains: the great want is places of worship in situations where the negroes of many surrounding estates might be easily assembled, and houses for the clergy. Many proprietors have indeed tendered houses, which might be adapted for this purpose; and from all I hear from the clergy, much has been done this way, particularly since the Society for the Education of the Negroes has directed its attention to this point. From the great uncertainty and capriciousness

of the negro character, it is difficult to make sure of their attendance, even where great pains have been taken; but whenever a preacher is popular, they dress out their children and themselves, a sure sign they are in good humour, and throng the place of worship. Psalmody and organs have great attractions for them; they seem particularly fond of form and ceremony, and greater critics than many persons will give them credit for, remarking every peculiarity of manner and gesture, and have a great predilection for a powerful sonorous voice.

"As soon as my Archdeacon and myself have visited the several parishes, which we purpose doing immediately, I shall not fail to communicate to your Lordship whatever I may deem useful and practical. In the mean time I am happy in being able to assure your Lordship *that a very general wish to ameliorate the condition of the slaves, and to instruct them in the principles of the Established Church, seems to pervade the great mass of proprietors, and every facility is afforded me of visiting the several plantations.*

"I shall endeavour to procure some accurate estimates for the building of churches."

Address of the Speaker and House of Assembly of the Island of Saint Vincent to his Lordship the Bishop of Barbadoes and the Leeward Islands, presented by a deputation of its members, at the Court-house in Kingstown, on Monday the 11th April, 1825.

MY LORD,

At a time when these colonies were oppressed with many evils, and threatened with great danger, the House of Assembly of Saint Vincent received, with confidence and satisfaction, the information that his Majesty's government had wisely determined to extend the advantages and blessings of an efficient and responsible church establishment to the West Indies. The nomination of an eminent and learned divine as the head of that establishment, is a source of additional satisfaction, and the House looks forward with much confidence,

under the wise and benevolent pastoral superintendence of your Lordship, to the increase of piety, the improvement of morals, and the general diffusion of religious knowledge: towards the attainment of such salutary and vitally important ends, you will always find the House of Assembly, and the people generally of this colony, sincerely and heartily concurring; and the House trusts that this great and praiseworthy undertaking on the part of the mother country may be received as a pledge of the interest, which the government and the unprejudiced portion of our fellow-subjects in Britain still take in the prosperity of these colonies.

The House offers your Lordship a sincere welcome, and congratulates you on your arrival in this part of your diocese. The House regrets, in common with the inhabitants, that your stay will not permit of their offering other marks of the respect they entertain for your Lordship, or to evince their joy on the occasion of the colony being honoured with the presence of the first dignitary of the Church of England by whom it was ever visited.

JOHN DALZELL, Speaker.  
To the Lord Bishop of Barbadoes  
and the Leeward Islands.

To which his Lordship immediately replied in substance to the following effect:—

His Lordship returns his thanks to the Speaker and House of Assembly for so flattering and public a testimony of their attention to himself, and their respect for his sacred character, and expresses his deep sense of the honour done him by the confidence reposed in him, declaring his determination, with God's assistance, strenuously to promote the great object of his mission, and the important trust delegated to him by his appointment to the head of the ecclesiastical government of these islands; being convinced that the moral happiness of all ranks of people would be best promoted by the propagation of the saving truths of the gospel.

His Lordship, after repeating his thanks to the gentlemen of the deputation, added, that the regret they had kindly evinced at the shortness of his stay in Saint Vincent, was perfectly reciprocal; but expressed his hope, as Saint Vincent was so short a distance from Barbadoes, that he should soon again return, and have the pleasure of cultivating the personal acquaintance of the inhabitants of this island, which he begged to assure them he much desired.

#### NEW CHURCH IN BARBADOES.

*At a Meeting of the Inhabitants of this Island, at the Temple in Bridgetown, on Wednesday, the 4th day of May, 1825, pursuant to Public Advertisement.*

Present:—The Right Rev. the Lord Bishop, in the Chair; supported by His Excellency Sir Henry Warde, K. C. B., Governor, &c. &c. &c.

The Lord Bishop having opened the object of the Meeting, and explained the necessity and expediency of erecting one or more places of Public Worship in the Parish of Saint Michael; and His Excellency, the Governor having addressed the Meeting fully on the

subject, the following Resolutions were severally proposed, carried, and adopted—viz.

*Resolved 1st.*—It is the opinion of this Meeting, that it is expedient that a second place of Public Worship be erected in Bridgetown, in the Parish of St. Michael.

*Resolved 2d.*—That His Excellency the Governor, and the Governor and Commander-in-Chief of this Island for the time being, the Lord Bishop of the Diocese for the time being, the President of His Majesty's Council, or the senior Member of Council in this Island for the time being, the Speaker of the House of Assembly for the time being, the two

Representatives of the Parish of Saint Michael for the time being, and the Rector of the said Parish of Saint Michael for the time being, be Trustees; in whom, with the sanction of the Legislature, the Site of the proposed Building, and the Building, be vested.

*Resolved* 3d.—That a Fund be formed, to be called "The Church Building Fund," out of all monies obtained either by grant or subscriptions; and that contributions be also thankfully received in Materials, Workmanship, or Labour.

*Resolved* 4th.—That the following Gentlemen, viz. the Lord Bishop, the Honourable John Alleyne Beckles, the Honourable Renn Hamden, the Honourable John Braithwaite, the Honourable Nathan Lucas, the Honourable and Reverend John Hamlet Gittens, the Honourable William Gill, the Honourable Robert Haynes, the Reverend William Garnett, Samuel Maxwell Hinds, Henry Stephen Cummins, Gabriel Jemmett, John Barrow, Matthew Coulthurst, James Dottin Maycock, William Oxley, William Eversley, Forster Clarke, and Alexander King, Esquires, or any five of them, be a Committee, from time to time, to conduct, manage, and carry into effect the objects of this Meeting, with power to the said Committee to appoint a Chairman.

*Resolved* 5th.—That Messrs. Higginson, Deane, and Stott, be the Treasurers; and William Eversley, Esq. the Secretary.

*Resolved* 6th.—That the Annual Stipend of the Ministers, Salaries of Officers, Repairs and other Expenses of the Church, be raised and paid out of the Rents of the Pews and Seats; and no part raised or paid by or out of any Parochial Tax or Assessment.

*Resolved* 7th.—That as soon as the sum of Five Thousand Pounds Sterling be obtained, the Committee be empowered, forthwith, to take measures for the erection of a plain, but large and substantial Building, in the Old Church Yard.

*Resolved* 8th.—That the Committee be empowered to call a General Meeting of the Subscribers, from time to time, to report progress, and to take any further measures.

John Barrow, Esq. then moved, and his motion being seconded by the Honourable Judge Beckles, it was

*Resolved* 9th (unanimously).—That the Thanks of this Meeting be given to the Right Reverend the Lord Bishop of the Diocese, for his able conduct in the Chair; and also to His Excellency the Governor, for his condescension in attending on the occasion.

This day's proceedings were then directed to be published in all the Newspapers of the Island: and the Meeting then adjourned, *sine die*.

[With the previous account the following Circular, signed by the members of the Committee, has been sent to all persons connected with the Island of Barbadoes.]

"Barbadoes, May, 1825.

"The Population of Bridgetown having considerably increased within the last few years, it has been thought advisable, for some time past, to erect another place of Public Worship according to the Rites and Ceremonies of the Church of England, and from some cause or other it has not been carried into effect; but the Lord Bishop of the Diocese having called a Meeting of the Inhabitants to take the subject into consideration, and a Meeting having accordingly taken place at the Temple, on the 4th Instant, we take leave to send you a Copy of the Resolutions entered into on the occasion; and, as you will perceive, we are thereby appointed a Committee for carrying the object into effect; and as we have every reason to believe you take a lively interest in the welfare of the Island, we have to request you will kindly promote the cause amongst all persons with whom you may have any influence, and whatever Subscriptions you may obtain, to pay the same over, either to George Carrington, Esq. the Agent of the Island, Messrs. Thos. Daniel & Co. of London, Messrs. Thos. Daniel & Sons, of Bristol, or Sir William Barton, Irlam, and Higginson, of Liverpool, (to whom we have written on the subject), to be carried to the credit of 'The Church-Building Committee of Barbadoes,' to be drawn for by us, from time to time, as occasion may require."

## NEW YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

WE have received the Eighth Annual Report of the Board of Managers of the New York Protestant Episcopal Sunday School Society, dated March 30, 1825, from which it appears that at that period the number of schools belonging to the Society was 17, educating altogether 1998 children. We extract the following passage from the Report, not only as indicative of the sound Christian views by which the Society is actuated, but as speaking a language which cannot be too loudly sounded in the ears of our own countrymen at the present crisis.

"The Board of Managers cannot allow the present opportunity to pass, without declaring their increased conviction of the importance of that institution which the Church has committed to their charge. Were the object of our association to impart to the ignorant the benefits of learning *merely human*, however commendable the undertaking might seem in a moral and civil point of view, the propriety of such an appropriation of the Lord's Day might well be questioned. But in the instrumentality and general necessity of literary instruction to the knowledge of God's word: in the attendance of the young and ignorant upon the ministrations of the sanctuary: in the exercises of reading and committing to memory the Holy Scriptures, the Catechism, and other pious writings: in the attachment which, from habit, is formed to God's house and day; and in the pious exhortations and counsels of the superintendents and teachers; the Board discover, not only the *warranty*, but the *duty* of the undertaking; and have the fullest persuasion, that while they confer an invaluable benefit upon society, in laying the wholesome restraints of religion upon "the unruly wills and affections of sinful men," they at the same time do "*God service*," in bringing, "up in the nurture and admonition of the Lord," those "little ones," not one of whom he willeth to perish. In these general considerations, the Board recognize for themselves, the

obligation of providing for the children of the poor the benefit of Sunday school instruction; and they deem them of that character, that none who regard the temporal and eternal welfare of their fellow-creatures, can contemplate them with indifference. They would, however, advert to another motive to diligence in this labour of love, which they think presses with peculiar force at the present time upon every friend to religion, and upon the members of our own Church in particular.

"Before the institution of Sunday Schools among us, it is well known that there existed, and do still exist in this city, Charity Schools, connected with the different denominations of Christians, in which religious instruction is blended with such as is purely secular. The funds for the maintenance of these schools are drawn principally from the congregations to which the schools respectively belong, but are aided and increased by an allowance from the Common School Fund of the State, varying in amount according to the number of scholars. An attempt has recently been made to deprive those schools of this portion of their support, upon the pretence that such an application of the Common School Fund is to promote sectarian views and feelings; and to confine its benefits in this city to the Free Schools, where nothing that savours of the peculiarities of sect will be tolerated. It requires no very large share of discernment to perceive, that the natural operation of the principle here avowed, is subversive of revealed religion itself. Because religious instruction, if given at all, must be given according to a system; and that system, if it reject all that is peculiar to the various denominations of Christians, can be little, if at all, better than a modification of Deism. For example—The doctrines of the Trinity, and of the vicarious atonement of Jesus Christ, must be rejected, because, in reference to the followers of Socinus, they are secta-

rian peculiarities.—The doctrine, that from the beginning of Christianity there has been an order of men set apart to discharge the duties of the ministerial office, must be rejected, because, by the people styled Quakers, such doctrine is denied.—The sacraments, which the divine Head of the Church instituted, and commanded to be observed until his coming again, cannot be recognized, because the same body of Christians do not receive them.—One of the great sanctions of religion, that which denounces “indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil,” must be dispensed with, because the advocates of universal salvation deem it unscriptural.—In short, the very essence of Christianity must be extracted, if nothing of sectarian peculiarity is to be taught. Children, whose religious instruction is of this description, will therefore either remain ignorant of the fundamental doctrines of the Gospel, or they will learn to regard them as ‘the traditions of men;’ and the inevitable consequence will be, a feeling of indifference towards all that is distinctive in the Christian system.

“Without calling in question the purity of the motives which have influenced the advocates of this plan, it becomes the duty of every friend to pure and undefiled Christianity, to exert himself to counteract its baneful operation; for whether the attempt now making succeed or not, we should regard it as an indication of the increasing prevalence of that spirit of liberality (or rather indifference) on the subject of religion, which is so characteristic of the present age.—Among the most effectual means which the providence of God places within our reach to prevent the inju-

rious consequences of this spurious liberality, are Sunday Schools. Here superficial and erroneous views taken of Christian truth and morals, may be displaced by that ‘form of sound words’ once delivered to the saints, and the youthful learner impressed with the necessity of continuing in the Apostles’ doctrine and fellowship.—Here he may be taught to know ‘God the Father, who created him and all the world; God the Son, who redeemed him and all mankind; and God the Holy Ghost, who sanctifieth him and all the people of God.’—Here he may be taught the necessity of admission into covenant with God by the rite of baptism; of the renovation of the heart and affections; and of participation in all the ordinances of the Gospel, in order to the obtaining of that grace, without which ‘nothing is strong, nothing is holy.’ We would therefore recommend Sunday Schools to the notice, the patronage, and the exertions of all who wish well to our common Christianity, and especially of all who love that Church which the divine Saviour purchased with his blood, as a powerful means of checking the growth, not only of those sceptical and infidel principles, but of those *falsely styled liberal*, which in our conscience we believe are nearly allied to them. And we would impress it upon the minds of those actively engaged in the duties of such institutions, that the object of them is *not* human learning, except so far as it is instrumental to that which is of a higher character; that sound Christian principle is the best security for good morals; and that they are furthering the best interests of civil society, when preparing their young charge for the society ‘of just men made perfect.’”

## UNIVERSITY AND CLERICAL INTELLIGENCE.

## OXFORD.

*Degrees conferred June 30.*

## DOCTOR IN DIVINITY.

Bull, Rev. John, Student of Christ Church,  
and Canon Residentiary of Exeter Ca-  
thedral.

## BACHELOR IN DIVINITY.

Boulton, Rev. Richard Moore, Merton  
College.

## MASTERS OF ARTS.

Alexander, John Mansel Dawken, Brase-  
nose College.

Cameron, Donald, Wadham College.

Cosens, Rev. William Burrough, Magda-  
len Hall.

Dryden, Rev. Lempster George Gregory,  
Lincoln College.

Farrant, Geo. Binstead, St. John's College.

Goddard, Rev. William, Fellow of Jesus  
College.

Gower, Rev. Herbert, Christ Church.

Hassells, Rev. Charles S. Trinity College  
Grand Compounder.

Herbert, Hon. Algernon, Fellow of Merton  
College.

Noble, Robert, Brasenose College.

Roberts, Rev. Griffith, Jesus College.

Taylor, Rev. Peter White, St. Edmund  
Hall.

Twemlow, Wm. Hamilton, Christ Church.

Webb, John Birch, Brasenose College.

## BACHELORS OF ARTS.

Barrington, Hon. John Lowther, Oriel  
College.

Cobb, Samuel Wyatt, Oriel College.

Dallas, Robert Charles, Oriel College.

Eden, Robert, Scholar of Corpus Christi  
College.

Turner, Arthur, Exeter College, Grand  
Compounder.

*July 4.*

## MASTER OF ARTS.

Wheateley, William, New College.

*July 12.*

## BACHELOR AND DOCTOR IN DIVINITY.

Dibdin, Rev. Thomas Frognall, St. John's  
College.

## MASTERS OF ARTS.

Fowler, Rev. Robert Hodgson, Exeter  
College.

Newman, Rev. Henry Brown, Fellow of  
Wadham College.

Rawlins, Rev. James, St. John's College.

## BACHELOR OF ARTS.

Hesse, James Legrew, Trinity College.

*June 27.*

Mr. Francis Russell Nixon, and Mr.  
Henry Thorpe, of St. John's College, were  
admitted actual Fellows; and Mr. Francis  
Povah, and Mr. Charles Edward Birch,  
were elected Scholars of that Society.

*June 28.*

Edward Field, B. A. of Queen's College,  
was elected and admitted a Fellow of that  
Society, on Mr. Michell's foundation.

*June 30.*

Mr. John Griffith Cole, Commoner of  
Exeter College, and Mr. John Bramston,  
B. A. of Oriel College, were elected Fel-  
lows of Exeter College.

Rev. Thomas Finlow, M. A. and Rev.  
Charles John Hume, B. A. were admitted  
actual Fellows.—The Rev. Henry Brown  
Newman, B. A. probationary Fellow, and  
Mr. Herbert Johnson, Scholar of Wadham  
College.

*July 13.*

The Bishop of Hereford, with the  
Warden of New College, attended prayers  
in Winchester College Chapel, and pro-  
ceeding thence to the school-room, the  
following medals were adjudged:

**GOLD MEDALS.**—**LATIN ESSAY.**—  
WORDSWORTH.—Non tam in otio labo-  
ribus parto, quam in rebus arduis, et  
dubio adhuc certamine hominum enituerunt  
virtutes.

**ENGLISH VERSE.**—**WICKHAM.**—Alfred  
in the Danish Camp.

**SILVER MEDALS.**—**TEMPLETON.**—The  
Speech of Germanicus to the mutinous  
Soldiers.

**ELLIOT, SEN.**—Scipionis ad veteres  
milites oratio.

## CAMBRIDGE.

*Degrees conferred July 2.*

## BACHELORS IN CIVIL LAW.

Greenway, Rev. William Whitmore, Trin-  
ity Hall.

Sturt, Rev. Napier Duncan, Christ Col-  
lege.

LICENTIATE IN PHYSIC.

Atcheson, Henry, M. B. Jesus College.

BACHELORS IN PHYSIC.

Bond, Henry J. Hayles, Corpus Christi College.

Hobson, Richard, Queen's College.

Staunton, John, Caius College.

BACHELORS OF ARTS.

Braddon, Edward Nicholas, St. John's College.

Bulwer, Edward C. Lytton, Trinity Hall.

Lloyd, John Griffiths, Christ College.

Lloyd, Griffith, Emmanuel College.

Mandell, John, Catharine Hall.

Newport, William, Christ College.

Overton, William, Trinity College.

July 4.

BACHELOR IN DIVINITY.

Underwood, Rev. John, Trinity College.

BACHELOR IN CIVIL LAW.

Salisbury, Rev. Thelwall John Thomas, Trinity Hall.

July 5.

This being Commencement Day, the following Doctors and Masters of Arts were created.

DOCTORS IN DIVINITY.

Buckland, Josiah Rowles, Fellow of Sidney Sussex College, Head Master of Uppingham School.

Burford, William John, Christ College.

Donne, James, St. John's College, Head Master of Oswestry School.

Jefferson, Robert, Fellow of Sidney Sussex College, and one of His Majesty's Preachers at Whitehall.

Joyes, Richard Symonds, Catharine Hall, Vicar of Ridgewell, Essex.

Tripp, Charles, Trinity College.

Wade, Arthur Savage, St. John's College, Vicar of St. Nicholas, Warwick.

Walton, Jonathan, Trinity College, Rector of Birdbrooke, Essex.

DOCTOR IN CIVIL LAW.

Wrench, Rev. Jacob George, Trinity Hall, Rector of Stowting, Kent.

DOCTORS IN PHYSIC.

Lamb, Lacon William, Caius College.

Roupell, George Leith, Caius College.

Smith, Richard Pritchard, Caius College.

Spurgin, John, Caius College.

Watson, Thomas, Fellow of St. John's College.

DOCTOR IN MUSIC.

Hodges, Edward, Sidney Sussex College.

MASTERS OF ARTS.

Adcock, James, St. Peter's College.

Alder, E. Thomas, St. Peter's College.

Alderson, James, Pembroke Hall.

Alexander, William J. Trinity College.

Allan, Thomas R. Trinity College.

Allen, John Roy, Pembroke Hall.

Baker, Thomas, Christ College.

Bates, Thomas, Queen's College.

Battiscombe, R. S. King's College.

Bellas, William, Christ College.

Bennett, Chris. Hand, Trinity College.

Best, George, St. John's College.

Birch, Charles, Catharine Hall.

Birkett, John, St. John's College.

Blackburn, Peter, Christ College.

Blyth, Edward Gwyn, Christ College.

Brookes, George, St. John's College.

Browne, C. H. Corpus Christi College.

Bull, William Howie, St. John's College.

Burt, John Toll, Caius College.

Butt, J. William, Sidney Sussex College.

Byde, Charles P. Pembroke Hall.

Calvert, Nicholson R. St. John's College.

Campbell, C. Alex. Trinity College.

Campbell, James R. Pembroke Hall.

Cardale, G. Carter, St. Peter's College.

Chapman, W. E. St. John's College.

Charlton, Samuel, Sidney Sussex College.

Chichester, J. H. J. Magdalene College.

Clavering, William, Trinity College.

Clay, Joseph, St. John's College.

Clough, Charles B. St. John's College.

Cobbold, Thomas S. Clare Hall.

Collett, William, Sidney Sussex College.

Collins, Charles, St. John's College.

Collyer, John, Clare Hall.

Colville, Nathaniel, St. John's College.

Crole, William John, St. John's College.

Daniel, Edwin, St. John's College.

Davenport, William, St. Peter's College.

Dawson, Richard Kennet, Caius College.

Dillon, H. L. Trinity Hall.

Dixon, Thomas, St. John's College.

Drake, Arthur T. Emmanuel College.

Driver, Jonas, Corpus Christi College.

Dudding, Barr, Catharine Hall.

Duthie, Archibald H. Trinity College.

Earle, Edward R. Christ College.

Eagle, Richard, St. John's College.

Edwards, William, Christ College.

Egginton, Joseph, Trinity College.

Evered, John, Trinity College.

Farish, Henry, Queen's College.

Farley, George, Trinity College.

Fendall, James, Jesus College.

Fenn, Patrick, St. John's College.

Festing, Charles G. R. St. John's College.

Ffolliott, Francis, St. John's College.

Fisher, George, Catharine Hall.

Fowke, George M. Caius College.

Frere, Edward B. Corpus Christi College.

Gage, George, St. John's College.



- Gape, Charles, St. Peter's College.  
 Giraud, Edward Aug. St. John's College.  
 Gisborne, James, Magdalene College.  
 Gooch, C. H. Corpus Christi College.  
 Gordon, James C. St. Peter's College.  
 Gore, William Charles, Emmanuel College.  
 Gorton, Robert, Jesus College.  
 Gould, Edward, Christ College.  
 Gray, Edmund, Queen's College.  
 Greaves, George, Corpus Christi College.  
 Green, Valentine, St. John's College.  
 Greenwood, John, Jesus College.  
 Grey, William H. C. St. John's College.  
 Haggitt, John, Clare Hall.  
 Hamilton, John W. Trinity College.  
 Hamilton, Joseph H, Trinity College.  
 Hanbury, John, St. Peter's College.  
 Hannington, Henry, King's College.  
 Hardwicke, W. Corpus Christi College.  
 Harris, Joseph, Clare Hall.  
 Harris, James, Catharine Hall.  
 Hartley, James R. Queen's College.  
 Harvey, Thomas, Pembroke Hall.  
 Head, James Pearson, Pembroke Hall.  
 Heath, Thomas, Clare Hall.  
 Heberden, George, St. John's College.  
 Henderson, Robert, St. John's College.  
 Henning, Charles W. Queen's College.  
 Heywood, Peter, Christ College.  
 Hicks, Parnell T. Trinity College.  
 Holditch, Hamnett, Caius College.  
 Hoste, Derick, Emmanuel College.  
 Hughes, George H. Corpus Christi College.  
 Huntley, James W. St. John's College.  
 Husband, John, Magdalene College.  
 Hutchinson, W. J. Jesus College.  
 Hutchinson, R. St. John's College.  
 Hutchinson, G. H. H. Caius College.  
 Hyde, William, Emmanuel College.  
 Ion, John, Pembroke Hall.  
 Jarratt, Robert, St. John's College.  
 Jarratt, John, St. John's College.  
 Jenyns, Leonard, St. John's College.  
 Kennaway, Charles E. St. John's College.  
 Kindersley, Edward C. Trinity College.  
 Lascelles, Robert, Christ College.  
 Law, Robert Vanbrugh, St. Peter's College.  
 Leach, William Crawley, Trinity College.  
 Leicester, Robert, Clare Hall.  
 Lloyd, Edward John, Trinity College.  
 Lockett, William, St. John's College.  
 Locking, Henry, St. John's College.  
 Long, George, Trinity College.  
 Luxmoore, J. H. M. St. John's College.  
 Macaulay, T. Babington, Trinity College.  
 M'Clear, George, Trinity College.  
 Magenis, John B. St. John's College.  
 Malden, Henry, Trinity College.  
 Mason, Thomas, Emmanuel College.  
 Miller, Edward, Trinity College.  
 Mousley, William, Queen's College.  
 Nash, Thomas, Trinity College.  
 Newcome, Thomas, Queen's College.  
 Newsam, James, Christ College.  
 Norman, John M. Trinity College.  
 Nussey, Joshua, Catharine Hall.  
 Oakes, Richard, King's College.  
 Oldacres, Edward William, Clare Hall.  
 Paley, George Barber, St. Peter's College.  
 Parr, Thomas Gnosall, St. John's College.  
 Peacock, Mitford, Corpus Christi College.  
 Peel, Lawrence, St. John's College.  
 Perry, Richard, Trinity College.  
 Philpott, Thomas, Corpus Christi College.  
 Pierce, W. Matthews, St. John's College.  
 Pitt, George, Trinity College.  
 Porter, George S. Christ College.  
 Pratt, Frederick Thomas, Trinity College.  
 Pratt, Jermyn, Trinity College.  
 Presgrave, William, Trinity College.  
 Raven, Thomas, Corpus Christi College.  
 Reynolds, John P. Caius College.  
 Reynolds, H. R. jun. Trinity College.  
 Richards, Russell, Trinity College.  
 Robley, Isaac, Trinity College.  
 Roper, J. R. Corpus Christi College.  
 Royds, Charles S. Christ College.  
 Russell, George B. Catharine Hall.  
 Salmon, Henry, Emmanuel College.  
 Schneider, Henry, St. John's College.  
 Scott, Alexander W. St. Peter's College.  
 Silvester, Edward, St. John's College.  
 Smith, William C. St. John's College.  
 Smyth, Edmund, St. John's College.  
 Snaod, Eph. H. Corpus Christi College.  
 Stapleton, Ambrose, Queen's College.  
 Stephenson, John H. Trinity College.  
 Steward, John Henry, Trinity College.  
 Stone, George, Sidney Sussex College.  
 Sydney, Edwin, St. John's College.  
 Synge, Francis, St. Peter's College.  
 Talbot, William H. Fox, Trinity College.  
 Taylor, Joseph, St. John's College.  
 Taylor, Gawan, Trinity College.  
 Taylor, Charles John, Christ College.  
 Terrington, Marnaduke, Catharine Hall.  
 Thomas, William S. Trinity College.  
 Thompson, William, Trinity College.  
 Thompson, Henry, St. John's College.  
 Thornton, Thomas C. Clare Hall.  
 Thornton, Henry S. Trinity College.  
 Tinkler, Richard, Emmanuel College.  
 Trollope, Arthur, Pembroke Hall.  
 Turner, William, St. John's College.  
 Turner, Charles, Magdalene College.  
 Vaughan, William, St. John's College.  
 Villiers, Thomas H. St. John's College.  
 Wallace, A. C. J. Corpus Christi College.  
 Walters, William Clayton, Jesus College.  
 Warburton, John, Pembroke Hall.  
 Ward, Robert, Clare Hall.  
 Ware, Ebenezer, Trinity College.  
 Whalley, S. S. S. B. Clare Hall.  
 Whitaker, Thomas W. Emmanuel College.  
 White, Stephen P. Trinity College.  
 White, Richard M. Clare Hall.

Wilkinson, R. C. W. Trinity College.  
Williams, William, St. John's College.  
Williams, Robert, Pembroke Hall.  
Williams, Fred. de Veil, Queen's College.  
Williamson, W. Sidney Sussex College.  
Wilmott, Joseph P. Trinity College.  
Winn, John, St. John's College.  
Wood, Richard, Corpus Christi College.  
Wybergh, C. Hilton, Pembroke Hall.

July 7.

BACHELOR IN DIVINITY.

Tuson, Rev. John Bailly, Trinity Hall.

MASTERS OF ARTS.

Edmonds, Robert, St. John's College.  
Norman, Rev. George, St. Peter's College.  
Radcliffe, Rev. Robert Behoe, Fellow of King's College.

BACHELOR OF ARTS.

Caire, Alexander J. L. St. John's College.

The following gentlemen were admitted *ad eundem*:

Burrow, Edward John, D. D. of Trinity College, Oxford.  
Price, Charles, M. D. late Fellow of Wadham College, Oxford.  
Smedley, Henry, Esq. M. A. Oxford.  
Wrench, Rev. Thomas Robert, M. A. of Queen's College Oxford.

July 18.

The Porson Prize for the best translation of a passage from Shakespeare into Greek verse, was adjudged to John Hodgson, Esq. of Trinity College.

*Subject*—King John, Act IV. Scene 2, beginning with—

*King John*.—"How oft the sight of means."

And ending with—

*Hubert*.—"An innocent child."

June 22.

The Member's Prize for the best dissertation in Latin prose, was adjudged to John Buckle, Trinity College, Senior Bachelor.

*Subject*.—*De statu futuro quænam fuerit veterum, inter Græcos et Romanos Philosophorum dogmata?*

Richard Foley, B. A. of Emmanuel College, was elected Fellow of that Society.

Samuel Best, of King's College, was admitted Fellow of that Society.

June 25.

The Master and Fellows of St. Peter's College have determined to augment the accommodations of their College by a new court, to be called the Gisborne Court.

July 2.

George Barber Puley, B. A. of St. Peter's College, was elected a foundation Fellow of that Society; Edmund Fisher, and Henry Edward Beville, Esqrs. B. A. were elected Fellows of Gisborne's Foundation; and Frederick E. Bushby, Esq. M. A. Fellow on the Parke foundation.

July 11.

Thomas Storie Spedding, Esq. B. C. L. of Trinity Hall, was elected a Fellow of that Society.

July 22.

Rev. John Baldwin, B. A. of Christ College, was elected a Foundation Fellow of that Society.

ORDINATIONS.

June 19.

At a private Ordination by the Lord Bishop of Bath and Wells, in the Palace at Wells.

DEACONS.

Templeman, Alexander, B. A. Queen's College, Oxford.  
White, James, B. A. Oriel College, Oxford.

PRIESTS.

Head, Henry Erskine, B. A. St. Mary Hall, Oxford.  
King, James, M. A. Oriel College, Oxford.  
Sidney, James, B. A. Catharine Hall, Cambridge.

July 10.

At a general Ordination by the Lord Bishop of Exeter, in the Cathedral Church of St. Peter, in Exeter.

DEACONS.

Bassett, Francis W. Davies, B. A. Trinity College, Oxford.  
Blennerhassett, W. B. A. Trinity College, Dublin.  
Colting, Thomas Adams, B. A. Lincoln College, Oxford.  
Cleeve, Charles William, B. A. St. Alban's Hall, Oxford.  
Carlyon, Thomas Stackhouse, B. A. Pembroke Hall, Cambridge.  
Cheales, John, M. A. Brasenose College, Oxford.  
Dovell, Joseph, B. A. St. John's College, Cambridge.  
Farwell, Arthur, B. A. Exeter College, Oxford.  
Kitson, Robert Charles, B. A. Exeter College, Oxford.  
Palmer, Septimus, B. A. St. Peter's College, Cambridge.

Walker, Samuel Matterson, B. A. Caius College, Cambridge.

## PRIESTS.

Ashe, W. B. A. Trinity College, Dublin.  
Barlow, T. Wotton, B. A. Wadham College, Oxford.

Blackmore, Richard, B. A. Exeter College, Oxford.

Butland, Gilbert, B. A. Pembroke College, Oxford.

Daniel, Edward, M. A. St. John's College, Cambridge.

Dunning, R. hard, B. A. Queen's College, Cambridge.

Ethelston, Charles Wicksted, B. A. Trinity College, Cambridge.

Glencross, John, B. A. Queen's College, Cambridge.

Hill, R. B. A. Exeter College, Oxford.

Kemp, George, B. A. Trinity College, Cambridge.

Kerr, Right Hon. Lord Henry, M. A. St. John's College, Cambridge.

Raynor, John, B. A. Trinity College, Oxford.

Trelawney, Edward, M. A. Oriel College, Oxford.

Tripp, Robert Henry, B. A. Exeter College, Oxford.

Tucker, T. Heyward, B. A. Sidney Sussex College, Cambridge.

Vyvyan, Vycell Francis, B. A. Trinity College, Cambridge.

Webber, Frederick, B. A. Pembroke College, Oxford.

Yescombe, Morris, B. A. Exeter College, Oxford.

July 17.

At a general Ordination, by the Lord Bishop of Chester, in the Cathedral Church of Chester.

## DEACONS.

Barrow, James.

Barton, John, St. Mary Hall, Oxford.

Gibbons, George, B. A. Sidney Sussex College, Cambridge.

Greenhow, Edward.

Kennion, Thomas, Christ College, Cambridge.

Reynolds, Henry.

Roberts, John, B. A. Queen's College, Cambridge.

## PRIESTS.

Armistead, John, B. A. Trinity College, Cambridge.

Bagnall, Samuel, B. A. Downing College, Cambridge.

Barber, John, B. A. St. John's College, Cambridge.

Blomfield, George Becher, B. A. Christ College, Cambridge.

Boulton, Thomas.

Clayton, John.

Dunderdale, Robert, B. A. St. John's College, Cambridge.

Ewart, Peter, B. A. Christ Church, Oxford.

Fogg, Thomas, B. A. St. John's College, Oxford.

Hinchliffe, Edward, B. A. Worcester College, Oxford.

Milner, Richard, B. A. St. John's College, Cambridge.

Sewell, Jonathan.

Shaw, Francis.

Smith, Thomas.

Thackeray, William, M. A. Brasenose College, Oxford.

Todd, Isaac.

Turner, Joseph, B. A. Corpus Christi College, Cambridge.

Whalley, Francis.

## PREFERMENTS.

Brown, John, M. A. one of the Senior Fellows of Trinity College, Cambridge, to the Vicarage of Bottisham, Cambridgeshire; Patrons, the Master and Fellows of Trinity College.

Buckland, William, B. D. F. R. S. Reader in Mineralogy and Geology at Oxford, Rector of Stoke Charity, Hants, and Fellow of Corpus Christi College, to a Canonry of Christ Church; Patron, The King.

Chandler, Geo. D. C. L. to the Rectory of All Soul's Church, Langham Place, St. Mary-le-bone.

Clementson, Dacre, to the Chaplaincy of the County Gaol of Dorchester.

Coleridge, J. D. Vicar of Kenwyn and Kea, and Chaplain to the Lord Bishop of Exeter, to a Prebendal Stall in the Cathedral of Exeter; Patron, the Bishop of Exeter.

Crick, Thomas, B. A. to the Rectory of Little Thurlow, Somersetshire; Patron, Rev. R. C. Barnard.

Cross, J. to the Precurtorship in the Cathedral Church of Bristol.

Daniels, Edward, to the Masterhip of the Grammar School of Helston, Cornwall.

Davies, Robert, M. A. to the Vicarage of Cannington; Patron, William Hodges, Esq.

Davies, Samuel, jun. B. A. Domestic Chaplain to the Marquis of Waterford, to the Rectory of Bringwyn, Radnorshire.

Edmonds, Richard, to the Rectory of Woodleigh, Devonshire, on his own Petition.

- Evans, Morgan, Vicar of Llangullo, Radnorshire, to the Benefice of Builth and Llanddewir' cwm, Brecknockshire.
- Faulkner, Richard Rowland, of St. John's College, Cambridge, to the Perpetual Curacy of St. Sepulchre's, Cambridge; Patrons, the Parishioners.
- Fletcher, Walter, to a Prebendal Stall in the Cathedral Church of York.
- Griffith, Charles Tapp, M. A. of Wadham College, Oxford, to the Rectory of Great Elme, Somersetshire; Patroness, Mrs. Sarah Griffith.
- Gurdon, Philip, B. A. to the Rectory of Reymersstone, (Patron, T. T. Gurdon, Esq.) and to be Domestic Chaplain to Lord Bayning.
- Head, Henry Erskine, B. A. of St. Mary Hall, Oxford, to the Perpetual and Augmented Curacy of Broomfield, Somersetshire.
- Homer, Thomas, B. D. of Trinity College, Cambridge, to the Head Mastership of Boston Free Grammar School.
- Johnson, James, M. A. Rector of Byford, Herefordshire, to the Prebendal Stall of Hampton, in the Cathedral Church of Hereford.
- Jones, Henry, M. A. Minister of Flint, to the Vicarage of Northop, Flintshire.
- Langley, J. B. A. of Magdalen Hall, to be Domestic Chaplain to the Earl of Stirling.
- Leach, Walter Burton, B. A. of Wadham College, Oxford, to the Rectory of Sutton Montague; (Patron, R. Leach, Esq.) and to the Perpetual and Augmented Curacy of Lavington.
- Legge, George Augustus, B. A. Student of Christ Church, Oxford, to the Vicarage of Bray, Berkshire; Patron, the Lord Bishop of Oxford.
- Lightfoot, John, B. D. Vicar of Ponteland, to the Perpetual Curacy of Harefield, Middlesex; Patron, C. Newdegate Newdegate, Esq.
- Lonsdale, John, B. D. to the Prebend of Haydon cum Walter, in the Cathedral Church of Lincoln.
- Lowndes, Matthew, B. A. to the Vicarage of Buckfastleigh, Devonshire; on his own Petition.
- Martin, William, B. A. to the Vicarage of Staverton, Devonshire; Patrons, the Dean and Chapter of Exeter.
- May, James Bowen, to the Rectory of St. Martin, Exeter; Patrons, the Dean and Chapter of Exeter.
- Milner, W. to a Minor Canonry in the Cathedral Church of Bristol.
- Musgrave, Thomas, M. A. to the Perpetual Curacy of St. Mary's the Great, Cambridge; Patrons, the Master and Fellows of Trinity College, Cambridge.
- Nixon, C. to a Prebendal Stall in the Collegiate Church of Southwell, Notts.
- Penfold, W. Saxby, M. A. to the District Church in Stafford Street, in the Parish of St. Mary-le-bone.
- Potchett, William, M. A. to the Prebend of North Grantham, in the Cathedral Church of Sarum.
- Rawlins, H. W. M. A. Rector of Staple-grove, to the Perpetual and Augmented Curacy of Hill Bishops.
- Richards, R. M. A. to be Domestic Chaplain to His Royal Highness the Duke of Sussex.
- Sage, C. A. to the Vicarage of St. Peter, Brackley, Northamptonshire, with the Chapel of St. James annexed; Patron, the Marquis of Stafford.
- Smith, George William, Domestic Chaplain to the Earl of Stradbroke, to the Vicarage of Bawdsly, Suffolk; Patron, The King.
- Smith, G. G. to be Domestic Chaplain to His Royal Highness the Duke of York.
- Spry, John Hume, D. D. Minister of All Souls Church, Langham Place, to the Rectory of St. Mary-le-bone, London; Patron, The King.
- Stapleton, Ambrose, M. A. Vicar of East Dudleigh, Devonshire, Domestic Chaplain to the Right Hon. Lord Rolle, to the Rectory of Halwill, Devonshire; Patron, The King.
- Strangways, Henry, M. A. to the Rectory of Rewe, Devonshire; Patron, the Earl of Ilchester.
- Stratton, Joshua, M. A. Chaplain of New College, Oxford, to a Minor Canonry in the Cathedral of Christ Church, Canterbury.
- Thorp, Henry, B. A. to the Perpetual Curacy of Topsham, Devonshire; Patrons, the Dean and Chapter of Exeter.
- Tripp, H. to the Rectory of Blackborough, Devonshire.
- Vaughan, Thomas, M. A. to the Vicarage of St. James and Cuby, alias St. Keby, alias Tregoney, in Cornwall; Patron, Earl of Darlington.
- Ward, Charles, to the Rectory of Maulden, Bedfordshire.
- West, John, M. A. to the Vicarage of Evercreech, with the Chapelry of Chesterblade annexed; Patron, Samuel Rodbard, Esq.
- Whitehead, William Baily, M. A. Vicar of Twiverton, to the Vicarage of Chard; Patron, the Bishop of Bath and Wells.
- Whyley, Gregory Edward, M. A. of Trinity College, Cambridge, to the Vicarage of Eaton Bray, Bedfordshire; Patrons, the Master and Fellows of Trinity College.

Williams, Edward, A. M. Curate of St. George's, Hanover Square, and late Lecturer of St. Dunstan's, Stepney, to Hanover Chapel, Regent Street, Hanover Square; Patron, the Very Rev. the Dean of Carlisle.

Wynter, Thomas, to the Rectory of Daylesford, Worcestershire.

### CLERGYMEN MARRIED.

Armstrong, John, to Catharine, youngest daughter of the late J. Y. Lloyd, Esq. of Lissadium, co. Roscommon.

Ayre, John, B. A. of Caius College, Cambridge, to Henrietta Ann, third daughter of the Rev. Legh Richmond, M. A. Rector of Turvey.

Barton, Charles, M. A. Rector of Saxby, Lincolnshire, to Frances Jane, only child of the Rev. E. Hoyle, LL. B. Head Master of Stockport Grammar School.

Brigstock, Thomas, Rector of Whilton, Radnorshire, and incumbent of St. Catharine's, Milford Haven, to Caroline Buchanan, youngest daughter of the late Rev. Richard Whish, of Northwold, Norfolk.

Bury, W. H. B. D. Fellow of St. John's College, Oxford, and Graduate of the University of Paris, to Mary Anne, daughter of the late J. Maclean, Esq. and widow of the late A. Mackenzie Grieves, of Glenure, North Britain, Esq. at Paris, on the 18th.

Cockeram, Henry, of Beckenham, Kent, to Mary Octavia, daughter of the late Sir William Fraser, Bart.

Collyer, Thomas, to Elizabeth Ann, daughter of the late John Ward, gent. of Thel-netham, Norfolk.

Colville, Nathaniel, M. A. Rector of Great and Little Livermere, Suffolk, to Emma, youngest daughter of the late Christopher Barton Metcalfe, Esq. of Hawsted, in the same county.

Cooper, Edward, eldest son of the Rev. Edward Cooper, of Hamstall, Staffordshire, to Caroline, eldest daughter of Philip L. Powys, Esq. of Hardwick House, Oxfordshire.

Coxe, Richard Charles, M. A. Fellow of Worcester College, on Mrs. Eaton's Foundation, to Louisa, daughter of the Rev. John Maule, Minister of St. Mary's, Dover.

Curzon, Hon. Alfred, son of Lord Scarsdale, to Sophia, second daughter of Robert Holden, Esq. of Nuttall Temple.

Davies, D. M. A. to Jane, second daughter of the late Richard Nott, Esq. of Warsley, Worcestershire.

Fisk, John Hammond, to Mary Margaret, only daughter of Mr. Thomas Eaton, of Norwich.

Frere, Edward B. Vicar of Biggleswade, to Elizabeth, only daughter of J. H. Williams, Esq. of Yarmouth.

Haddon, W. F. M. A. Domestic Chaplain to the Countess Dowager of Minto, to Eleanor Anne, eldest daughter of Colonel Drinkwater, of Palmer's Lodge, Elstree.

Hollis, G. P. to Martha, youngest daughter of the late F. Welles, Esq. of Marle Hill, Cheltenham.

Jacob, Dr. to Miss Johns, daughter of H. J. Johns, Esq. Banker, Devonport.

Jenkins, E. B. A. of Trinity College, Cambridge, to Eliza, eldest daughter of John Jay, Esq. formerly of Lixmont, near Edinburgh.

King, James, B. A. of Oriel College, Oxford, second son of the Bishop of Rochester, to Maria, eldest daughter of the Hon. Colonel George Carlton, (niece of Lady Bolton, and granddaughter of Lady Dorchester.)

Knatchbull, Wadhams, to Louisa Elizabeth, third daughter of William Wyndham, of Dinton, Esq.

Lafont, John, Rector of Hinxworth, Herts, to Eliza, eldest daughter of John Izard Pryor, Esq. of Baldock.

M'Shen, Robert, Rector of Ripple, Kent, and Vicar of Bromham-cum-Oakley, Bedfordshire, to Lucy, second daughter of the late W. S. Coast, Esq. of Ripple House.

Martin, George, Canon Residentiary, and Chancellor of the Diocese of Exeter, to the Lady Charlotte Eliot, youngest daughter of the Earl of St. Germans.

Olive, J. B. A. of Wadham College, Oxford, to Margaret, second daughter of the Rev. Charles Bond, of Margaretting, Essex.

Safford, James Cutting, B. A. Vicar of Mettingham, Suffolk, to Louisa, only child of the late Rev. James Chartres, formerly Fellow of King's College, and Vicar of Godmanchester and West Haddon, Hunts.

Salmon, H. to Charlotte, eldest daughter of the Rev. John Washington, late Rector of Chilcombe, and Vicar of Hurstborne Priors, Hants.

Smith, Cecil Robert, to Mary Jane, eldest daughter of the late Colonel Warren, of the 3rd Guards.

Smith, Harry, M. A. to Ann, youngest daughter of the late John Wing, Esq.

Villers, William, B. A. of Balliol College, Oxford, Vicar of Chelmarsh, Salop, and Perpetual Curate of St. George's Chapel, Kidderminster, to Susannah, youngest

- daughter of Jonathan Peel, Esq. of Accrington House, Lancashire.
- Vyryan, Vyell Francis, second son of the late Sir Vyell Vyryan, Bart. of Trelewarren, Cornwall, to Anna, youngest daughter of J. V. Taylor, Esq. of Southgate, Middlesex.
- Whittaker, John William, B. D. Fellow of St. John's College, Cambridge, and Vicar of Blackburn, Lancashire, to Mary Haughton, eldest daughter of W. Feilden, of Feniscowler, Lancashire, Esq.
- Whittaker, Thomas Wright, of Syleham, Suffolk, to Anna, second daughter of the late Rev. Henry Patteson, of Drinkston.
- Williams, Peter, of Melidan, Flints, to Lydia Sophia, youngest daughter of the Rev. James Price, Rector of Ilanfechan, Montgomeryshire.
- Wilson, Plumpton, Curate of Crewkerne and Misterton, Somersetshire, to Margaretta, daughter of George Margetts, Esq. of Wellingborough.
- Wimberley, Charles, Chaplain to the Hon. East India Company's service, to Mary, second daughter of the late Major-Gen. Charles Irvine.
- Worsley, W. to Louisa Ann, eldest daughter of the Rev. W. B. Rausden, Rector of Great Stambridge, Essex.

#### CLERGYMEN DECEASED.

- The Right Rev. JACOB MOUNTAIN, D. D. Lord Bishop of Quebec, at Marchmont House, near Quebec, June 16, in his 75th year, formerly of Caius College, Cambridge. He was the first Protestant Prelate in the Canadas, where he presided over the church, with Christian zeal and piety, for thirty-two years. During this period he was, in concurrence with his Majesty's Government and the venerable Society for the Propagation of the Gospel, the instrument by the blessing of God, of raising a regular Episcopal Establishment in the two Canadas, and promoting the formation of missions and the erection of churches, in all the more populous townships, which he regularly visited, even when age and infirmity rendered so vast a circuit a most arduous and painful undertaking. The Cathedral church at Quebec, erected under his auspices, and in consequence of his exertions, will serve as a monument to his memory; and his name will be honoured in the North American Colonies, as long as respect remains for high and cultivated talent, for dignity and suavity of manners, for integrity, for benevolence, for loyalty, for religion. It would be difficult adequately to describe the distress of his family, the grief of his friends and dependents, the lamentations of the poor, and the regret which pervades all parties and denominations in the country.—His Lordship was the second son of Jacob Mountain, Esq. of Thwaite Hall, in the county of Norfolk, and enjoyed in early life a particular intimacy with Mr. Pitt. At the time of his being appointed to the see of Quebec, he was in possession of the livings of Holbeach, Lincolnshire, and Buckden, Hunts, together with the Prebendal Stall of South Kelsey, in Lincoln Cathedral, all then in the gift of the present Lord Bishop of Winchester, to whom he was examining Chaplain.
- We understand that it is the intention of Government to appoint two persons, for the future, to the superintendence of that arduous see, and we are delighted to hear that that indefatigable and truly Christian Missionary, the Hon. and Rev. Dr. Stewart, will be appointed to one of those important charges.
- Bond, John, D. D. one of the Magistrates for the County of Middlesex.
- Boggis, J. R. Langham Hall, Essex.
- Boulton, Henry, Vicar of Sibsey, Lincolnshire, July 12.
- Burton, James, D. D. Chaplain in Ordinary to his Majesty, Canon of Christ Church, and many years one of his Majesty's Justices of the Peace for Oxfordshire, at his lodgings in Christ Church, Oxford, June 30, in his 81st year.
- Coker, W. at North Curry.
- Cook, Joseph, M. A. Fellow of Christ's College, Cambridge, between Mount Sinai and Tor on the Red Sea. March 3.
- Cooper, Oliver, Rector of Otterden, Kent, and sixty-two years Curate of Chorley, Lancashire, in his 85th year.
- Ellis, A. at Plymouth.
- Ferrers, Edmund, M. A. Rector of Cheriton, Hants, and of Wroughton, Wiltshire, and one of the Chaplains in ordinary to his Majesty.
- Gwynne, W. Rector of Denton and St. Michael, Leeds.
- How, S. Rector of Winterborne Stickland, Dorsetshire, and of Southleigh, Devonshire, July 4, at Zurich, in Switzerland.
- Jones, Hugh, M. A. Vicar of Northop, Flintshire, in his 76th year.
- Kett, Henry, B. D. late Fellow of Trinity College, Oxford, and Rector of Charlton, Gloucestershire, June 30.
- Mackinnon, D. Rector of Bloxham, and Vicar of Digby, near Sleaford, aged 67.

Massy, Hon. Dawson, son of the late Lord Massy, aged 25.

Morewood, Henry Case, of Alfreton Park, Derbyshire.

Stockwell, Thomas, B. D. Rector of Stratford Tony, Wiltshire, and formerly Fellow of Corpus Christi College, Oxford.

Skinner, Matthew, M. A. late Student of Christ Church, Oxford, Rector of Swanton Novers with Woodnorton, in the gift of the Dean and Chapter of Christ Church. M. A. 1792.

Wilson, F. M. A. Vicar of Bardsey, Yorkshire, and Paxton, Hants, at Thorp Arch, in his 74th year.



## MONTHLY LIST OF PUBLICATIONS.

A Letter to the Clergy of the Diocese of St. David's. By Thomas Burgess, D. D. Bishop of St. David's. 8vo. 6s.

Eight Sermons preached before the University of Oxford, in the year 1825, at the Lecture founded by the late J. Bampton. By the Rev. G. Chandler, LL. D. 8vo. 8s.

Some Considerations on the Style of the Holy Scriptures; a Treatise by the Hon. Robert Boyle. Rendered into modern language by the Rev. P. Panter. 8vo. 7s.

The New Testament, arranged in Historical and Chronological order. By the Rev. George Townsendl. 2 vols. 8vo. 2l.

A Sermon preached in the Cathedral Church of Winchester, on Tuesday, July 5, 1825. By the Rev. Dr. Shuttleworth. 8vo. 1s. 6d.

The Theology of the early Patriarchs, in a Series of Letters to a Friend. By the Rev. Thomas T. Biddulph, M. A. 2 vols. 8vo. 21s.

Discourses on the Lord's Supper, in a series of Lectures. By the Rev. Samuel Saunders. 8vo. 10s. 6d.

The Preservation of Unity in the Established Church recommended. A Charge delivered to the Clergy of the Archdea-

conry of Winchester, in May and June, 1825. By G. Heathcott, A. M. 4to. 2s.

A Sermon, on Clerical Brotherhood, preached on the 29th June. By the Rev. George Shever. 4to. 1s. 6d.

A Sermon preached at the Consecration of St. Paul's Chapel, Alverthorpe. By the Rev. J. Bavley. 8vo. 1s. 6d.

A Letter to the Lord Bishop of Bristol, respecting an additional examination of Ten-year men in the University of Cambridge. By Philotheologus. 8vo. 2s.

A Sermon preached in Lambeth Chapel, on Sunday, March 27, 1825. By Anthony Hamilton, A. M. 4to. 2s.

The gradual Development of the Office, Titles, and Character of Christ. By Allen Cooper. 8vo. 4s.

A Sermon preached in the Cathedral Church of Chichester, on Tuesday, June 14, 1825. By the Rev. W. Ivener. 8vo. 1s. 6d.

On the Visitation of Prisoners: an Assize Sermon, preached at St. Mary's, Oxford, March 3, 1825. By the Rev. Vaughan Thomas. 8vo. 2s.

The Catholic Faith; a Sermon by St. Basil, translated from the Greek. By H. S. Boyd, Esq. 8vo. 2s. 6d.

## \* NOTICE TO CORRESPONDENTS.

We greatly regret being compelled to postpone the interesting account of the Proceedings of the Northampton District Committee of the Society for Promoting Christian Knowledge, which took place at Northampton on Thursday, the 16th of June last.

The Remarks of the Journal in question, on the "Birstall Correspondence," do not seem of sufficient importance to require a recurrence to the subject on our part.

THE  
CHRISTIAN  
REMEMBRANCER.

SEPTEMBER, 1825.

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*THE LIFE OF JOHN WICLIFFE.\**

MASTER OF BALLIOL COLLEGE, 1361.

JOHN DE WICLIFFE was born, very probably, about the year 1324, in the parish of Wicliffe, near Richmond, in Yorkshire. Receiving a learned education, he entered as a Commoner at Queen's College, Oxford, then recently founded, from whence he removed to Merton College,† where he became Fellow. Here he soon was distinguished both for his talents and his intense application. A knowledge of the subtleties of the Aristotelian philosophy then constituted the essential part of theological learning, and in this Wicliffe readily surpassed most of his contemporaries. He is said to have learned by heart the most intricate parts of Aristotle; and to have made himself perfect master of the School dialectics, so as to have been unrivalled in the disputations of his day. "

The civil and the canon law, as well as the municipal, entered among the subjects of his studies, and he attained to great proficiency in each. But his chief delight was in reading the Scriptures. In the accurate study of these he wrote expositions and homilies on several parts of them, and translated them into English; which seems to have occasioned his being complimented with the appropriate title of *Doctor Evangelicus*. His principal study, after the Scriptures, was in the writings of the Four Fathers of the Latin Church, Austin, Jerome, Ambrose, and Gregory. He also devoted much time to the works

\* See "The History of the Life and Sufferings of the Reverend and Learned John Wicliffe, D. D., Warden of Canterbury Hall, and Public Professor of Divinity in Oxford, and Rector of Lutterworth, in Leicestershire, in the reigns of K. Edward III. and K. Richard II," by John Lewis, A. M. Minister of Meregate. London, 1723.

† Merton College was at this time the most distinguished in the whole university for men of talent and learning. Amongst these were Archbishop Bradwardine, surnamed the *Profound Doctor*, in 1349; Walter Burley, surnamed the *Plain Doctor*, Præceptor to Edward III. in 1330; William Occham, surnamed the *Singular Doctor*, and the *Venerable Inceptor*; Archbishop Mepham, 1330; Archbishop Islip, 1349; William Rede, a great mathematician of his time, Bishop of Chichester, 1369.



of Bishop Grosseteste\*, of whom he was a great admirer, and those of Archbishop Fitz-Ralph.†

The encroachments of the mendicant friars, who had been settled in Oxford since the year 1224, soon attracted his vigilant notice. They had proved a great source of annoyance to the university, from the peculiar privileges and exemptions which they claimed. In particular they objected to a statute of the university, which forbid that any one should proceed Doctor in Divinity, unless he had been before a Regent in Arts, either in Oxford or some other university. The friars complained of this regulation, and, in order to its repeal, both petitioned the King, and appealed to the Pope, indulging at the same time in the most insulting conduct towards the chancellor, and members of the university, and stirring up the young students to acts of insubordination. They were in the habit also of inveigling the students from the colleges into their convents; so that persons were afraid to send their sons to Oxford, lest they should be drawn away by the friars; and the university consequently suffered greatly in its numbers, being reduced to not more than 6000 students, whereas it had formerly consisted of 30,000.‡ This occasioned the passing of a statute by which the friars were restricted from receiving any persons into their orders under the age of eighteen. Still they continued to evade the restriction, and even a subsequent enactment of Parliament, regulating the intercourse between them and the university, by obtaining a bull from Rome, dispensing, in their case, with the usual course in regard to the degree of Doctor in Divinity.

But that which brought Wicliffe more immediately into contact with them, was his opposition to their artful practice of preaching up the merit of voluntary poverty, in justification of their mendicant calling. He was not the only person, indeed, who opposed their hypocritical pretensions, but he appears, from his tracts, which yet remain, as well as from his history, to have been among the most earnest and zealous in assailing these wolves in sheep's clothing. They endeavoured to prove that they were acting after the example of Christ and his apostles, who, they urged, had all things in common, and were supported by alms. Wicliffe wrote several tracts expressly against this perversion, entitled, *Of the Poverty of Christ, against able Beggars*, and *Of Idleness in Beggary*; shewing that the poverty of Christ was of a very different nature from that professed by the friars, as Christ lived on the alms of Mary Magdalen, and other holy persons, without asking or constraining—that Christ commanded his apostles and disciples to carry no purse or scrip, as the friars did, for the purpose of conveying to their convent the fruits of their begging—that St. Paul did not covet gold or silver or clothes of those that he taught,

\* Bishop of Lincoln, 1235. See his Life, p. 392.

† Professor of Divinity in Oxford, and Archbishop of Armagh, about 1347.

‡ The fray, which happened at Oxford in the reign of Henry III. when the brother of the legate was killed by a bow-shot from one of the students, and the consequent severities exercised against them, had contributed to diminish the numbers, so that they were never afterwards equal to what they had been before that occurrence. *Pegge's Life of Grosseteste*, P. 85.

but laboured with his own hands for his maintenance, and had expressly desired that none should eat who would not work—that to give to able and vigorous friars was depriving the really indigent of that portion of charitable relief which was their due.

His conduct in these controversies was attended with the general approbation, and led probably to his appointment, which took place in the following year, (1361,) to the Mastership of Balliol College.

It was in the same year, that Simon de Islip, Archbishop of Canterbury, founded a Hall in the parish of St. Mary, in Oxford, by the name of Canterbury Hall, for a warden and eleven scholars. He first appointed to the wardenship, Henry de Wodehull, a monk of Christ Church, Canterbury, but not being satisfied with him for some reason not exactly known now, removed him, together with three of the scholars, who were also monks of Canterbury, after he had held the office two years, and in his stead made Wicliffe the warden, in 1365. In the letters of institution the Archbishop spoke in high terms of Wicliffe's qualifications for the appointment, describing him as a person, "in whose fidelity, circumspection, and industry, his Grace very much confided, and one on whom he had fixed his eyes for that place, on account of the honesty of his life, his laudable conversation, and knowledge of letters."

But the death of Archbishop Islip, which happened on the 25th of April in the following year, and the promotion, by papal provision, of Langham, Bishop of Ely, and formerly Abbot of Westminster, to the Archiepiscopal See, interrupted Wicliffe's quiet possession of the office. The new Archbishop espoused the cause of the Monks of Canterbury, who felt themselves aggrieved in the removal of Wodehull and the three other members of their convent, and applied accordingly to him for redress. Langham at their solicitation ejected Wicliffe, and eventually restoring Wodehull to the Wardenship, issued his mandate to Wicliffe and the rest of the scholars of the Hall, enjoining their obedience to the reinstated Warden. The ejected individuals refusing to obey the mandate, on the ground of its being contrary to the oath which they had already taken to their founder, Langham sequestered the parsonage of Pageham, which was appropriated to the Hall, and took away the books and other property belonging to the foundation.

This proceeding occasioned an appeal to the Pope on the part of Wicliffe and the three ejected scholars. A delay of three or four years intervened, and the cause was at length decided in 1370 against the appellants—the sentence being, "that only the Monks of Canterbury ought to remain continually in the College called Canterbury Hall, and that the seculars ought all of them to be expelled; that Henry de Wodehull and the other monks who were deprived, should be restored; and that perpetual silence should be imposed on John de Wicliffe, and his associates, William Selbi, William Middleworth, and Richard Benger."

It is probable that this sentence against Wicliffe, while great interest was exerted in behalf of the Monks, was not obtained but at a high price from the papal court; as to guard against the forfeiture to the Crown thus incurred by an infringement of the licence of the foundation, which specified a certain number of scholars *religious and secular*, a

confirmation of the Pope's sentence was obtained from the King, about two years after, at the expense of two hundred marks.\*

During the pending of this dispute, Pope Urban V. gave notice to Edward III. that he intended to cite him into his Court then held at Avignon, to answer for his default in not performing the homage which his predecessor King John acknowledged to the Sovereign Pontiff for his kingdom, and for refusing to pay the tribute which that monarch had granted to the Holy See.—The King brought the matter before the Parliament, when it was determined to support the King against the tyrannical exactions of the Pope. A certain monk, however, ventured to contravene this resolution of the Parliament, by defending the claims which Urban had advanced. To this person Wicliffe replied, and published a treatise, in which he maintained that the unlawful act of King John could not be construed as binding on his successors.—It is not strange, then, that having resisted the encroachments of Urban in this important point, he should have experienced the animosity of the papal court, in his ejection from the headship of Canterbury Hall.

The circumstance, at the same time, by no means lessened his high reputation in the university. Having taken the degree of Doctor of Divinity, he began to read public lectures in divinity; and in the discharge of this office, he so won upon the attention and admiration of his hearers, that his opinions were regarded as possessing a kind of oracular authority. He took occasion, in the course of his lectures, to descant on the corruptions of the friars, speaking of them at first in more gentle and qualified terms of censure; but, subsequently, as he found the theme was not unacceptable to his audience, scrupling not to declare his sentiments concerning them in the most open language of strong reprobation.

That inveterate grievance of the papal system, during its baneful sway over England, the promotion of foreigners to English benefices, formed the subject of frequent negotiations with the papal court, about this period of our history. Though a treaty was at last concluded in 1376, by which it was stipulated, that for the future the Pope should desist from the iniquitous practice; yet the sanctity even of a treaty did not suffice to put an end to it. The Parliament indeed scarcely placed much reliance on treaties made with such a power, as in the same year in which this particular treaty was made, a bill was brought in, remonstrating against the same abuse, and providing for its removal. Wicliffe was concerned in this last negotiation, which took place at Bruges, having been joined in the embassy to the Pope with the Bishop of Bangor and five others. It was on this occasion, probably, that he learned more accurately the extent of the corruptions engendered and fostered by the papal usurpation. On his return home, he openly denounced the Pope, both in his public lectures and in private, as "Antichrist," and "the proud worldly Priest of Rome," and continued his strain of vehement invective against the whole machinery of popery. He thus became more and more obnoxious to those whose criminal follies he boldly rebuked and exposed. But his exertions were regarded with no unfavourable eye by the King, who about this

time, it is conceived, bestowed on him the rectory of Lutterworth, in the diocese of Lincoln. In the mean while his adversaries, smarting under the severity of his reproofs, were preparing matter of accusation against him.

This was soon supplied to them by his public lectures in the university. From these they collected nineteen articles, which they transmitted to the Pope, relating chiefly to some positions which he had advanced, restricting the papal prerogative of political dominion,—denying the exemption of ecclesiastical persons and property from civil authority,—qualifying the power of the keys,—and asserting the coercive power of temporal authorities in cases of ecclesiastical abuse.

The Pope (Gregory XI.), as soon as he had received the articles, with the complaint annexed to them, despatched several bulls of the same date, to Sudbury, Archbishop of Canterbury, and Courtney, Bishop of London, delegated by him to examine into the matter of the complaint;—another bull to the King himself,—and another to the University of Oxford,—enjoining them severally to use all diligence in apprehending Wicliffe, and bringing him to account for the heretical dogmas imputed to him.

Wicliffe stood too high in the estimation of the university, for any aggression on him to be readily sanctioned by them in their corporate capacity. On hearing accordingly of the business with which the Pope's Nuncio was charged, the Heads of Houses deliberated for some time whether they should receive the bull with honour or wholly reject it. They did receive it eventually, but treated it with much coldness and indifference.

Edward III. was dead\* when the commission from the Pope reached England, and Richard II. had succeeded to the throne. But Archbishop Sudbury and Bishop Courtney proceeded to obey the instructions given to them; and as the university did not deliver up Wicliffe, they issued their mandate to the Chancellor of Oxford and of the diocese of Lincoln, in which Wicliffe was beneficed, commanding him to cite Wicliffe to appear before them at St. Paul's, London, on Thursday, the 19th of February of the following year.

Before this day the Parliament had assembled, and debated the question, whether it was lawful to detain the treasure of the kingdom in pressing emergencies, though the Pope required it to be carried out under pain of censures. The resolution of the question was referred to Wicliffe, who determined it in the affirmative, and undertook to prove the legality of such a refusal, upon the principles of the law of Christ. Thus it appears that the hostile proceedings of the ecclesiastical powers had not impaired the respect with which Wicliffe was regarded by the nation, and that respect at the same time served to shelter him from the impending storm.

He had fortunately obtained the powerful patronage of John, Duke of Lancaster,† who highly estimated his learning and integrity. Ac-

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\* He died June 21st, 1377, in the sixty-fifth year of his age, and the fifty-first of his reign.

† Lewis mentions a story of the Duke of Lancaster's having employed four bachelors of divinity, one from each order of friars, to assist in Wicliffe's defence; but the fact is very improbable, as Lewis observes, the friars being the object of Wicliffe's peculiar dislike and animadversion.

cordingly, when the day of the citation came, Wicliffe appeared on his way to St. Paul's, accompanied by the Duke of Lancaster, and the Lord Henry Piercy, the Earl Marshal of England. The concourse of people about the church was so great, that it was necessary for the Earl Marshal to exert his authority in dispersing the multitude; nor was it without much difficulty that a passage was effected. This occasioned some disturbance, and Bishop Courtney,\* whose attention was now drawn to the honourable escort with which Wicliffe was ushered into the court, addressing the Earl Marshal, said, that "if he had known beforehand what masteries he would have kept in the church, he would have stopped him out from coming there." These expressions called forth an angry retort from the Duke of Lancaster, that "he would keep such mastery there, though the bishop said nay." At last, after much struggling, they made their way to the Lady's Chapel, where the Archbishop and Bishop of London were sitting, together with some other bishops, and some dukes and barons, who had assembled to hear the trial. Wicliffe took his place before the Commissioners, remaining in a standing posture. Here the Earl Marshal again interposed in his favour, bidding him "sit down, for he had many things to answer to, and therefore had need of a soft seat to rest himself upon during so tedious an attendance." The Bishop of London immediately put his veto on this lenient suggestion; "it is neither according to law or reason," he observed, "that he who was cited there to answer before his ordinary, should sit down during the time of his answer." This exasperated the Earl Marshal, already disposed to throw contempt on a court deriving its authority only from a foreign power, and many angry expressions passed between him and the bishop. The Duke of Lancaster then came forward to support the Earl Marshal, and said: that "the Earl's motion was but reasonable, and that, as for him who was grown so proud and arrogant, he would bring down the pride not only of him, but of all the prelacy in England;" then addressing himself to a person who sat by him, he added, in a low tone of voice, that "rather than take what the Bishop said at his hands, he would pluck him by the hair of his head out of the church."—These words were not spoken so softly as to escape being heard by some of the by-standers, who felt their indignation roused at this insulting treatment of the Bishop, in his own Cathedral, and exclaimed, that "they would rather lose their lives than suffer the Bishop to be thus threatened and contemptuously used." Whereupon the assembly was thrown into uproar, and the Court broke up without coming to any decision.

Wicliffe, by this conjuncture, escaped, for the present, the persecution of his enemies. Whether he actually appeared again before the

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\* "Archbishop Sudbury seems not to have been so great a zealot in behalf of the papal power and superstitions as this Bishop. The monkish writer of his life tells us, that this Archbishop going to Canterbury, overtook some going thither on a pilgrimage to Thomas à Becket's shrine, and told them that the plenary indulgence they expected at Canterbury was of no use nor value. On which a Kentish knight in the company, being very angry at the Archbishop's being so very injurious to the glorious martyr, told him, he should, for this crime of his, die an unnatural death, as he did, being beheaded in the insurrection of the boors."—*Anglia Sacra*, vol. i. pp. 49, 50, quoted by Lewis, p. 56.

same delegates, is a questionable fact. One historian\*, however, asserts, that the Commissioners sat again in the chapel, at Lambeth, when Wicliffe answered to the articles with which he was charged. On this occasion, so great was the popular favour said to have been manifested towards him, that not only the citizens of London, but the mob also, forced their way into the chapel, and spoke in his behalf, to the great terror of the delegates. It is said, also, that the Queen-Mother sent a messenger to them, to forbid their proceeding to any definitive sentence against him. It is added, that he defended himself by a written paper, in which he briefly discussed the several articles of accusation in order ;—and that though his defence was not satisfactory to the Commissioners, they still did not proceed to inflict any punishment on him, but only prohibited him from repeating such propositions, either in the schools, or in his sermons, on account of their giving offence to the laity.

The death of Gregory XI., which happened on the 27th of March, 1378, was the means of saving Wicliffe from farther molestation in this matter. For the commission of inquiry, concerning him, was dissolved by that event. The dispute, which then arose in the succession to the Papal diadem, from the rival claims of two competitors, supported by opposite factions among the Cardinals, occasioned his writing a treatise "*Of the Schism of the Roman Pontiffs*:" soon after which, he published his book "*Of the Truth of the Scripture*." In the latter, he contended for a translation of the Scriptures into English, and affirmed, that God's will is plainly revealed in two testaments;—that Christ's law suffices by itself to rule Christ's Church;—that a Christian man, well understanding it, may thence gather sufficient knowledge during his pilgrimage here upon earth:—that whereas all truth is contained in Holy Scripture, whatever disputation is not originally thence to be deduced is accounted profane.

But the harassing which he had undergone under the papal commission, was now consummated in a dangerous fit of sickness, which brought him to the brink of the grave in the beginning of the next year. He had then returned to Oxford, and the mendicant friars, hearing of his severe indisposition, availed themselves of the opportunity to endeavour to obtain from him some counter-declaration in their favour. They sent four doctors to him, one selected from each of their orders, with whom were associated four of the city aldermen. These persons found Wicliffe lying on his bed, and first addressed him in a friendly manner, wishing him a recovery from his distemper. Afterwards, they proceeded to notice the many and great injuries which he had done to the friars by his sermons and writings, and to exhort him, that, now he was at the point of death, he would, as a true penitent, bewail and revoke, in their presence, whatever things he had said to their disparagement. This address, so artfully timed, did not however make that impression, which they had hoped, on the nerves of Wicliffe, exhausted as he was by the pressure of his disorder. But suddenly, as it were, recovering strength, he repelled the insidious attack with

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\* Walsingham. *Histor. Angliæ*, p. 205. Lewis gives the account from him, but seems to consider it as very doubtful.

much vehemence. For calling his servants, and ordering them to raise him a little on his pillows, he said with a loud voice : “ I shall not die, but live, and declare the evil deeds of the friars ; ” — a retort, which his visitors had little calculated on receiving from him, and which caused them to retire in confusion. His words were prophetic of the fact, for he soon recovered, and was enabled to prosecute his exposure of their iniquities, and those of the Romish clergy in general.

While the invectives contained in his sermons and writings rendered these abettors of corruption more and more bitter against him, that which seems principally to have aggravated their animosity was, his undertaking the translation of the Bible at this time. This was like destroying the craft of those who made the silver shrines for the worshippers of Diana at Ephesus ; and the workmen who earned their livelihood by the superstition of their countrymen, naturally feared any innovation which would destroy their lucrative monopoly. They described his labours accordingly, as the casting of the gospel pearl abroad to be trodden under foot of swine, — as turning the jewel of the church into the sport of the laity, — and making what was before the chief talent of the clergy and doctors of the church, for ever common to the laity.\* In vain did Wicliffe urge, in answer to their objections, that they thus condemned the Holy Ghost that gave the Scripture in tongues to the Apostles ; — that the truth of the faith shone more and more, by how much the more it was known ; — that the truth of the faith was clearer and more exact in the Scripture than the priests knew how to express it ; — that it was useful for the faithful themselves to be able to search out the sense of the faith ; — that the translation of the Scripture would do this good, that it would render priests and prelates unsuspected as to the words of it which they explained — with many other arguments to the same point. They still resolutely hardened their hearts against conviction, and hated the man who obtruded such unwelcome truths on their notice, and who openly proved to the world, that their authority was the very reverse of infallibility.

We are informed by him, in a prologue to his translation, that, in order to the work, he collected all the old Latin Bibles which he could find, and diligently collated them, with the assistance of several persons, correcting the errors of each copy, so as to make one in some measure true. He next collected the writings of the doctors and the common glosses, especially the commentaries of Nicholas Lyra†, with which his coadjutors and himself studied the New Testament. He then consulted old grammarians and divines as to the right interpretation of the hard words and sentences. After these preliminary labours, he commenced the work of translation, which he determined should not be literal ; — that it should be rather “ after the sentence ” than “ after the words.”

By this work he assailed the popish claim to the infallible interpretation of the Scriptures. In the lectures which he read before the

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\* In Wicliffe's time, it was ordered in the University of Oxford, that priests and curates were not to read the Scriptures until they were nine or ten years' standing there.

† A commentator on the Bible, in 1330.

University, in the summer of 1381, he attacked the doctrine of transubstantiation. He published sixteen "Conclusions," the first of which was, that "the consecrated host, which we see upon the altar, is neither Christ, nor any part of him, but an effectual sign of him:"---the second, that "in the sacrament, the body and blood of Christ are not essentially nor substantially, nor even bodily, but figuratively, or tropically;" and on these, and the following propositions, he challenged a public disputation. But the doctors of divinity, some of whom belonged to the religious communities, prohibited such exercises. Upon which Wicliffe published an argumentative exposition of his opinion on the subject, setting forth the authority of the Scripture, and of Austin and Jerome among the Fathers, as adverse to the Romish notion of the accidents of bread and wine subsisting without their proper substance; professing himself, however, as ready to believe a more *subtle* sense, if he could be convinced of it by scripture or reason.

Here then was another blow at the arrogant pretensions of the papal clergy. A belief in transubstantiation exalted the priesthood in the eyes of the people to a degree of mysterious importance, which caused them to be regarded with an implicit veneration. To impugn this dogma, therefore, was to lower the personal sanctity of the theologians who taught it. It could not therefore long pass unnoticed by those, whose reputation was involved in the shock inflicted on their favourite tenet. As soon as "the Conclusions" were published, William de Barton, the Chancellor of the University, called together several doctors, with whose consent he passed a solemn decree, in which, after reciting the first two of Wicliffe's conclusions, he declares that they are errors, and repugnant to the determinations of the Church. Then setting forth in express terms the corporal presence of Christ in the sacrament, he denounces excommunication and penances against all who should either teach or hearken to the opinions which he had condemned.

This condemnation was publicly read in the school of the Augustines, whilst Wicliffe was there sitting in the Professor's chair and maintaining the contrary opinion. He is said to have exhibited some signs of confusion on hearing it; but, recovering himself, to have told the Chancellor that neither he nor any of his assistants were able to confute his opinion. He afterwards appealed from this condemnation of the Chancellor to the King.

Archbishop Sudbury\* having been beheaded in the Tower by the

\* "The Archbishop, who foresaw what would happen, had spent all the night in prayer, and was officiating in the chapel when the rebels entered. When divine service was over, he came out to the mob, and behaved himself with great unconcernedness and courage, saying, 'that when a man could not live, either with conscience or honour, death was an advantage to him; and that he thanked God, he had never been in a better preparation to leave the world.' When he found them make a horrid noise for his blood, and eager to finish the murder, he exhorted them to their duty to God and the king; and after having forgiven his enemies, and prayed for their pardon, he kneeled down to the sword, without the least sign of concern; and here, as the crime was barbarous, the manner was butcherly and cruel, for he received eight strokes before his head was severed. Thus this learned and loyal prelate died a martyr to the



rebels under Wat Tyler, in June, 1381, Courtney,\* Bishop of London, was translated to the see of Canterbury. This prelate, already marked for his obsequiousness to the Roman Pontiff, did not proceed immediately against Wicliffe, only because he had not received the pall from Rome during the first year of his appointment; but, in 1382, being invested with that ensign of the metropolitan power, he lost no further time in prosecuting both Wicliffe himself and his followers. He directed certain bishops, and doctors both in the faculty of divinity and in that of the canon and civil law, to meet on the 17th of May, in the Monastery of the Preaching Friars in London. The Court accordingly assembled, but a panic arose among the members from the occurrence of a violent earthquake just as they were about to enter on the business, and some of them proposed an adjournment. But the Archbishop quieted their apprehensions by representing the earthquake as a symbol of the extirpation of heresy, and they then proceeded to examine the obnoxious tenets, and declared against them, partly as heretical, and partly as erroneous. It is not certain that Wicliffe was even cited before this Court, though his principal followers were. At any rate he did not appear; whether it was, that he availed himself of his privilege of exemption from episcopal jurisdiction as a member of the university, or whether it be true, according to another account, that he was informed by his friends of a plot laid by the prelates to seize him on the road. The Chancellor of Oxford,† the Proctors, and the majority of the University, are said indeed to have espoused his cause, by sending a letter sealed with their common seal to the court, expressing their high opinion of his learning, piety, and orthodox faith.

About the same time, when this court was held, the Parliament met; and Wicliffe, in prosecution of his appeal from the decree of the Chancellor, presented a complaint to the King, and the houses of Parliament. But he felt on this occasion the want of that powerful support which had carried him triumphantly through on a former day. The Duke of Lancaster, while he readily countenanced Wicliffe in an attempt to uphold the royal prerogative against the papal, was not equally disposed to second his exertions in casting off the tyranny of superstition. The Duke accordingly, on receiving the petition in which he was particularly addressed by name, used his influence with Wicliffe, in checking his opposition to the established notion respecting the sacrament. As to the manner in which Wicliffe behaved in regard to the wishes of the Duke, there are opposite accounts. It is said, on the one hand, that he still persisted in his declaration against the doctrine of the Papists, but only more guardedly. On the other hand, that

state, and fell by the rage of the rebellious mob. 'Tis said, that one John Starling, who boasted of his being the executioner, lost his life in the same manner within a few days."—*Collier's Ecclesiastical History*, vol. i. p. 570.

\* Bishop Courtney was the fourth son of Hugh, Earl of Devonshire, and great-grandson, by his mother's side, of Edward I.

† The Chancellor probably acted on the former occasion only in his official capacity, at the instigation of the monastic orders, or may have wished to silence Wicliffe on the particular article of transubstantiation, being otherwise friendly towards his general views of reformation.

finding himself brought into a strait, he made a kind of retraction\* of his opinion, at Oxford, in the presence of the Archbishop of Canterbury, the Bishops of Lincoln, Norwich, Worcester, London, Sarum, and Hereford; the Chancellor, many Doctors, and a great assemblage of people. But the confession of his belief, to which this account refers, is very far from being a retraction; as he sets forth in it, that the sacrament is *naturally* bread and wine, but is *sacramentally* the body and blood of Christ: and, indeed, his opponents thought it necessary still to write against the statements contained in it, which shews that they were not satisfied with it as a retraction.

Archbishop Courtney however, having taken the cause in hand, was not a man to be easily foiled in his pursuit of an offender against the infallibility of the papal church. Having been disappointed in the issue of the first expedient, he next tried to get Wicliffe into his power by means of an Act of Parliament. He succeeded in carrying a bill through the House of Lords "against preachers of heresy," by which the Sheriffs were to be empowered, upon the certificate of the Prelates, to arrest and imprison all preachers and fabricators of heretical doctrines, until the individuals so apprehended could justify their opinions "according to the law and reason of Holy Church." But the bill, though fraudulently passed into a law without the consent of the Commons, was subsequently lost by their opposition, on the discovery of the fraud.† He then resorted to a more summary process. He obtained letters patent from the King, authorizing the Archbishop and his suffragans "to arrest and detain in their own prisons, or any other," any who should privately or publicly preach the "Conclusions" of Wicliffe, until they should "repent of the privacies of those errors and heresies." He also obtained other letters patent, dated the day after the former, directed to the Chancellor and Proctors of the University of Oxford, appointing them Inquisitors-General, and directing them to expel from Oxford all persons, within their jurisdiction, suspected of heresy or error, and especially of any of the above-mentioned *Conclusions*; or any who should receive into their houses and inns, or communicate with Wicliffe, or his followers, Nicholas Hereford, Philip Rapyngdon, John Ayshton, and to seize any book published or compiled by Wicliffe; the civil magistrates being instructed to give their assistance in the execution of the order. The Archbishop further wrote to Robert Rigge, who was now Chancellor of Oxford, commanding him to publish in St. Mary's Church, and in the schools, the heretical "Conclusions," both in Latin and English, and peremptorily

\* Hume is very far from giving an impartial estimate of Wicliffe's character, when, proceeding entirely on the authority of Papists, he says; that "notwithstanding his enthusiasm," he seems "not to have been actuated by the spirit of martyrdom," and that at his trials, "he so explained away his doctrine by tortured meanings as to render it quite innocent and inoffensive." See his *Hist. of England*, vol. iii. p. 55. 8vo. 1802.

† "But notwithstanding this vigilance of the Commons, the clergy had so much art and influence, that the repeal was suppressed; and the act, which never had any legal authority, remains to this day upon the statute-book: though the clergy still thought proper to keep it in reserve, and not proceed to the immediate execution of it." *Hume*, vol. iii. p. 55.

to forbid any to preach or defend them, or to hear, Wicliffe or his partizans, or assist them:—and to oblige such as he might find favourable to the condemned opinions to retract upon oath. The Chancellor replied, that to do this was as much as his life was worth. The Archbishop insisted in answer, that the University must be an encourager of heresy, if she was thus the occasion that catholic truths were not made public. This remonstrance, backed by the King's letters, had the effect of compelling the Chancellor to the performance of the unwelcome task assigned him. The publication, however, of the Archbishop's commands excited great indignation of the secular clergy against the regulars, insomuch that many of the latter were in danger of their lives.

So earnest was the Archbishop in the matter, that he wrote a second letter to the Chancellor, who had shewn some severity towards certain individuals who distinguished themselves in opposing the doctrines of Wicliffe, admonishing him not to molest those divines of the University who concerned themselves in that matter, and repeating the prohibition against all teachers of the reprobated "Conclusions;" with an injunction, that Wicliffe and his followers should be denounced as suspended.

The Archbishop was still not satisfied with the measures adopted; and, in order to make a stricter inquiry into the extent of the rising heresy, he convened the clergy at the monastery of St. Frideswide in Oxford, in November of this year. Only his chief followers, and not Wicliffe himself, it seems, appeared before this convocation. After the condemnation of his opinions in this assembly, he wrote a defence of them. But argument was not the mode by which his opponents expected to confute him, or could have confuted him. They endeavoured rather to involve his opinions in the disrepute of their author, and accordingly accused him of blasphemy, and of overthrowing the foundation of civil government. Here also they were foiled; for notwithstanding all the weight of power which was brought to bear against him, he still gained on the affections of the people, and his followers increased, so that, as one of his adversaries observes, "a man could not meet two persons on the road, but one of them was his disciple." He was obliged, however, at last, to yield to the arm of ecclesiastical authority, and to retire from the professor's chair to his parsonage at Lutterworth.

But here he survived but a short time the persecution which had driven him from the University. He did not, however, slacken in his exertions to reform the Church. He wrote a treatise against the crusade, proclaimed by Urban VI. against the French, for supporting his competitor Clement VII., in which he puts the trying question, "why the proud priest of Rome did not grant full pardon to all men to live in peace, and charity, and patience, as he does, to all men to fight and slay Christian men?"—Probably about this time he published also his treatise entitled, "The real Sentence of Curse Expounded," in which he justifies his opinion that temporal lords may, at their pleasure, take away temporal goods from church-men, who are habitual delinquents; and another treatise, in which he defends his followers in their practice of going about from place to place preaching, instead of residing on benefices.

He was seized soon after his removal to Lutterworth, with a fit of the palsy. At first he recovered sufficiently to be able to resume his studies, and to preach again. At this crisis he was cited by Urban to appear before him. He wrote a letter to the Pope in answer to this citation, in which he says, that "if he might travel in his own person, he would, with God's will, go to him, but that Christ had needed him to the contrary, and taught him to more obedience to God than to man: that he supposed of the Pope, that he would not be Antichrist, and reverse Christ in this working to the contrary of Christ's will; for if he summoned, against reason, by him or any of his, and pursued this unlawful summoning, he was an open Antichrist." Nothing appears, however, to have been done against him beyond this citation, the near prospect of his death probably satisfying his enemies, that they would soon be saved all trouble respecting him.

Their expectations were not disappointed; for at the end of two years after his retirement to Lutterworth, the palsy put a period to his life. He was hearing mass in the church of Lutterworth on Innocents' day, when, about the time of the elevation of the host, an attack of the disorder seized him, paralysing his tongue, so that he was never able to speak again, and expired shortly after, on the last day of December, 1384, being then about sixty years of age.

The manner of his death afforded some pretext of triumph to his enemies, who, accommodating the fact to their own wishes, represented him as having intended to have spoken to the dishonour of Thomas á Becket, on the day of that saint of the Romish Church, when he was suddenly struck by the judgment of God, thundered against him, as against a second Cain.

Their malice had now no means of satiating itself but in the vindictive persecution of his followers, who soon began to be known under the distinctive appellation of Wicliffites and Lollards.\* Severe decrees were made against them in the Convocation, and it was only owing to the favour of the people that these decrees were not executed in all their rigour. Great however were the extremities to which they were reduced. A system of inquisition was established throughout England, and all the miseries of domestic variance ensued; persons, from fear of the heavy penalties denounced, betraying even their nearest relatives into the hands of their bigotted persecutors.

\* "Our canonist Lyndwood tells us, that this made word was derived from the Latin *lolium*, which signifies *cockle*; because, as that weed is a great damage to the wheat [*infelix lolium*.—*Georg.*] among which it grows, so the Lollards, their enemies said, corrupted and spoiled the well-meaning faithful among whom they were conversant. To this derivation of the word or name, our poet Chaucer alludes in the following words:


' This Loller here wolle preche us somewhat, \*  
He wolde sowin some difficultè,  
Or spring in some cockle in our elene corne.

*Squire's Prologue.*

Others derive the name from Walter Lolhard, a German. (*Beausobre Dissert. sur Adamites, &c.*) Others again from Lullards, or Lollards, the Praises of God, a sect so named, which was dispersed through Brabant. (*Picteti Oratio*, p. 29.)—*Lewis's Life of Bishop Pecock*, p. 10, Note.

Nor did the dead body of Wicliffe escape insult. At the Council of Constance in 1415, forty-five articles, imputed to him, were condemned as heretical, false, and erroneous, and he was declared an obstinate heretic, and his bones were ordered to be dug up, and cast on a dunghill. This sentence was executed thirteen years after, when by an order from the Pope, the officers of Fleming, Bishop of Lincoln, took Wicliffe's bones out of the grave, where they had lain undisturbed forty-four years, and burning them, cast the ashes into a neighbouring brook.

Had Wicliffe lived in an age of greater learning and more extended civilization, he would, we may presume, have triumphantly established many of those salutary principles of reformation, which he inculcated with so much zeal and courage. He would probably have reaped the harvest, whilst, as it was, he only scattered the seeds. He possessed, in many respects, the requisite elements of a reformer. He was bold, and active, and persevering, deeply imbued in theological learning, forcible in argument,---of uncommon gravity of manners, corresponding with an unblemished purity of life,---of ardent piety. These qualifications, superadded to a vehement desire of restoring the primitive purity of the church, would have carried him far in the work of improvement, had the materials submitted to him been more propitious. But some men are more formed for beginning a work, and others for perfecting it when begun. Comparatively speaking, more of enthusiasm and less of judgment are required in the commencement of an undertaking, than in its progress. Where there is much to be undone, at first a rougher hand may suffice and perhaps do better; but as things proceed, an exact and careful judgment is required, to adjust conflicting interests and opinions, and to fix the just and sober limits of a wise reformation. If we compare Luther and Cranmer, the difference here adverted to between an incipient reformer, and one who follows him in the track of reformation, is strikingly apparent. Cranmer would not have sufficed for the work of Luther, nor Luther for that of Cranmer. Wicliffe accordingly possessed a degree of enthusiasm, which fitted him more peculiarly for making a strong impression on that rude age in which he flourished, than for opening the minds of men, already inquisitive and eager for knowledge, to the true nature of scriptural truth. The ignorance also of a barbarous period is not without its effect even on those who rise up as its lights amidst the general darkness. Hence we find Wicliffe, though an upholder of the sufficiency of the scriptures, and an impugner of the pretended infallibility of the Romish priesthood, still not entirely scriptural in his opinions, and still remaining in communion with the apostate church. But the very extravagance of some of his tenets added probably to their currency; as those who have been nurtured in superstition have too diseased a taste, at once to relish a simple creed, defecated from all adscititious impurities, and reduced to the definite limits of express scriptural authority.



## REVIEW OF NEW PUBLICATIONS.

*Sermons and Charges, by the Right Reverend Father in God, Thomas Fanshaw Middleton, D. D. late Lord Bishop of Calcutta, with Memoirs of his Life, by HENRY KAYE BONNEY, D. D. Archdeacon of Bedford.* London: Longman and Co. 1824. p. 325. 8vo.

Amongst the many eminent and talented men who have ornamented the English Church in the present age, we are persuaded, that the late Bishop of Calcutta will hold a very distinguished rank in our ecclesiastical records. It is not often that a man so well qualified in every respect for the arduous duties which he was called upon to discharge, can be found readily disposed to undertake their superintendence. And in proportion to his eminent fitness for his office must be the degree of heartfelt regret, that the place, which was so peculiarly *his*, now knows him no more.

Perhaps there is no public event, of recent occurrence, more perplexing to the mind which contemplates the ways of Providence in the course of the world, than the removal of such a burning and shining light of Christianity at so critical a time, when all things appeared to be in a prosperous train; when India, previously so hopeless and dispiriting in a religious point of view, began to assume, under his pastoral care, a cheering aspect, and its hitherto barren fields to yield to the hand of Christian cultivation. The sceptic, indeed, might derive a plausible argument for his impious scheme from so mysterious a dispensation;—the Christian may as fully feel the difficulty involved in it; but the effect of it in him is, to increase his devout confidence in the Almighty Disposer of events, as his only resource in such a perplexity: and the sentiment which actuates and consoles him, in such a case, is, “I became dumb and opened not my mouth, for it was thy doing.”

Bishop Middleton, when he accepted the call of his church and country to lay the foundation of our Oriental Church establishment, was well aware of the many difficulties he must encounter;—he knew that, in wearing the Indian mitre, he should place no chaplet of roses on his brows, and that, like the man of God of old, who proclaimed the solemn sentence against the idolatrous altar in Bethel, he should be imperatively required to postpone the calls of personal ease and gratification to the holy commission on which he was about to proceed:—it was not, therefore, without much anxious deliberation, that he ultimately decided on embarking on the hazardous enterprise, and nerved himself to that degree of pious hardihood, required in one, who should aspire to the glory of becoming the Christian Gama of his age.

"At first he shrunk from the magnitude of the charge, and declined it. But, upon mature consideration, he thought it unworthy of a Christian minister to suffer the difficulty of the office, or dangers of the climate, to deter him from the performance of a duty, to which Providence seemed to call him. 'You will easily imagine,' (he says, in a letter addressed to the writer of these memoirs,) 'that in accepting this office, I have sustained a severe conflict of feelings. I had even declined it.' But when I came to settle the account with my own heart, I really found that I had little to allege in behalf of my decision. I began to suspect that I had yielded to some unmanly considerations, when I ought rather to have counted my comfort, and my connexions, and my prospects at home, as altogether worthless in comparison with the good, of which it might possibly be the design of Providence to make me the instrument. How far, even now, I have reasoned rightly, God alone knows; but I have endeavoured to view the subject impartially, and I trust in the Almighty to bless the work in which I am to engage." P. xvii.

When he once had made the decision, how completely he bent the whole force of his mind to the sublime charge which he had undertaken, may be judged from the following rules which he wrote down during his voyage.

"Invoke divine aid.—Preach frequently, and as 'one having authority.'—Promote schools, charities, literature, and good taste: nothing great can be accomplished without policy.—Persevere against discouragement.—Keep your temper.—Employ leisure in study, and always have some work in hand.—Be punctual and methodical in business, and never procrastinate.—Keep up a close connexion with friends at home.—Attend to forms.—Never be in a hurry.—Preserve self-possession, and do not be talked out of conviction.—Rise early, and be an economist of time.—Maintain dignity without the appearance of pride; manner is something with every body, and every thing with some.—Be guarded in discourse, attentive, and slow to speak.—Never acquiesce in immoral or pernicious opinions.—Beware of concessions and pledges.—Be not forward to assign reasons to those who have no right to demand them.—Be not subservient nor timid in manner, but manly and independent, firm and decided.—Think nothing in conduct unimportant and indifferent.—Be of no party.—Be popular, if possible; but, at any rate, be respected.—Remonstrate against abuses, where there is any chance of correcting them.—Advise and encourage youth.—Rather set than follow example.—Observe a grave economy in domestic affairs.—Practise strict temperance.—Remember what is expected in England:—and, lastly, remember the *final account*." P. xxv.

On his arrival at Calcutta,

"Bishop Middleton soon found himself on terms of respect with the persons in authority; and received encouragement from the Earl of Moira, Governor General, at that time absent from Calcutta with the army against Nepaul. The attention of the clergy was naturally directed to him. Some of them communicated statements of religion

and morals in the remote parts of his extensive diocese; and he expressed himself grateful for the result of their personal experience and local observations. He was deeply sensible of the difficulties attending the discharge of the duties which Providence had assigned him; and he knew not from what source he could hope to derive more effectual aid, with the divine blessing, than from the exertions of those who, having been long resident in India, were concerned for the honour of the Christian name; and who, among other means of recommending it to the surrounding nations, would maintain, to the utmost practical extent, the holy ordinances and decent rites prescribed in our national church. Such were Bishop Middleton's sentiments at his entrance upon this important station." P. xxvi.

In a country where ecclesiastical authority had been entirely unknown, many novel circumstances would of course present themselves, to try the temper and discretion of the first Bishop.

"In the January after his arrival the Bishop proceeded to appoint registrars in the three archdeaconries, and to forward the instruments of institution to the archdeacons themselves. Having placed the proper officers in the ecclesiastical departments, other business demanded his attention. A letter from the Archdeacon of Bombay represented to him the irregular mode of celebrating marriages in the out-stations. The Bishop observed, in reply, that the same irregularities prevailed, till of late years, in the presidency of Fort William, from the extreme paucity of clergy; and that even then marriage licences were granted by the supreme court. In this, and in many other instances, there was great need of reform. The marriage act did not extend to India; and neither the new charter of the Company, nor the letters patent appointing the Bishop, supplied the defect." P. xxix.

"In every institution of a religious character he had to feel his way, that he might not excite the jealousy of those who already occupied the ground. A Bible society had been established before his arrival, and one of his first objects was the formation of a diocesan committee in conjunction with the Society in London for promoting Christian Knowledge. It had been intimated to his Lordship, that such a society as this, embracing so many objects, would create alarm; but by a temperate conduct, and the circulation of a short account of the society, his wishes were at length accomplished: many of the leaders of the Bible society came into his views: he himself became the president, and the meetings were held at his house." P. xxx.

"He preferred the society at Bartlett's Buildings to all other societies in the extent of usefulness in India. 'We give away Bibles,' he said to a friend, 'and so far are equal to any other which does the same: we give away prayer-books, and tracts upon every religious subject, and are, therefore, superior. And this is found to be true in fact. The Colombo Bible Society has been obliged to abandon its fundamental principle, which is acknowledged in a sermon sent from Ceylon, and the persons in that Island who are most zealous to promote Christianity, have applied to Bartlett's Buildings for a supply



of catechetical tracts, and have received them. There cannot be a stronger proof that the Society for promoting Christian Knowledge is better adapted than all others for India." P. xxxi.

Under these difficulties, it is impossible not to admire the firmness and discretion with which he always conducted his plans. Nothing important or essential was yielded, but good temper and conciliation did more than violence or official authority. It was this happy combination of firmness and mildness, which so remarkably fitted this Prelate for the untrodden walks of his Oriental diocese.

Still there were many points which could not well be adjusted, such as the equality of privileges claimed by members of the Church of Scotland---the legality of the Consistory Courts which he erected---the rights of his Archdeacons---the superintendence and appointment of the Company's Chaplains, and, in general, obstacles arising from the undefined nature of the Episcopal authority in India. We shall not wonder that these difficulties, acting on a susceptible mind, proved a source of much uneasiness to the Bishop.

The account of his visitations is exceedingly interesting. It forms, indeed, the most attractive portion of the volume. We can only indulge our readers with a specimen, for if we were to gratify ourselves, we should fill up the remainder of our Number with quotations from this portion alone.

"In December, 1815, he held his primary visitation at Calcutta, which was attended by ten of the clergy, the rest being absent at the distance of many hundred miles from that city: and on the 18th of the same month, his Lordship, accompanied by his family, quitted Calcutta to make the primary visitation of his diocese: an undertaking not to be accomplished under 5000 miles. He was conveyed to Madras on board the *Cecilia*, and landed at that place on the 26th, under a salute of fifteen guns from the fort. The Admiral's house was prepared for his reception. On the Sunday after his arrival he preached at the new church dedicated to St. George, which he consecrated on the 8th of January, 1816; and on the day following held a confirmation consisting of 278 persons, including many adults. The church of St. George is a handsome structure, standing in the midst of a field of six acres, and surrounded by a treble or quadruple row of palm trees, a splendid emblem of Christianity in the East." P. xxxiv.

At Madras he received a deputation from the Armenians, and was visited by a Brahmin, to whom, at his request, he read over and explained a sermon which he had preached the day before.

"From Madras, which he quitted on the 31st of January, the Bishop proceeded on his visitation by land; and his mode of travelling he represented as patriarchal. His party consisted of his whole establishment, attended by a military escort. After journeying fifteen or twenty miles, they pitched their tents before the sun was high. Their baggage

was conveyed on camels, whilst the Bishop and his family, according to the custom of the country, were conveyed in palanquins. On the following morning he reached the Seven Pagodas, and entered through a Palmyra tope, amidst the singing of birds, into that vast assemblage of mis-shapen masses of rock and ancient sculpture. These, and indeed every other object of interest which came in his way, he examined with the eye of an antiquary and philosopher. As the Sunday recurred, he constantly took part in the performance of divine service. The Syriac and Persian languages occupied part of his attention; and thus he relieved his mind from the labour of his journey. Passing near Alumbura and by Conjameer, he arrived at Pondicherry on the 7th. Here he saw the Jesuits' College and Capuchins' Church. In the library of the former, he found the books in bad condition, but some of them on very good subjects. The Christians of the Romish Church sent him a deputation, who appeared respectable men, some of whom presented books to him.

"He quitted Pondicherry on the 9th of February, and reached Cuddalore on the same day. There he visited Mr. Holzberg, the discharged missionary, who gave him an account of the low state of the mission, and to whom he afterwards sent a present of money, to be divided between the poor of his congregation and himself. Whilst he was sitting in his tent in the evening, he observed two or three persons who were beating a tom-tom, and playing a pipe, and behind them two others leading a sheep, exactly as sacrifices are represented in ancient sculpture; and such it was. Some of the Bishop's party watched the procession to a neighbouring temple, whence the animal was brought back after being slain.

"On the 10th, he moved from Pondicherry to Periahcoopum, and on the 12th reached the great pagodas at Chillumbarum. The latter part of the road was interesting, leading by the side of a river, with the gateways of the pagodas in the distance. These he visited in the evening, when the Brahmins were assembled to receive him, who were very ready to show every part of these edifices of eastern superstition. There were at least five hundred persons present, chiefly Brahmins, who pressed forward to observe him. They eyed him narrowly, and asked for money to repair their pagodas. To this, of course, he paid no attention.

"He afterwards learnt that some Mussulmans at Madras had endeavoured to represent his journey as an introduction to compulsory measures for the conversion of the natives; but the Brahmins expressed no alarm. They were astonished, however, at finding that the English had a head of their religion, or any thing like a church-establishment. Upon being asked what they thought of the Bishop's entrance into the village, without a procession of musicians, &c., as is usual when the collectors enter, they replied, that 'they supposed him to have renounced all worldly enjoyments.' This was the best possible construction." P. xxxvi.

At Tanjore, the Bishop paid a visit to the Rajah, by whom he was most courteously received, and who presented him with a portrait of the missionary Schwartz. The Rajah afterwards returned the visit in great state.

We must give a place to the following anecdote of Schwartz, which was told to the Bishop during his stay here,

"In the evening, the Bishop visited the church in the fort, and saw the monument erected by the Rajah's order to the memory of Schwartz. A remarkable anecdote of that excellent man was mentioned. When he was on his death-bed, and supposed to be dead, and his feet were cold, Gerickè sung over him a stanza of a funeral hymn, which he was fond of while in health; Schwartz appeared to pay no attention to it, but went on with the second stanza, clearly and articulately, and then was heard no more." P. xlii.

Proceeding in the course of his visitation, the Bishop arrived among the Syrian Christians.

"Whilst he remained in this part of the country, he visited one of the Syrian villages, distant about a mile and a half. He found the houses neat and well built. The Christian judge, who went with him, pointed out one inhabited by the grand-daughter of the person who built the church about fifty years before. In front of the edifice, in the church-yard, stands a lofty cross, to which is an ascent of steps. Before the Bishop arrived at it, the kashusha, attended by several persons, came out to meet him, and showed him the church. Lights were burning at the altar. His Lordship expressed a desire to see their Syriac books, with which they complied. They were all liturgical; and one contained the office of the mass. Another, which they had possessed about eighty years, was brought from Antioch. The church had a crucifix, and two small altars with crosses, and an *Ecce Homo* in tapestry; and a large part of the wall was covered with inscriptions in Malabar, said to be an account of all the saints, with the dates of their deaths. The Bishop inquired whether any service was performed at the cross in the church-yard, and was answered that the office was said there on Good Friday; and that there were processions to it on other occasions. They were anxious to know the cause of the Bishop's visit. Upon hearing who he was, that he was the friend of all the Christians in India, and wished to serve them, their apprehensions vanished, and they commended themselves to his protection." P. xlvii.

Afterwards, he had an interview with the Syrian Bishop, Mar Dionysius, who came richly attired in crimson satin, with a green velvet mantle over the shoulders, a crozier being borne by one of his attendants, whilst another carried a cross of jewels. Bishop Middleton had some conversation with him on the Syriac version and the liturgy used in his churches. It appeared that he acknowledged the seven sacraments of the church of Rome.

On the 14th of May, Bishop Middleton reached Bombay, where he was received with marked respect by the civil and military authorities. Here he had an interview with another of the native Bishops, the Bishop of Armenia, who traced back the establishment of his church to the middle of the fourth century. Having performed the requisite duties of his office at Bombay, Bishop Middleton embarked again on his return to Calcutta, on the 17th of September. He was desirous of re-

visiting the Syrian Christians, and for this purpose landed at Cochin. At Coteaum, he had a conversation, for two hours, with the Syrian Metropolitan, and also saw Mar Philoxenos, another of the Syrian bishops.

He afterwards extended his voyage to the island of Ceylon, landing at Columbo on the 26th of October. He was highly gratified by his visit to this island, where he found every thing in a most promising condition for the diffusion of Christianity, under the able government of Sir Robert Brownrigg. At this time, however, Ceylon was not under the jurisdiction of the Bishop of Calcutta, as it now is.

At length, on the 10th of December, he arrived again at Calcutta. The manner in which he economised his time during his residence there is thus described by Dr. Bonney.

“Bishop Middleton's mode of life after his return to Calcutta, exhibits his incessant diligence. He rose at an early hour, and was generally on horseback before the sun appeared. Then he retired to his library, to keep up a correspondence with his archdeacons in the distant provinces, with the governor-general, and with the board of control in England. To this was added, the composition of sermons, which he was now in the habit of preaching every third Sunday, and which he continued through the year. Some part of the morning he was necessarily engaged in paying and receiving visits. The first and third Monday in the month, he invited the clergy to dinner. And thus, with an hour for exercise before that repast, which was at the hour of seven, his day was occupied.” P. lxiii.

On the 10th of February in the following year he resumed the visitation of his diocese, and landed at Madras on the 27th of the same month, where he remained until Easter, setting all things in order; and then proceeded to Penang. Re-embarking for Calcutta on the 20th of May, he encountered rough weather at the latter end of his voyage.

“Their course lay along the northern shore of Sumatra, which they coasted as far as Acheen Head. The remaining part of the voyage was impressed upon the Bishop's memory; and he described it to a friend in the following terms. ‘Off Acheen Head lie several islands, which, with the Golden Mountain on the coast of Sumatra, form an assemblage of grand scenery. Through these we passed in a fine evening, with smooth water and a gentle breeze. The setting sun exhibited the whole to the greatest advantage, by throwing a mild yet steady light upon parts of the scene, and leaving the rest in, ‘darkness visible.’ The Bishop had never, either in nature or art, seen the contrast of light and shade so finely marked, or displayed on so large a scale. In the morning the ship had made its way into the bay of Bengal, and the scene was completely changed. Stormy weather succeeded. Provisions were beginning to fail, and for four days the sun was so obscured, that no observation could be made to ascertain where they were, or direct them to the pilot-station: and without a pilot the ship could not enter the river. Happily they made the station, and were carried into

the river; where they arrived on Sunday the 13th June, and joined in divine service with feelings of peculiar delight. Immediately afterwards boats came with a supply of fruit and vegetables, and they ate their repast 'with gladness and singleness of heart.'" P. lxxiii.

The difficulties of his office now began to crowd upon this excellent man, and to demand all his efforts to bear up against them, and to support the prerogative of that Church, of which he was the commissioned representative, in its just dignity and efficiency.

Not only was he opposed by sectaries of all denominations eagerly propagating their peculiar opinions, and by the superstitious creeds of the natives—obstacles which he must of course have expected beforehand—but even the clergy under his jurisdiction did not always concur in his views. Nor did the Board of Control always second his measures. In this posture of affairs he was, as Dr. Bonney expresses it, "as a man turned adrift upon the ocean, without either sail or oar."

Had he been a man of ordinary mould; the trying emergencies of his situation would not have made that inroad on his peace of mind, which these memoirs inform us they did. He appears throughout his whole conduct to have felt a painful solicitude for the discharge of his duty, so as fully to acquit his conscience towards God and man. To one therefore ever acting from the best and purest motives, any opposition to his well-concerted plans naturally gave pain, not only as a disappointment of his wishes, which might well have been borne, but as a frustration of his exertions to do good in his calling.

Φαντὶ δ' ἔμμεν,  
 Τοῦτ' ἀνιάρωτατον  
 Καλὰ γινώσκοντ' ἀνάγκη  
 Ἐκτὸς ἔχειν πόδα.

Happily, however, he had energy of character sufficient to sustain him under the trials which he encountered, and once having set his hand to the plough, he never looked back, but pressed forward with unaltered purpose to accomplish the work which he had begun.

His thoughts were soon engaged in that great undertaking, the foundation of a college in the immediate vicinity of Calcutta, as a seminary for the Indian church. This scheme he formed in cooperation with the Society for the Propagation of the Gospel, which at the instance of the Archbishop of Canterbury invited his assistance in the suggestion of measures for strengthening the missions in that part of the world.

The wisdom and comprehensiveness of mind which Bishop Middleton displayed in the formation of this college, sufficiently demonstrate the superiority of his talents; while the indefatigable zeal, with which he prosecuted all the necessary arrange-

ments, may attest the spirit of enterprise with which he was animated. He was nobly supported, indeed, by the societies in this country, which made munificent grants of money towards the institution, but he was himself, it must yet be acknowledged, the life and soul of the whole undertaking.

"Having thus accomplished in part, what his mind had dwelt upon, with intense interest, in January 1821, he embarked to visit Bombay, which he had not reached in the former part of his second visitation.

"He arrived at Bombay in the latter end of February. Though free from bodily disease, the Bishop at this time did not feel the elasticity of spirit which he once possessed, and was sensible that he was unequal to the burden of his duty." P. lxxxii.

Having performed his visitation at Bombay, he again touched at Cochin on his return, and conferred with the Syrian Metropolitan, as to the report, which he had heard, of the Syrian christians being disposed to join the communion of the Church of England. He found the report to be incorrect. He at the same time expressed his wish to the Metropolitan of obtaining one of the Syrian clergy to assist at the Syrian press in the college.

"The Metropolitan smiled, and said, he did not think that any of them could be prevailed upon to go to such a distance, being all unwilling to quit their own churches for more than a day at a time. Bishop Middleton still hoped that one might be prevailed upon to give his assistance, and that the Calcutta press would print in Syriac as well as in all the learned languages. He looked forward to the time, when the Society for the Propagation of the Gospel would be as famous for its learned publications, as any other in the world.

"After this interview he again went on board; and on Easter-day, being then off Cape Comorin, the most southern point of the Indian continent, he performed the whole service, preached and administered the sacrament to Mrs. Middleton, who accompanied him in all his visitations, and to as many Protestants as there were in the ship. His feelings, always alive to devotion and to local circumstances, were impressed more than usual, though but few were gathered together." P. lxxxiii.

At Ceylon afterwards he spent a month, and gave fresh energy to the District Committee of the Society for Promoting Christian Knowledge established there.

On his return to Calcutta, the difficulties started respecting the authority of the "Consistory Court," at Madras, occupied his attention; and in a great degree aggravated the intensity of that mental anxiety, under which he was previously suffering, and which hurried him to a grave, premature indeed for the cause of that church which he served.

"On the Monday preceding his death, the Bishop received the clergy at dinner, having recently returned to his own house, which had been

long under repair. And, except that he was much agitated in the early part of the evening, by information respecting a very improper proceeding of one of his clergy, he was unusually cheerful and animated.

"The next day he went down to the college at an early hour in the afternoon; from which his physician, who happened to be in the house in attendance on Mrs. Middleton, endeavoured to dissuade him, but in vain. He promised, indeed, that he would not go again at so early an hour. Little did he think that he was visiting that favourite spot for the last time!

"On Wednesday, he was occupied during eight hours in writing to government, on the subject of a suit in the supreme court; and, at length, declared himself quite exhausted; but proposed to Mrs. Middleton, who, from ill health, had not been out for several days, that she should accompany him in the carriage before the sun was gone down.

"They had not proceeded far, when, at a turn in the road, the descending sun, which is always dangerous, and especially at the damp season of the year, shone full upon him. A slight cause from without, added to the present agitated state of his nerves, was sufficient to produce serious effects. The Bishop immediately declared that he was struck by the sun, and returned home; but refused to receive medical advice, and took what was offered him by Mrs. Middleton. When he retired to rest, symptoms of fever, and irritability of mind, increased. On the following night he was with difficulty restrained from rising and pursuing the business that pressed upon his attention.

"On the Thursday, the fever had increased so much that he wrote to his physician, Dr. Nicholson, a person in whom he had implicit and well-grounded confidence. The Bishop now indeed appeared sensible of the extent of his disorder, and said that he thought himself seriously ill, and knew not what would be the consequence. He sent a letter to his chaplain, to desire that he would take his place in the pulpit at the cathedral on the Sunday. But neither in this, nor in any other communication to his friends, was there any intimation of the extreme illness which now oppressed him. They were unconscious of the dreadful event which awaited them till two hours before he expired. The archdeacon, the senior chaplain, Mr. Trotter, whom the Bishop had distinguished by his friendship, Mr. Hawtayne, and the physician were with him. He lay for some time exhausted by the violence of the disorder, and breathing violently, till just before his departure, when an expressive smile spread itself over his features. So tranquil was the last moment; that it was not marked by a single motion.

"Thus expired Thomas Fanshaw Middleton, at eleven o'clock, on the night of Monday, the 8th July, 1822, in the fifty-fourth year of his age, and ninth of his consecration, to the great loss of the Christian church." P. xc.—xciii.

We have dwelt so long on these interesting particulars, that we have prevented ourselves from entering into an examination in detail of the Sermons and Charges which chiefly occupy the remainder of the volume; but, indeed, there is less occasion for

us to notice them here, as several of them are already well known and much esteemed in this country. We may observe that they are all distinguished by that energetic and masculine style of thought and language, which ever accompanied the conception of this excellent Prelate. The address to the children of the schools at Calcutta is well worthy of being reprinted for the use of our National School children, and the following prayer, which may be said by a child at any time, has seldom been exceeded in simplicity and propriety.

“Almighty God, my Heavenly Father, I fall down before thee to thank thee for thy goodness, which has preserved me through my helpless infancy to the present day: but especially, that thou hast called me to a state of salvation, through Christ my Saviour, and hast given me a knowledge of my duty, and hast taught me to approach thee in prayer. O Lord, make me ever to know and to feel, that I am naturally corrupt and sinful, and that I can do no good thing but through thy merciful assistance. Do thou, then, by thy Holy Spirit, vouchsafe to be present with me, and to succour me, while I shall live. In my childhood direct my thoughts to thee, my Creator and Protector: suffer me not to fall into wicked habits, or to indulge in any wicked thought: turn away from me whatever may endanger my salvation: teach me to dread thy displeasure, and to seek thy favour above every thing which the world can bestow: suffer me not to be corrupted and seduced by evil example, and deliver me from those temptations, which might lead me into sin. And if it shall please thy providence to preserve me beyond these the days of my childhood, grant that in every succeeding year I may grow in grace and in the knowledge of my Lord and Saviour, in the faith of a Christian, and in the practice of whatever is acceptable in thy sight, until it seem good to thee to call me away from this mortal state: and then receive me, O Lord, unto thyself, forgiving me all my sins, through the only merits of Him, who died for the sins of the world, Jesus Christ, my Redeemer.”  
*Amen.* P. 261.

The two addresses to persons confirmed, are equally admirable, and should also be reprinted separately. But, excellent as these writings are, they convey to us a very small portion of the worth, and learning, and talents of the accomplished Prelate. Bishop Middleton was a man made for action, still more than study. That he was a consummate scholar, “the Doctrine of the Greek Article” may demonstrate; but to take the gage and compass of his genius, we must climb the mountains of Himalah, and looking down on our Eastern Church and Empire, we must exclaim, “*Circumspice.*”



*Systematic Preaching recommended: in a Sermon preached June 4, 1825, in the Church of St. Mary the Virgin, in Oxford, at the Visitation of the Venerable the Archdeacon. By EDWARD HAWKINS, M. A. Fellow of Oriel College.\* Oxford. Parker. 1825. 8vo. pp. 33.*

THE object of this discourse is expressed with sufficient clearness in its title; and it is one which is certainly well worthy of discussion and recommendation, and especially appropriate to the occasion of a visitation, when it is become customary for the preacher to address himself almost exclusively to the clerical part of his audience. This practice we consider to be attended with many advantages, not only to the clergy, but also to the laity, who are thus led to more just apprehensions of the nature and value of the labours of their pastors: and not the least of the benefits resulting, is the production and publication of such able and interesting discourses as that now before us.

After some judicious remarks on the general importance of the preacher's office, Mr. Hawkins comes to the more particular statement of his design—to recommend what he terms “*systematic preaching*.” This he explains to be, not the preaching a dry system of divinity, but preaching with an attention to order and method, in the systematic connexion of the various subjects, which in turn come to be discussed. Such a system is of course to be regulated and modified in accordance with the wants and capacities of the congregation: it is to be framed and followed in such a way as shall best conduce to edification. But still the necessity of some such system—some principle of arrangement as to the order in which we lay before our hearers the several parts of the Christian scheme, is shewn upon the most undeniable grounds. The absolute obligation upon Christian ministers “to declare the whole counsel of God,” is forcibly urged.

“This principle,” Mr. H. well observes, “to the shame of our order be it spoken, has been occasionally forgotten. It might seem as if we sometimes presumed to be wiser than our heavenly Master, and to keep some of the characteristic doctrines of the Cross out of sight, as if they either could not be received, or would be noxious if they were. We ought not indeed to speak harshly of well-intentioned individuals, who have been alarmed by the baneful effects of fanaticism. But they have themselves run into a yet more fatal error. The true way to check fanaticism is surely not to omit the mention of perverted truths, but to teach them more fully and more correctly. And he who expects to produce holiness without faith, looks for the end without the means—for Christian conduct without those Christian motives, which can alone produce it.” P. 5.

These remarks we think very just: and not less so is the caution which follows, that, though we ought not to keep back any part of the gospel system, yet it does not follow that the

sublime truths of revelation are to be taught, indiscriminately to all persons, at all times, and at all hazards. We may teach the whole Christian system in perfect integrity, and yet teach it with discretion.

Another principle which our author advances to guide us to systematic preaching, is, that not only should no doctrine be omitted, but the whole taught *completely and comprehensively*. The observance of the former rule does not necessarily involve the latter. But the manner in which this is inculcated is so excellent, that we must present the passage to our readers entire, in the author's own words:

"It is conceivable that no one leading doctrine of the Gospel should be omitted by the preacher, who nevertheless failed to instruct his flock in the great circle of revealed truth. For it is one thing to preach the Gospel *with integrity*, and another to unfold religious truth *completely and comprehensively*. Yet to what end was the entire volume of inspiration delivered into our charge, but that the contents of the whole should be studied to our profit? And if to *our* profit, then also to the edification of our hearers: for there is no esoteric knowledge in the word of God. There are parts of the science of divinity, indeed, critical, polemical, historical, with which our hearers are not immediately concerned: these are only subordinate to the great subjects of parochial and domestic religious instruction, which should have a direct and immediate connexion with *edification*. But the whole Bible addresses itself to purposes of edification; and the edification not of the Jew only, but of the Christian. We know very well how slender a progress he has made in this great study, who fancies that the Epistles are superseded by the Gospels. Nor is his ignorance much less who supposes that the New Testament has displaced the study of the Old. It was of the Old Testament that the Apostle spoke; and he addressed one of the ripest Christians of the first age, when he affirmed, that 'all Scripture was given by inspiration of God, and was profitable for doctrine, for reproof, for correction, for instruction in righteousness.' (2 Tim. iii. 14—17. iv. 1—3. ii. 24, 25.)" P. 9.

In fact, to teach the Gospel completely and comprehensively, is to exhibit not merely all its insulated truths, but the connexion between them and the dependence which one has upon another. And this connexion will be best understood and appreciated by those who have the most enlarged acquaintance with the history of the divine dispensations and counsels. The apostolic epistles are referred to by the author, as evidently shewing the practice of the apostles in presenting a systematic and combined view of the doctrines they taught to their converts.

Some prominent objections are next noticed: and in discussing these Mr. Hawkins introduces some judicious observations on the probable effects of this sort of systematic preaching on the congregations to whom it is addressed, and the reception it is likely to obtain with them. How far general representations

of this kind are to be trusted to, we would not undertake to determine; but we heartily concur in the practical caution, conveyed in his concluding remarks on this head, that it is a slow process, and one which requires constant watchfulness and diligence, to get so acquainted with the spiritual and intellectual capacities and wants of the people, as to be able to apply with readiness and effect the instructions which are most appropriate to their case.

The authority and countenance which the Church of England, and its most distinguished writers, give to the plan here recommended, are next adverted to. The order of the Homilies, and the selection of the Epistles, Gospels, and Lessons, are pointed out as proofs of the attention which our reformers conceived due to systematic instruction. It appears, indeed, as Mr. H. observes, that anciently the prescribed course of the Gospels and Epistles was almost exclusively followed by the preachers, and, commonly, courses were delivered upon whole books of Scripture. The author mentions Archbishop Secker, as having been desirous of reviving the practice, and Tillotson, as having contemplated a new and more comprehensive set of Homilies, under the express sanction of Bishops Patrick, Lloyd, and Burnet. The authorities also of Bishop Gibson, and Archbishop Hort, are brought forward as in favour of the plan, and to these may have been added an example of no small weight, that of Bishop Jewel, who was of opinion, as his biographer informs us, "that it was a better way of teaching to go through with a book, than to take here and there a text; and that it gave the people a more clear and lasting knowledge." Some general suggestions are afterwards made towards the outline of such a system as would be suitable to the purpose. Bishop Gibson's Pastoral Letters, Bishop Wilkins' Ecclesiastes, and Bishop Gastrell's Christian Institutes, are mentioned as affording hints, which might be profitably enlarged upon for the formation of a series of sermons. The work of Dean Stanhope, we might add; on the Epistles and Gospels (especially as in part lately modernized by the Rev. C. Mount), affords an admirable foundation for the superstructure of parochial instruction: and an older work (perhaps not so generally known as it deserves to be) by Dr. Boys, on a somewhat similar, and even *more systematic* plan, would probably be found of great use.

Out of all authorities which might be cited on the subject, we conceive none can possess greater weight, or be regarded as founded on a better principle, than that of the excellent Herbert: his advice, in fact, we have long regarded as so admirable, and it bears so directly on our present subject, that we are sure our readers will excuse our transcribing the passage from "The Country Parson." Chap. V. "The Parson's Accessary Knowledge."

“The country parson hath read the Fathers also, and the Schoolmen, and the later writers, or a good proportion of all; out of all he hath compiled a book and body of divinity, which is the storehouse of his sermons, and which he preacheth all his life: but diversely clothed, illustrated, and enlarged. For though the world is full of such composures, yet every man's own is fittest, readiest, and most savourie to him. Besides, this being to be done in his younger and preparatorie times, it is an honest joy ever after to look upon his well-spent hours. This body he made by way of expounding the Church Catechism, to which all divinity may easily be reduced. For it being indifferent in itself to choose any method, that is best to be chosen, of which there is likeliest to be most use. Now catechising being a work of singular and admirable benefit to the Church of God, and a thing required under canonical obedience, the expounding of our Catechism must needs be the most useful form. Yet hath the Parson besides this laborious work, a slighter form of catechising, fitter for country people; according as his audience is, so he useth one or other, or sometimes both, if his audience be intermixed.”

A method like that proposed by this excellent man, is, we think, of all others not only that which would be generally preferred, but is naturally suggested to the mind of every minister of our church, who justly appreciates the value and extensive application of that admirable summary of Christian doctrine and duty comprised in the Catechism. The details of such a system may, and indeed must be, filled up in accordance with the particular ideas and views of the individual preacher, and the particular circumstances of his flock; but the general outline must obviously be nearly the same: and in fact no conscientious minister of the Church of England could help looking to her formularies (we should suppose) for the general design upon which a comprehensive uniformity of doctrine is to be maintained.

The conclusion of Mr. H.'s Sermon so strikingly enforces the whole subject, and brings it home to the conscience, that we cannot but extract it:

“Let it be once more repeated, that the attention to system which I would recommend, is not designed to inculcate systematic divinity, much less to make Scripture bend to human systems of any kind. Let our sole object be *edification*, and that founded upon the peculiar doctrines of the Cross—that both ourselves and our hearers, ‘by the power of God and the word of his grace, may be built up and receive an inheritance among them that are sanctified.’ But to this end it appears essential that the Gospel should be preached in its integrity, and the whole Scripture unfolded completely, and taught comprehensively. I know not how we can expect to attain these ends without some attention to systematic preaching, more perhaps than has always been thought necessary. Some knowledge of the method of the sacred writings themselves is essential even to the right application of scriptural truths; and the want of it, as it perpetually lies at the root of

the errors of the vulgar, so it sometimes disfigures even the commentaries of the learned. But besides, something like a comprehensive view of the whole system of God's merciful dispensations to his fallen creatures must be continually needed, in order to the great end of Christian instruction, a gradual advance towards Christian perfection. It is possible, no doubt, that some striking circumstance, an awakening sermon, or a death-bed scene, either full of horror or full of hope, may kindle the first flame of piety. But these are accidents; and their effects will be transient at best. It is a long process by which a man is thoroughly weaned from the allurements of the world and of the flesh, or by which the fruits of holiness are ripened. And one of the indispensable means which the Holy Spirit employs for this end, is no doubt the enlightened study of the Scriptures, for which also in the case of the great majority of Christians, if not of all, the enlightened inculcation, by the Christian minister, of scriptural truth in all its integrity and completeness, will be of essential service:—not to increase knowledge, mere knowledge—but whereas our motives are mixed, to purify them: and whereas they are unequal, to exalt them; and whereas they are unsteady, fickle, and inconstant, to establish, strengthen, settle them. For assuredly the longest life, and the most careful study of the Scriptures, would not be too extended and careful to evince the infinite importance of what we have to do for ourselves, by the mighty efforts which God has made to save us, and the immensity of our debt of gratitude and love, in consideration of all that has been done, and is now continually done, in our behalf.

“I may have appeared to dwell too long upon this subject: but that *we* should have power to contribute any thing, even any thing, towards the *eternal* interests of others, is a thought so full of an awful perplexity, that it may well excuse our dwelling occasionally, even at some length, upon any subject in which it is involved. ‘I take you to record,’ says St. Paul, ‘that I am pure from the blood of all men.’ There is no one of us, it must be feared, who will be able to make this profession before the judgment-seat of Christ. We have reason, therefore, to devote a patient and candid attention to any suggestion proposed with seriousness, and directed towards the possible diminution of our deficiencies before that dread tribunal. And when all shall have done their utmost, nothing but the atoning blood of Christ could plead for the acceptance of endeavours so feeble and inadequate as ours will have been, ‘by our life and doctrine to set forth his glory, and set forward the salvation of all men.’” P. 31.

Upon the whole, we strongly recommend this Discourse, and an attention to its contents, to all; but especially our younger clerical brethren; and those preparing for holy orders, who may be most profitably employed in drawing up the outline of a system, which may form the guide of their future course of preaching. That the Christian minister should have in his own mind a clear and comprehensive view of the gospel system, is of all requisites for the discharge of his holy office the most essential, because it involves the facility of an immediate application of any part of the system, which occasion may call for.

A knowledge of Christian theology, only in detached parts, can never effect this. And to make good single sermons is a widely different thing from being a good, faithful, and discreet "divider of the word of truth." We cannot help thinking that our clergy are often given to finishing and polishing individual discourses, to what we must call an *excessive* degree;—we say *excessive*, because in nineteen cases out of twenty, it is so much labour entirely thrown away; when much more real utility would arise from half the same labour bestowed in acquiring that more extended systematic acquaintance with divine truth, which would furnish and store the mind, so that the minister would be ready to apply it with ease and effect on all occasions, and in reference to all subjects, "as a workman who needeth not to be ashamed."

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*Observations of a Parish Priest on Scenes of Sickness and Death, published with a View to the Temporal as well as Spiritual Comfort of his Parishioners in such Seasons. By JAMES DUKE COLERIDGE, LL. B. Vicar of Kenwyn and Kea, Cornwall, and Chaplain to the Lord Bishop of Exeter. Truro: Printed and Sold by E. Heard. Rivingtons, &c. London. pp. 118. 12mo. Price 3s. 6d.*

THE subjects about which this little treatise is conversant, Sickness and Death, are confessedly among those which are of highest interest to all; as all must, at some time, expect, and should diligently prepare for, an experimental acquaintance with them: but to the clergy, whose sacred duty imposes on them the necessity of being conversant with the last trying scenes of human life, and of assisting their brethren in the due improvement of them, they present an aspect of peculiar importance. Few persons, it is presumed, will have discharged this duty of the ministerial office with greater care and exactness, or be more competent to give useful hints to others, than the author of this treatise; who, in the care of populous parishes, has had long and various experience of the important subjects on which he here treats, and on whose information, therefore, as drawn from real sources, great reliance may be placed. The work is addressed to his parishioners, who will, no doubt, accept it with gratitude, and regard it as a pledge of true ministerial fidelity: but it will be found also of general use. In this preliminary Address, which states very forcibly the great duty, on the part of the clergy, of visiting the sick, and the benefits which may thence arise to those who are suffering under the divine correction, the author mentions the purpose of his treatise, which is,

"1. To encourage them freely to send for their appointed minister; and, 2. To aid not only in rendering his attendance upon them really

useful to their eternal happiness, but that of their friends, or other attendants, to their present comfort." "These objects," he says, "I thought would be best attained by throwing my observations into the form of short rules: besides, that they may be more easily remembered than a continued address, they more readily allow me a liberty, which I have not scrupled to take, in enlarging upon each, of elucidating the necessity or benefit of any single rule, by an example drawn from my past or present experience, as a parish priest. That experience has taught me, that several things, affecting the temporal, as well as the religious interests of the sick, are very commonly neglected, or at least not regarded in the serious light they deserve." P. 5.

And hence have arisen these "Observations," which are arranged under the two heads of Directions to the Sick Person, and to his Attendants.

The rules before-mentioned we will now subjoin, after having previously called the attention of our readers to a note, in the sixth page, which will be found useful to those who are disposed to take the pains in their profession which the writer has done.

"My younger brethren in the ministry will not, I trust, deem me presumptuous, in here mentioning a practice which I have uniformly observed for many years; and which I will venture confidently to recommend as a very useful assistant in the discharge of their duty; that of committing to paper every evening, the chief parts at least of the several conversations that have passed in the day, between the sick persons and themselves. This, by enabling them to take up their examination or discourse, where they left off, renders every visit connected, as it were, with the one before, and thus makes the work of visitation *progressive*."

The Rules for the sick person are the following:

"1. Send for the minister of your parish while your sickness allows you to converse with him." P. 9.

It is indeed much to be wished that this were always done by the sick person; but it will often, we fear, be found that there is a reluctance on his part to do so, and the minister will generally have to search out, and tender his services to, those who are in such need of them. There is often an unwillingness to give trouble, or a secret disinclination perhaps to be reminded of the probable result of his disorder, which obstructs that timely and salutary intercourse which should ever take place between the sick person and his spiritual guide. It is surely of the utmost importance, that the most prompt and effectual improvement should be made of the season of suffering and sickness. But how can this be effectually done, when the sufferer "is nearly exhausted by a long illness," when "reason is expiring," and nature in a state of decay? The danger of delay, in such case, from the improbability of being able to

administer any effectual relief at the last extremity, is earnestly pointed out by the author.

We proceed to the second Rule.

"2. Open the state of your conscience to him honestly and unreservedly." P. 14.

That this should, in most cases, be done, is highly expedient, in order that the minister's advice, in the way of consolation or reproof, may be adapted to the sufferer's peculiar circumstances and wants. Where the inhabitants of a parish are not very numerous, their manner of life and character is generally pretty well known beforehand to the minister, and he can himself take the lead in the requisite investigation. But such scrutiny is in all cases a matter of difficulty and delicacy. Many are ready enough to acknowledge themselves sinners; but touch the sin that most easily besets them, their peculiar plague, and they are often immediately offended. The minister's advice, in this case, can, of course, be only of a general nature, and he must exhort that full and unreserved confession be, at any rate, made to the great Searcher of hearts. The ill use made of private confession in the Romish church has been the means of bringing it into disuse, and into some degree of disrepute, in our own; but the practice, under due discretion, is yet wholesome, and unless there is free communication on the part of the sick person, "how," as Mr. C. asks, "is it possible for the minister to suit the remedy to the disease?" Let us hope, however, that, in many instances, where false shame, or the fear of disclosing painful secrets, or an unwillingness to lay open the wounds of conscience, restrain men from an open avowal of their offences, they may still make private application to their own hearts and consciences of those general expressions of humiliation and penitence, which will be brought to their notice in the prayers offered in their behalf. The heart-felt confession, however, of any sin, proceeding, as it must, from an humbled spirit, will always be followed by peace and comfort.

"Be assured of this, as the result of frequent observation, that when you have once surmounted this disinclination, and unburthened your conscience of the load which may rest upon it, this conquest of yourself will be well repaid by the consciousness of having acted from a sense of duty, and the comfort derivable from an unreserved intercourse with your minister, and from having given to your own mind a most convincing proof of your religious sincerity." P. 18.

The third rule is:

"3. Keep alive in your mind, during his absence, the subject of his conversations with you, and the general object of his visits." P. 21.

This is essential to that gradual improvement, and growth in grace, which it is the minister's object, in such seasons, to pro-



duce; and while it would be irksome to him to be obliged perpetually to inculcate the same things, the repetition, when needful, would argue an indifference and inattention on the part of the sick person, ill according with the season of adversity, which should be the season of consideration.

"One good effect is, the fairer prospect you have of receiving benefit from your minister's attendance; when, at every succeeding visit, he finds the consolation or advice used in the preceding one, still the subject of your reflection; the impression which he then was enabled to make as fresh as ever; yourself, on this very account, the more encouraged to confide in him; while he may safely avoid a repetition of the same truths, and suit his conversation to the increasing urgency of your case." P. 25.

The fourth rule is:

"Exercise patience, not only towards God, but towards all those who kindly and charitably attend about you, and spare them, as much as possible, in the discharge of their wearisome duties." P. 26.

Some disorders are so grievous to be borne, and some dispositions so fretful and irritable under them, that there is great need of inculcating the duty of patience, which is done under this rule, chiefly as it respects those who are in attendance on the sufferer. This is inculcated from a consideration of that gratitude which is due to the friends who assiduously and affectionately administer to all his wants and necessities, and of that tender regard which should be paid to the health and comfort of those who spend much of their time in a sick room.

Lastly, the sufferer's attention is very properly directed to the great Exemplar of this and every other virtue.

5. "Request the prayers of the congregation to which you belong." P. 35.

It is extraordinary that in any labouring under grievous sickness, there should ever be found any disinclination to comply with this rule, which is conformable with the practice of the apostles; for, when "Peter was in danger, prayer was made without ceasing, of the Church unto God for him;" and St. James's injunction concerning the sick, is, "Pray for one another, that ye may be healed;" and accordingly provision has been made for the duty in our Liturgy.

"As a mark of our dependance on God, of our entire submission to his will, and of our faith in his power and goodness, we have every reason to believe that he will regard it with a favourable eye, and that it will not be lost upon him." P. 37.

The objections sometimes made to this pious practice are next refuted, and the blessings probably resulting from it, to him who is penitent and humbled in his sickness, strikingly pointed out.

"Patience, tranquillity of mind, spiritual aid, effectual repentance, unshaken faith, and, as a consequence of all, a firm assurance of the truth of all God's promises generally, and a well-grounded and joyful hope of their being made good in you at that day when sickness and sorrow shall for ever disappear, are among the inestimable gifts which it may be the will of God to grant, if, like the man sick of the palsy, you are brought to Christ, not only in your own prayers, but in those of your fellow-Christians, and especially mindful of his gracious promise, that where two or three are gathered together in His name, there He would be in the midst of them, in those of the congregation at church." P. 40.

There follows a "Concluding Address to the Sick Person," briefly, but powerfully enforcing the observance of the foregoing rules: which cannot be read, we will venture to say, without exciting a lively and affecting interest in all persons, whether in health or in sickness; while it is pecuniary applicable to

"those, to whom probably day unto day, and night unto night, certifieth the same unvaried tale of misery and pain; and who perhaps feel that death, which is the end of *all* men, is to them near at hand, even at the door." P. 46.

Not only is the spiritual advantage of the sick person himself carefully consulted, in these observations of Mr. Coleridge, but as his comfort is also often materially affected by the behaviour of those about him, there follows an "Address to his Attendants." How necessary such cautions, in many cases, are to them, is well known to those who are conversant in the important duty of visiting the sick. The 1st part of this Address is employed in considering the important point, whether the sick person's danger should be made known to him, by his attendants: and it is very properly determined, that the truth should not, in so momentous a concern, be disguised, but disclosed with due tenderness and discretion. But if those attendants should be, as generally they are, near and dear relatives, this duty will be so painful, as to be perhaps almost impracticable by them; and may be better left to the spiritual assistant, who can more freely communicate with the sufferer, and adapt his prayers to his peculiar circumstances. The 2d part of this Address exhorts the sick person's attendants, to be watchful in improving every opportunity of giving him suitable advice, of inspiring him with sentiments of gratitude and religious resignation, and especially of "forwarding the views of the minister of religion, and of directing his friend to the end which the Almighty has in all his dispensations." The 3d part gives some salutary cautions as to the conversation which takes place in the presence or hearing of the sick person; and which, of course, should not be on light or indifferent subjects, with a view of diverting his mind, as is often absurdly attempted, but such as is suited to so solemn an occasion.

“Regulate, then, your conversation, and, as far as you can, all that passes in the room, by a due regard to the future good of the afflicted person; and this need not by any means interfere with the promotion of his present comfort, by tying you down only to gloomy topics of discourse. The office of religion, even in a sick room, is not to make men melancholy, but serious, and serious only in order to their being happy.” P. 67.

In the event of any respite of the disorder, or of subsequent recovery from it, the friends are, 4thly, exhorted to remind him who has lately suffered so much, “of the large share of God’s mercy which he has also enjoyed,” of the duty of carrying into effect the good resolutions which he had formerly made, and of testifying “his gratitude for his recovery, by a more intense application to the service of God, and to the discharge of all his Christian duties.” The 5th, and last part of this Address, regards the behaviour of those who witness the closing scene of human sufferings. Under this head the author gives the following very striking instance from his own experience of the mischievous effects of the inconsiderate indulgence of grief on the part of the bystanders at the death-bed.

“During an attendance of nearly two months, in the year 1821, on a young person belonging to my late parish, no one of the heart-rending-scenes that occurred during it, made such an impression on me, as that (and even the recollection of it on reading my Journal, fills me with horror,) which I witnessed three minutes only before the departure. Her senses had never failed her from the beginning; and on the day before, and of her death, her self-possession and tranquillity were such, as to enable her to unite fervently in prayer, and to listen to, and take a part in, religious conversation.—This, *at her own request*, had occupied us, in the presence of her mother and sisters, with little interruption, till within twenty minutes of her end, when she became silent, and her eyes closed. Five minutes only before she breathed her last, she said, ‘One more prayer—I am going.’—And it was in the interval between my reading the ‘Commendatory Prayer for a person at the point of departure,’ from the Office for the Visitation of the Sick, and her actual passing from life to death, that her sisters, believing all to be over, burst at once into a loud paroxysm of weeping and wailing, and left the room; and her mother standing close to her, at the head of the bed, and even supporting her pillow, hastily withdrew her arm, and lifting up her eyes to heaven, and clasping her hands together with a great noise, uttered a shriek of lamentation so piercing, as to produce an effect on her poor daughter’s countenance and frame, that may truly be called terrible. Her eyes too, which were thus *forced* open once more, to survey the scene around her, had well nigh wanted the last mournful office of closing them.” P. 82.

All the precautions, indeed, which “in the least degree promise to lessen to the patient his present distress, or to promote his spiritual good,” in that awful “event, which as men we must all submit to, and as Christians we are

all concerned to prepare for," are here delivered in such a manner, as plainly to shew the heartfelt concern of the author in such distressing scenes, and his care and anxiety, as far as possible, to alleviate them. We close this painful subject, as he also does, with the following appropriate quotation from Dr. Paley :

" Make not any positive judgment concerning the deceased, by his dying quietly or violently, with great fears or a cheerful confidence, with sense or without, like a lamb or a lion, with convulsions and terrible agonies, or like the silent and well-spent flame of an expiring taper. For these may happen severally, according to the constitution of the persons, and the nature of the distemper that befalls them ; or else, according as God pleases to dispense the grace or the punishment, for reasons only known to himself. Rather lay your hand upon your mouth, and adore the mysteries of the divine wisdom and goodness, and for yourselves pray for grace to live well, and for the blessings of a holy and happy death." P. 86.

The " Concluding Address to the Attendant," calls his attention to the preceding advice, and prudently reminds him of the difficult, but important duty of shewing " compassionate forbearance, and tender attention " to the sick and dying ; of being " patient, if they should be peevish ; kind, if they should appear unthankful ; of bearing with their weakness of mind, and forbearing from noticing it." And finally, it very properly reminds him of the duty of improving by such mournful experience, of considering that the distress which he witnesses may soon perhaps be realized in himself, and duly preparing for that great change which is coming upon all.

The work is concluded with " Occasional Prayers for the Sick," judiciously selected from several of our best devotional writers. The quotations which we have introduced will shew the author to be correct in his religious sentiments, and to be animated by a zealous piety, while he is perfectly free from all tincture of enthusiasm. Indeed, as will fully appear to those who read it, the work itself furnishes an excellent antidote against enthusiasm, under those circumstances, and at those seasons, when its intrusion is apt to be most frequent and troublesome. \*To those, for whose especial use it is intended, it will prove, we may confidently say, a very profitable, as well as highly-interesting manual ; well adapted to alleviate the pains of sickness, to encourage them in holy living, and to prepare them for an " holy dying."

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## MISCELLANEOUS.

## AN EXAMINATION INTO THE CHARGE OF HETERO-DOXY BROUGHT AGAINST EMINENT MEN.

*In a Letter to the Editor of the Christian Remembrancer.*

DEAR SIR,

HAVING always felt a peculiar interest in the enquiry into the religious belief of men eminent for talent and intellectual powers, I have been induced to examine, with considerable attention, one or two instances which have been brought before the public, in a way which, it appears to me, the facts will hardly warrant.

I allude to accusations which have been made against several celebrated men, of being secretly, if not avowedly, disciples of Socinianism, when previously this has by no means been generally supposed to have been the case. The Unitarians have never been remarkable for over-scrupulousness in the mode they have adopted to support their system. Their unceremonious dismemberment of Scripture is a proof that facts are regarded by them as obstacles of trifling importance, while the stretch of ingenuity exerted in twisting passages of Holy Writ to their purpose, obviously shews that they regard subtle sophistry as infinitely superior to common sense. But it is not their rejection or perversion of Scripture truth, to which I am more particularly about to allude: it is to other equally disingenuous arts to which they have recourse. If the liberties they take with the sacred writers are deserving of our highest reprobation, scarcely less so are those they take with uninspired authors. Not content with endeavouring to make the Apostles Unitarian teachers, and thus bring revelation to speak in their favour; they also want the help of eminent human authority, and therefore have endeavoured, with equal candour and adroitness, to press into their service names of the greatest eminence in literature and philosophy. Many celebrated scholars and divines have been represented by them as secretly, if not avowedly, maintaining their tenets; and in their endeavours to enlist such powerful auxiliaries under their banners, they too often betray a total disregard of correctness, and adopt an unwarrantable distortion of facts.\*

The name of any eminent divine would, doubtless, be extremely valuable to them in support of their pretensions to exclusively pure and orthodox Christianity: not less so would be the countenance they might derive from any distinguished scholar, whose authority might thus be urged as a sanction to their novel principles of criticism; but, above all, they are desirous to rank eminent philosophers among their partizans; conscious, probably, that their system is particularly in

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\* Some instances of this sort may be seen ably detected by Archbishop Magee (v. 3, notes, pp. 48—58, &c. and 341, &c.) In particular Grotius has been thus misrepresented: his real opinions most clearly and openly professed may be seen stated in the places just referred to; as also in the note, p. 127.

want of support from such a quarter, in order to afford some apparent ground for that philosophic character to which it lays such claim. One illustrious name, which the advocates of this sect have been singularly anxious to exhibit on their side, is that of Sir Isaac Newton: and in reference to the case of this luminary of science, it is my design at present to offer a few statements and remarks, which I trust will not be uninteresting to those who found their religious belief on rational conviction, as bearing upon an enquiry into the opinions of one who was so pre-eminently gifted in reasoning powers. The Unitarian system is professedly founded on what is termed reason; it sets out by the assumption that, upon reasonable principles, such and such doctrines must be in their nature entitled to belief, and that nothing can be so which involves any thing above our faculties to comprehend. Descending from this elevated principle, the disciple of this school comes down into the region of facts, with a predisposition to reject every thing which stands in the way of his hypothesis. Amongst other extraordinary consequences, he maintains that Newton did the same. To any one in the least acquainted with the general character of Newton's mind, or with the avowed principles of his philosophy, such a supposition would surely be, in the highest degree, inconsistent and improbable. But let us proceed to a closer examination.

The main strength of this accusation rests upon an anecdote, published some years ago, in a magazine (the circumstances will be found stated in Archbishop Magee's work, vol. iii. note, p. 343). It appears that the writer of an article in the Monthly Repository assures the public that a Mr. Baron (a zealous Unitarian,) told him that he had heard from a Mr. Haynes (of the same sect) that he had heard Sir Isaac use some expressions adverse to the doctrine of our Lord's pre-existence: this is the sum and substance of the evidence. Upon such irrefragable proof, and the testimony of such disinterested and unexceptionable witnesses; coming so directly from its source, and, independently of its authenticity, conveying so decisive an indication of Socinianism; do these candid and reasonable enquirers build their statements, and expect us to credit them. Upon such proofs it would be altogether superfluous to make any further comment.

The often-quoted anecdote, related, I believe, on the authority of Dr. Smith, Master of Trinity College, Cambridge, though it does not bear directly on the question of a tendency to Socinianism, might yet be adduced as affording considerable presumptive proof. The philosopher who could give it as his deliberate opinion that in the Bible he found more sure marks of authenticity, than in any other book of the same antiquity, was surely not one who could be disposed, in the slightest degree, to countenance the Socinian method of dismembering the sacred volume. With regard to his critical opinions, I shall, however, presently have occasion to speak more fully, for the present confining ourselves to a *priori* probability, (a species of argument which with our opponents must possess weight far surpassing every other sort, or even the testimony of facts.) It is to be observed that nothing can be more utterly at variance with each other, than those habits of investigation which were so conspicuous in our philosopher, and those which characterize the disciples of the Unitarian school. This system

is founded upon principles, than which it is difficult to conceive any more thoroughly and essentially opposed to the circumspect and humble caution which is so characteristic of real inductive science. With the possession of such habits of mind, it appears to me impossible that genuine Unitarianism can consist. To its existence, a bold theorizing spirit, never satisfied until it imagines it has grasped the whole compass and extent of its subject, appears absolutely essential. It is needless to observe to those who know any thing of Newton's character, that if there be any force in these remarks, the idea of his being a Socinian would involve that which is next to a positive contradiction. The spirit of Socinianism is directly opposed to that intellectual humility which so conspicuously distinguishes the true philosopher.

"I do not know," observed Newton on his death-bed, "what I may seem to the world, but as to myself I seem to have been only like a child playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."—[See *Biographia Philosophica*.]

If such a man could apply such a sentiment to the enquiry into physical truth, with how much more force will it apply to things beyond the limits of material nature, and beyond the powers of human intellect to unfold.

There are several parts of Sir I. Newton's writings, the subjects of which have more or less reference to the principal doctrines of Christianity; in these we should naturally expect that some indications of an Unitarian spirit would not fail to discover themselves, if such had existed in the author's mind. And surely in almost any work passages might be fixed upon, which, whatever their real tendency might be, to an Unitarian critic would easily afford the clearest evidence of the fact he is endeavouring to make out.

From the question of probability, then, I proceed to that of fact; and to endeavour to ascertain from Newton's writings, whether any such expressions can be found as are capable of interpretation in favour of the Socinian doctrines, or even exhibit any leaning towards their principles; or whether, on the other hand, sufficiently strong testimony may not be adduced to shew the soundness of his faith in the doctrines of Scripture.

The doctrines of Unitarianism, it is necessary here to remark, are peculiarly distinguished, not only by the singularity of the tenets themselves, but also by the extraordinary nature of the fundamental principles of interpretation upon which the system is built. Every consistent man who adopts these principles, in interpreting certain parts of Scripture, will of necessity apply them also to all the rest of the sacred volume. In many instances, therefore, we may judge much as to any supposed adoption of Unitarian principles, by observing whether, in cases not immediately connected with the peculiar doctrines in question, the same method and rule of interpretation which would have been requisite to support such doctrines is consistently maintained. Newton, we know, was a man of strong consistency of mind; to the examination of his case, therefore, this remark will peculiarly apply. His theological researches were pursued with great

diligence, but they have been, by many, esteemed of little value, and are not considered to display a talent at all eminently or even adequately adapted to the pursuits of theology. Of him Bishop Horsley has observed, that though a giant in physics and geometry, he came forth an ordinary man in the arduous field of biblical learning and scriptural exposition. I allude to his alleged faults only for the sake of the question, What was the peculiar characteristic defect in his style of investigation? Was it general inaccuracy? a fondness for the excess of metaphorical interpretation? a disposition to explain every thing on a preconceived rational theory? and a predetermination to suit every thing to his own views? Had it, in short, any resemblance to that which is distinctive of the Unitarian school?

No one who has examined his work on the Prophecies, how severely soever he may be disposed to criticise, will be long in perceiving that, whatever faults it may have, it has none of this kind. An over minute attention to the literal signification; a mere matter-of-fact sort of investigation; an attempt to introduce mathematical precision into a subject where the data could not afford sufficient ground: these, and other charges of the same nature, might become the topics of critical censure; but, with whatever eye these peculiarities may be regarded, it is certain that they are utterly incompatible with the spirit of Unitarian interpretation. No man who should set about to interpret the doctrines of the Bible upon kindred principles with those on which Newton has interpreted the prophecies, could ever by possibility deduce from it Socinian doctrines. If he fell into error it would be of an essentially opposite description to the errors of the Unitarian theology.

I have been particularly anxious in examining the work on the Prophecies, to see whether the author any where expresses himself with much particularity as to the great mysteries of our religion.

It may be remarked in general, that throughout the whole book he constantly speaks of the expiation of sins by the passion of Christ, as a matter of course, without explaining his meaning any further; but, perhaps, the following passages may be regarded as applying rather more pointedly.

After quoting the prophecy of the seventy weeks, of which he gives his own translation from the original, he makes this comment: "Here by putting a week for seven years, are reckoned 490 years from the time that the dispersed Jews should be re-incorporated into a people and a holy city, until the death and resurrection of Christ: whereby transgression should be finished, and sins ended, iniquity be expiated, and everlasting righteousness brought in, and this vision be accomplished, and the prophet consummated: that prophet whom the Jews expected; and whereby the most holy should be anointed, he who is therefore in the next words called the Anointed, that is, the Messiah or Christ. For by joining the accomplishment of the vision with the expiation of sins, the 490 years are ended with the death of Christ." (Part I. ch. x. p. 130.)

"The former part of this prophecy related to the first coming of Christ, being dated to his coming as a prophet; this being dated to his coming as a prince, a king seems to relate to his second coming. There the prophet was consummate, and the most holy anointed: here, he that was anointed comes to be prince and to reign." P. 132.



From both these passages, and especially the last, I think no other impression can be left upon the reader's mind, than that the author maintained, in its literal sense, the received doctrine of the church respecting the divinity of Christ, and the atonement wrought by him at his death. If he does not with any particularity dwell upon this doctrine (which in fact his subject would not lead him to do), it is surely quite evident that he does not in the least question, or wish to refine away the received faith.

Again, let us take the following passage: "In the infancy of the nation of Israel, when God had given them a law, and made a covenant with them to be their God if they would keep his commandments, he *sent* prophets to reclaim them, as often as they revolted to the worship of other gods: and upon their returning to him, they sometimes renewed the covenant which they had broken. These prophets he continued to send till the days of Ezra: but after their prophecies were read in the synagogues, those prophecies were thought sufficient. For if the people would not hear Moses and the old prophets, they would hear no new ones, no, not though they should rise from the dead. At length, when a new truth was to be preached to the Gentiles: namely, *that Jesus was the Christ*, God sent new prophets and teachers: but after their writings were also received and read in the synagogues of the Christians, prophecy ceased a second time. *We have Moses, the Prophets and Apostles, and the words of Christ himself*; and if we will not hear them, we shall be more inexcusable than the Jews. For the prophets and apostles have foretold, that as Israel often revolted and brake the covenant, and upon repentance renewed it, so there should be a falling away among the Christians soon after the days of the apostles; and, that in the latter days, God would destroy the impenitent revolters, and make a new covenant with his people. And the giving ear to the prophets is a fundamental character of the true Church. For God has so ordered the prophecies, that in the latter days, 'the wise may understand, but the wicked shall do wickedly, and none of the wicked shall understand.' Dan. xii. 9, 10. The authority of emperors, kings, and princes, is human. The authority of councils, synods, bishops, and presbyters, is human. The authority of the prophets is divine, and comprehends the sum of religion, *reckoning Moses and the apostles among the prophets*; and if an angel from heaven preach any other gospel, than what they have delivered, let him be accursed. Their writings contain the covenant between God and his people, with instructions for keeping this covenant; instances of God's judgments upon them that *break* it, and predictions of things to come. While the people of God keep the covenant, they continue to be his people: when they break it they cease to be his people or church, and become 'the synagogue of Satan, who say they are Jews and are not,' and no power on earth is authorized to alter this covenant.'" (*On the Prophecies of Daniel*, part I. chap. i. p. 13. ed. 1733.)

Could a Socinian have maintained, as the author of this passage has done, the distinguishing doctrine of the new revelation that Jesus was the Christ? Would a writer, who believed Jesus to be a mere prophet, have so peculiarly distinguished and elevated him above

Moses and the other prophets and apostles? Would he have so expressly reckoned Moses and the apostles among the prophets, but have so carefully excepted Christ?

In the same work (on Daniel, part I. chap. xi. p. 148), Sir I. Newton has given a long note, which shews the great accuracy and diligence with which he examined the sacred writings. He collects a vast number of instances to shew, that the subjects of our Saviour's parables were almost invariably taken from some suggestion from surrounding objects; and concludes, that as we can so often ascertain this to have been the case, it is a fair inference, that it was so likewise in several other cases, when we are not in possession of all the circumstances. These are, perhaps, a very important kind of observations in regard to the elucidation of many passages, which seem to involve difficulty: but my chief object in mentioning this circumstance, is to observe, that it affords an example of much superior talents for theological research in its illustrious author, than some critics have been disposed to allow him credit for. This practice of our Lord is ably and clearly compared with that of the prophets, who frequently represented what they wished to enforce by symbolical actions; and he thus observes, "Christ being endued with a nobler prophetic spirit than the rest, excelled also in this kind of speaking, yet so as not to speak by his own actions, that was less grave and decent, but to turn into parables such things as offered themselves."

These are a few passages occurring in a book (let it be remembered) not professedly bearing upon any doctrinal question. The statement of doctrinal truths is therefore made only by the way: in such a case, from omission nothing can be argued, but from the expressions which are adopted, much may be inferred; because, under such circumstances, a writer, in making that slight and cursory mention of doctrines which his subject would require, would naturally do it in those terms, which most accorded with his own system of belief, which he would in this case assume as a matter of course, without introducing expressions of a controversial tendency.

From this part of the enquiry, I now proceed to another, which might seem likely to afford more direct evidence.

There is a small work of the same distinguished author, perhaps not so extensively known as the last mentioned, from which any charge brought against him as a Socinian, might naturally be expected to be substantiated. If any where, it would be in a critical discussion of the disputed text in St. John's epistle, and of another passage of similar import which has also been controverted, that we should expect to find a profession of Socinian sentiments, or at least be enabled to detect them, if not openly professed. With this view, I have therefore carefully examined the tract in question, and will proceed to lay the result of my examination before the reader.

It is entitled "An Historical Account of Two Notable Corruptions of Scripture, in a Letter to a Friend." An erroneous and imperfect copy was published in 1754, as addressed to Mr. Le Clerc. Bishop Horsley published it in his edition of Newton's works, (vol. v. p. 493) from a MS. in the author's hand writing, in the possession of Dr.

Ekens, Dean of Carlisle: in which, though in the epistolary form, it is not addressed to any one by name.

At the commencement of the enquiry, Newton expresses his object to be simply critical, and not doctrinal: to expose what he considers the fraud of inserting a spurious text into the sacred writing, but by no means to comment upon any particular article of doctrine. He observes that, "In the Eastern nations, and for a long time in the Western, the faith subsisted without this text; and it is rather a danger to religion, than an advantage, to make it now lean upon a bruised reed. There cannot be better service done to the truth, than to purge it of things spurious: and therefore, knowing your prudence and calmness of temper, I am confident I shall not offend you, by telling you my mind plainly; especially since it is *no article of faith* no point of discipline, nothing but a criticism concerning a text of scripture which I am going to write about." (P. 495.)

Such is the general statement of the author's object; and in reference to the degree of evidence which this statement is calculated to afford as to his tenets, it is altogether irrelevant to scrutinize the justness of his critical arguments. If we concede the whole point which he labours to establish, it will yet be sufficiently clear from these introductory observations alone, that he is actuated by no wish whatever to impugn the established faith. He expressly refers to the creed of the early ages; what this was, is sufficiently well known. This creed, he asserts, was founded upon sufficient scriptural authority, without the passage in St. John's Epistle, and such an assertion, in fact, implies nothing less than an admission altogether irreconcilable with Socinianism.

No sound theologian will deny the propriety of the general remarks which follow, relative to the expediency of discarding dubious proofs: nor can any thing be more evident, than that the distinction he is so careful to draw, in order to defend himself from any imputation of heterodoxy, is a distinction most solid and necessary. The spuriousness of the passage in question, it is clearly implied, constitutes to his mind no argument whatever against the doctrine which it has been adduced to support.

The detail of his argument is entirely composed of extensive enquiries into the authorities among the Fathers, for and against the passage in question. With these topics, the present enquiry is wholly unconcerned. We will suppose all that is advanced to be perfectly certain, even then we can find nothing which can in any way fix the imputation of heterodoxy on the author.

Newton argues much on the internal evidence of the supposed interpolation, from what he considers a want of connexion in the sense; when the omissions are made, he paraphrases the passage, according to his own view of its meaning. The following extracts from this paraphrase, are the only parts in which any expressions occur, bearing on our present purpose.

" . . . . . Jesus is the Son of God: that Son spoken of in the Psalms, where he saith, 'Thou art my Son, this day have I begotten thee.' This is he that after the Jews had long expected him, came, first

in a mortal body, . . . . being the Son of God, as well by his resurrection from the dead (Acts xiii. 33.) as by his supernatural birth of the virgin. (Luke i. 35.) . . . . Three that bear record of his coming. . . . The shedding of his blood, accompanied with his resurrection, whereby he became the most faithful martyr or witness of this truth. . . .” (P. 528.)

I am not aware in what sense the above words can be understood, if they do not imply an admission of the incarnation. This last application of our Saviour's own words before Pilate, to the subject of the witness here spoken of by St. John, can be regarded in no other light than a very apposite scriptural illustration: and is as far as possible from conveying any intimation that the writer did not believe our Lord's death to have been any thing more than a mere martyrdom. Newton then observes, that the sense, as given according to his paraphrase, is plain and consistent, but not so when the supposed interpolations are admitted: and adds, “If it be said that we are not to determine what is scripture, and what not, by our private judgments; I confess it, in places not controverted: but in disputable places, I love to take up with what I can best understand. It is the temper of the hot and superstitious part of mankind, in matters of religion, ever to be fond of mysteries; and for that reason to like best what they understand least. Such men may use the apostle John as they please; but I have that honour for him, as to believe, that he wrote good sense, and therefore take that sense to be his which is the best: especially, since I am defended in it by so great authority. . . . .” (P. 529.)

Now it is here to be observed, that the *mystery* he speaks of is clearly not the mystery of the Holy Trinity; because that (as an article of faith established on other grounds) is, according to his own previous acknowledgment, not affected by the rejection of this passage. But what he thus leaves to the “lovers of mystery,” is simply the obscure and not easily intelligible form of expression, in which (as he maintains) the admission of the disputed clauses would involve the passage. Hence, then, we can derive no proof whatever unfavourable to Newton's belief in the great mysteries of Christianity.

The second part of the tract consists of a similar critical enquiry into the genuineness of the reading of 1 Tim. iii. 16. Θεός ἐφανερώθη ἐν σαρκί, &c. The word Θεός is maintained to be corruptly inserted instead of ὁός. The author enters at large into the critical history of the passage, but never once hints in the slightest degree at any doubt he entertained of the divinity of Christ, but merely of the correct reading of this particular passage. And after paraphrasing it according to his idea of the true meaning, he observes, “to interpret the passage of Christ, without restraining it to his Divinity, makes the sense easy.” (P. 548).

Not to “restrain the meaning” to the particular point of Christ's Divinity, is surely not to question that, on other grounds, divinity was rightly ascribed to him. The language of a disciple of Unitarianism, would surely have been widely different.—The whole of the remaining discussion is simply critical.

The final conclusion is in these words:—“You see what freedom I have used in this discourse, and I hope you will interpret it

candidly. *For if* the ancient churches, in debating and deciding the *greatest mysteries* of religion, knew nothing of these two texts, I understand not why we should be so fond of them now the debates are over," &c.

This is surely plain and candid language:—had the writer's object been controversial; had he in the least wished to make it appear that the doctrines of the Trinity and Incarnation were not scriptural, or not professed by the early church,—having spoken his mind so fully on other topics, he surely would not have hesitated to do so on this. The debates and decisions here alluded to are obviously no others than those of early councils, who all recognized these doctrines, whether the particular texts in question were adopted or not; whilst the admission in general, that there are mysteries in religion, is most explicitly made.

There is only one passage more in these tracts, to which it will be necessary to make any allusion; and this, perhaps, is the only one which can with any plausibility be represented as unfavourable to Newton's orthodoxy.

In one passage, speaking of the form for baptism, Newton adds "from which they tried at first to derive the Trinity." On this Horsley observes in a note, "the insinuation contained in this expression is very extraordinary, to come from a writer who was no Socinian."—Note, p. 498.

Now with respect to this passage, in the first place, the expression, whatever it may be construed to *insinuate*, does not in reality involve any *direct avowal of a denial*, or even *doubt of the doctrine*, but only of the *application of a particular passage to its support*. The utmost which the author can be literally understood to mean is, that the doctrine of the Trinity is not satisfactorily derived, from the form enjoined for the administration of baptism by our Saviour. But if to say, "*they tried*," implies that they failed, it is impossible to conceive to what writers or reasoners Newton meant to allude. No Christian writer that I am aware of has tried; and certainly, no sound divine would try to derive such a doctrine on the authority of one insulated text. Still less could that single text be the one in question: for that text *alone*, though it proves a plurality of persons, would certainly not prove the Unity of the Divine essence. The doctrine of the Trinity in Unity is not derived from any insulated text, but from the accumulated testimony of the whole tenor of scripture, and from comparing texts and qualifying by each other assertions of plurality and unity, which would otherwise seem at variance. The substance of Newton's remark might therefore perfectly well have proceeded from the most orthodox believer. His form of expression "*they tried*," is certainly somewhat singular, but the utmost I should be disposed to say of it is, that in accordance with any known facts, it is entirely inexplicable. The author must have been writing without being perfectly acquainted with the history of the profession of opinions respecting this doctrine: but his want of sufficient acquaintance with the history of religious opinion, would be no argument that he misapprehended or denied any particular doctrine of religion; his supposing that any divines had failed in deducing the doctrine of the Trinity

from *one passage*, is no proof whatever that he did not conceive it fully established from *others*.

In conclusion I would observe, that the primary principle of Socinianism, the rejection of mysteries as such, throughout the whole of these writings of our distinguished philosopher, is most distinctly disavowed. An adherence to the ancient faith of the Christian Church is all along an acknowledged principle: and the author throughout displays the greatest care and caution in the endeavour to preserve pure and uncorrupted the sacred text. In both respects, he evidently shews himself as widely at variance as can be conceived, with the practice of the Unitarian School, characterized, as it is, by features of a precisely opposite cast; and evincing, as it does, both a total want of respect for antiquity, and the most groundless, capricious, and unwarrantable mutilation of scripture to serve its purposes. The passages from Newton's writings, on which I have here commented, are, as far as my search has enabled me to ascertain, the only statements of his opinions authentically recorded, which can in any degree bear upon the question of a supposed leaning to heterodoxy. That no such charge can be at all substantiated from these passages, is in my opinion completely evident upon any thing like an impartial examination of them. If I should be thought to have thus in any degree succeeded in doing away misconceptions which, it is to be feared, have been too widely dispersed, and too hastily adopted, my object would be fully answered. And to the satisfaction of vindicating the orthodoxy of so eminent a man, and of taking from the Socinian cause its claim to the countenance of such a powerful auxiliary, I trust may be added the hope of thus discountenancing the conceit so often adopted by the half-educated sciolist, from the supposed sanction of distinguished examples, that there is any thing philosophical in rejecting the literal truths of scripture, because they stand in opposition to preconceived theory.

Reserving for a future opportunity the consideration of another case of the same kind as that now examined,

I remain, dear Sir,

Very truly yours, B. P.

July 1st, 1825.

## ON THE CONNEXION OF NATIONAL SCHOOLS WITH MANUAL INDUSTRY.

*To the Editor of the Christian Remembrancer.*

SIR,

IN your last Number there are some important hints on the propriety of uniting the Moral and Religious Education of the Children who are at the National Schools, with some occupations of active life, such as those of a garden or a factory. Having for many years been connected with a school in which these projects have been carried into full effect, I shall venture, with your permission, to offer some observations on the practicability of realizing these advantages, and shall first of all

obviate some objections which I have heard occasionally urged against them.

The first is this—that it withdraws the elder boys, who are the teachers, from the school, and that it therefore maims the whole system of national instruction. No doubt there is some plausibility in this objection; but, I apprehend it is, in a great degree, founded on this false assumption—viz. that it is the sole object of the National Schools to educate the children *as scholars*, whereas it is, or it ought to be, their chief object, to fit them for the station which they are to hold in society. Even admitting then, that the school should not, from this cause, be able to exhibit such a perfect model of Dr. Bell's system, yet I should be far from admitting the conclusion, that it therefore ought not to be attempted, because a less perfect school, which blends habits of manual industry with those of moral and religious instruction, is, in my opinion, far preferable to another which is more perfect in its classes, but less practically useful to the children of the poor.

For all real and substantial purposes, however, I am disposed to think, that a school of this kind will be fully equal to another of a more exclusive description. Perhaps the boys may not write quite so finely: the use of the spade and the wheelbarrow may injure the delicacy of their penmanship—but as far as I have observed, they answer quite as correctly in their religious instruction, and I am disposed to think, that it gives a strength and solidity to their minds, which is quite as valuable as the mere arts of reading and spelling.

Another objection which is urged against such active occupations, arises from the effect which they are supposed to have on the trades of others. Thus, a garden, in which the children are employed, it is said, must injure the neighbouring gardeners. Even allowing the full force of this objection, I cannot admit that it ought to deter us for one moment from employing the children of the poor, whom we educate, in this useful and practical manner. On whom does the whole benefit redound? Is it not on the families of the working orders? If we teach them the means of earning their living, is it not to all real intents, as good as giving them an apprenticeship? Can the father complain that his son is taught the art which he himself practises; or because it takes a customer or two from him, would he wish to deprive his son of this permanent advantage?

There is good sense enough, I am satisfied, amongst the people of this country, to see through the futility of all such objections, because they must see that the benefit is great and lasting, whilst the injury is accidental and transient. Whether it be a factory or a garden, it is carried on solely for the benefit of the school, and not for any private interests—it is for the employment of their children, and not for the employment of mere capital, that the business is conducted. Let this distinction be clearly understood, and, depend upon it, that all such objections would be shamed into silence.

As to the choice of the occupation, it must, of course, depend in a great measure on local circumstances.—Perhaps, there are towns in which it might not be expedient to connect a garden with a National School.—The work is of that kind which is cheerful and healthy, and not too laborious for the strength of the elder boys. It gives them a

taste for domestic pursuits, and it encourages habits of economy and early rising. There are also moral habits which they must acquire. They must learn to respect the property of others, to keep their hands from picking and stealing the fruit, &c. In short, I have seen so many advantages arising from these horticultural occupations, that I would earnestly recommend their adoption wherever they can be connected with a National School.

The earnings of the children are of course to be given to the parents; at least the greater portion of them: but they should in general be laid out for the boy's clothing, or in such manner that he may see that he reaps the produce of his labour. The time to be devoted to the garden, from the school, must also depend on circumstances; but, as a general rule, I should say, that about two or three days in the week would be found amply sufficient, and would afford a sufficient rotation for the elder children.

In many cases it has been found, that the head gardener, (who should always be fully competent to his station, and a man of good disposition, and of sound understanding), can also act as a teacher to the boys, so that their school education may be kept up at the intervals of labour; and when this can be accomplished, it is very desirable, because much time is saved, and the boys are more likely to understand their employments. Nor is there in general much difficulty in disposing of the produce (which should always be sold at the average market price, and *by no means lower*) since the friends and supporters of the school are naturally willing to consume the produce of the children's labours.

But though a garden is, I think, on many accounts, to be preferred to the occupations of a factory, yet local circumstances must often decide the point, and here there should be the nicest discrimination used in the selection. It will in general be found, that it is expedient rather to introduce some new occupation, than to interfere with any manufactures which have been carried on in the place. The object, it should be recollected, is not pecuniary profit, but industrious employment; and so long as the expenses are defrayed, every desirable end is answered. This indeed, should be looked upon as the point of perfection; because, if pursued as matter of revenue at the school, it might reasonably awaken the jealousies of trade, but if conducted only for the employment of the children, there is no reasonable man who could fairly object to it.

The chief difficulty will always arise from the first outlay of capital; a few hundred pounds being required for the necessary buildings, &c. Yet such is the benevolence and generosity of the present age, that I am disposed to think, there are few large towns where some individuals do not exist, who might venture on this work of Christian charity. And certain I am, that such a factory is in truth a more noble monument of benevolence than any alms-house for the poor; because it enables the poor man to keep himself from the want of an alms-house; and prevention in charity, as well as in medicine, is the noblest part of science.

I have confined my observations to the schools for boys, because these are evidently the most important in reference to the occupations



of manual industry. But the argument holds equally good with respect to our National Schools for the female sex. Here, indeed, the girls are acquiring the art of working and knitting, as well as of reading and writing, but they should also, if possible, learn the arts of scouring and cleaning the house, of washing, ironing, &c. And I think it would not be amiss, to allow some of the elder girls occasionally to go out to the houses of the subscribers to the school, to assist in such occupations, besides taking their parts in keeping clean the school-rooms. Nor should it be objected to, that their mothers occasionally require their attendance at home on the younger children. This, I know, is one of the arguments which has been used in behalf of the Infant Schools, but to me it has always appeared as an argument against them. How can a girl of twelve years old be better employed, than in learning to take care of the house when her mother is from home? You will say, she is a teacher at the school, and the class must suffer from her absence. Be it so; this accidental loss is her permanent gain, for the nursing the babe at home is to her, equivalent to the occasional employment of her brother at the garden or the factory. The whole mistake arises from considering the National Schools, whether for boys or girls, as if they were only intended to make them scholars; whereas it should be their great object to form the children for their future stations in society; and, for this end, there is nothing so useful as a due mixture of book-learning with active industry. And I am satisfied that a teacher, who is engaged occasionally with nursing her younger brothers or sisters, and in imparting to them the first elements of reading or spelling, is in fact quite as much improving her own mind, as if she were always at the head of her class, and that what the class may suffer by her occasional absence, ought not for one moment to be placed against this union of popular education with popular industry.

I am, yours, &c.

CLERICUS BATHONIENSIS.

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## POLITICAL RETROSPECT.\*

The combinations of workmen in all parts of the kingdom have necessarily excited much attention. Threats, and other means of intimidation, have been used to deter men from working, who were satisfied with their wages, and masters from employing them. But at Sunderland the sailors went beyond this: they attempted forcibly to detain a vessel, whose crew were content with their pay; and the military, who were called in to resist the attempt, were compelled, in self-defence, to fire upon the misguided mob; an event, deeply to be deplored. It is true, in the eye of the law, all who mix with tumult-

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\* In the article under this head, in our last Number, insert *of* before *commercial prosperity*;—and for *commercial* read *national*, in the eighth line from the bottom of p. 501:—and for *this government*, read *mis-government*, in line thirty-one of p. 503.

trous assemblies are criminal, but it cannot be forgotten, that many are present at such meetings, merely through ignorance, or a thoughtless curiosity;—this it is, which makes this summary exercise of power, however necessary, peculiarly distressing.—May the blood which has been shed teach the survivors a salutary lesson!—It is absurd to imagine that their conduct can be justified, upon the principle, that a man may refuse to work if he cannot obtain the price he sets upon his labour. The outrage was not a violation of the combination laws, but a breach of the peace; an attack upon the property and persons of British subjects. “It was a deliberate endeavour, *vi et armis*, to rob a large number of Englishmen of their means of livelihood,—both the poor, who were earning daily pay, and the coal-proprietors and merchants, who employed them to navigate their ships, and sell their cargoes. The law under which this atrocious attempt has been overpowered, was not a law against combination; it was the old law of the land, by which the king’s subjects are protected in the blessings of life and freedom.”

The laws relating to workmen have, during the last two sessions, been so much discussed in Parliament, that it may not be useless or uninteresting, to review shortly what has been done. Previously to 1824, there were many statutes in force, which affected to regulate most minutely the condition of workmen. They proposed to fix the amount of wages, the number of hours every man should work, the time he should be allowed for his breakfast and for his dinner; the sum he should pay for his meals; and above all, the price the customer should pay for the goods, rendering it penal for a master to give, or for a servant to take, higher wages than the act allowed. The following are the titles to some of the acts—“Of the Fees of Craftsmen and the Price of their Werke,” “The Price of ilk Workmanshippe,” “The Price of Craftesmenne’s Wark, of Meate and Drinke in Tavernes,” “Anent the setting of Ordour and Price in all Stuffe,” “An Act for regulating the Journeymen Tailors.” Many statutes, too, imposed severe restraints upon workmen meeting together for any purpose whatsoever. That the principle of such statutes is most absurd and unjust, we apprehend, none will deny. The labour of a mechanic is his property, and surely he has a right to obtain for it the best price he can. But while we acknowledge this, we must also admit, as a necessary consequence, that no body of men have a right, by menace, or otherwise, to deter others from working at what rate of wages they please, or to endeavour to prevent masters from employing them. All meetings and combinations, then, for such purposes, are most pernicious, and by the common law of the land are illegal. It is surprising then, and it can only be accounted for by the haste with which the bill was passed, that in the session of 1824, not only all the statutes we have alluded to above were repealed, but it was enacted, that workmen, who should thereafter enter into any combination to obtain higher wages, or to regulate the mode of carrying on any manufacture or trade, should not be liable to any indictment or prosecution, or to any proceeding or punishment under the common law. Thus this act precluded the possibility of applying a remedy to a state of things, which might become, and is become, a great evil: but we will not detail the fearful results of this ill-advised measure; suffice it to say, that, in almost every town,

the workmen have combined in the most systematic manner, and have held language, and acted in a way, totally inconsistent with the rights and interests of the community at large. In one of their addresses, the delegates—for they have a formal delegation, a kind of federal republic, all the trades being represented by delegates constituting a sort of congress—are directed, first, to point out the masters they dislike; secondly, to warn such masters of the danger, in which they are placed in consequence of the combination; thirdly, to try every thing which prudence might dictate, to put them (the masters) out of the trade. These mischievous demagogues, while they assert their own right to dispose of their own labour in what manner and upon what terms they please, are unmindful that, by their factious proceedings, they destroy the property of their fellows who are willing to work, and of their masters whose machinery and capital they suffer to lie idle. It is obvious, such a state of things is quite incompatible with the well being of the country, and would quickly destroy our manufactures and trade. By an act passed in the last session, which repeals the act of the preceding year, the common law is declared to be restored, and it contains some useful provisions, for regulating the relation between the masters and their workmen. Every man may dispose of his own labour as he chooses, but he is denied the right of controlling, or interfering with, the labour or property of others.

The independence of St. Domingo has at length been formally recognised by the French Government, on condition that an indemnity of 150 millions of francs (6 millions sterling) be paid to the ancient proprietors of the island, and that goods under the French flag be admitted at half the duties of those in other vessels. Although we never thought the French had the power, had they been mad enough to attempt it afresh, to re-enslave St. Domingo, yet this recognition is of great importance. It is an abandonment, on the part of France, of a principle to which she has long fondly clung,—that a revolted colony should never be recognised as an independent state. This scruple having been overcome, we may be sure that, ere long, the revolted colonies of Spain will be recognised by France as free and independent states; a recognition which her manufacturing and commercial interests so loudly call for. Nor is this step of the French Government without advantage to England. Respecting the theoretic rights of France, we have hitherto abstained from treating the Haytians as independent: we may now expect a commercial treaty will be forthwith concluded, and thus a new market will be organized for British manufactures.

Greece still struggles to be free—but so far the struggle has been irregular and hopeless. We have, indeed, during the last month, heard of some successes on her part, but we are compelled to receive such accounts with suspicion. It is well known that the Greek Committee, and its agents, have anxiously, with the pure and honourable intention, no doubt, of benefitting the cause they advocate, concealed from the people of England, the failings and misfortunes of Greece. When they announce a victory we believe them; but then we fear that some facts are kept back; that the *whole* truth would be cause rather of sadness than of joy. During this contest we have looked for some controlling power, to collect and organize the scattered energies of that ill-fated

country. Now that she is only emerging from a long night of the most brutal tyranny and the most grinding oppression, it would be strange, if we found in her inhabitants much virtue or intelligence. It would be a miracle in the history of human nature, if a system of extortion had not generated artifice and fraud. We have seen Odysseus—a robber—the descendant of a race of robbers—educated in the court of Ali Pacha, an admirable school of villany—the popular leader of the forces of Greece. We have seen him also, after having cajoled Col. Stanhope (the representative of the Greek Committee) into the belief, that he was a disinterested patriot, in order to share in the loan raised in England, join the destroyers of his country. His place has been supplied by Gourra, who was also in the service of Ali Pacha, by whom he was honoured, as the murderer of a Turkish officer obnoxious to that tyrant. Nor is the marine under better management. The Archipelago is now infested with Greek vessels, which respect no flag, and destroy alike the property of friend and foe. Earnestly as we wish that Greece should be restored to her due place in the rank of nations, and possessed of a well constituted government, we fear it is scarcely probable that it can be accomplished by the operation of such elements. We have looked in this contest for the virtue and wisdom of a Bolivar, or a Washington—but in vain. We have found degradation, treachery, and crime. There is indeed one virtuous and able man—Prince Mavrocordato; and the opposition he has experienced is another proof of the corruption of his countrymen. It is now said, that Lord Cochrane and Sir Robert Wilson are about to proceed to Greece with a body of auxiliaries, and that the Greek Committee engage to provide sufficient funds. If these leaders can gain the confidence of the Greeks, doubtless, much may be done: the navy of Greece is at present more than a match for that of Turkey; what will be its superiority, commanded by Lord Cochrane? But although we heartily wish success to the cause, we cannot agree with those who think that England should become the ally of Greece. Arguments in particular have been advanced to induce her to take this step; first, that Greece is unjustly and cruelly oppressed by Turkey; secondly, that she, as an independent state, would be a valuable customer for British manufactures. Before, however, a nation plunges into war, it is absolutely necessary to weigh carefully the arguments against it, as well as those in favour of it. That England is at present an object of extreme jealousy to the continental powers, is sufficiently manifest. Would they then quietly allow that England, who already holds Gibraltar, Malta, and the Ionian Islands, in the Mediterranean, should possess herself of Greece, and lay siege to Constantinople? The first gun which Great Britain fired in defence of Greece, would exasperate against her every state between the Eastern shores of the Atlantic and the opposite extremity of Europe.

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## MONTHLY REGISTER.

## SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

## NORTHAMPTON DISTRICT COMMITTEE.

**Patrons.**—The Most Noble the Marquis of Northampton, the Rt. Hon. the Earl Spencer, K. G. the Rt. Hon. the Earl of Clarendon.

**President.**—The Rt. Rev. the Lord Bishop of Peterborough.

**Vice-Presidents.**—The Rt. Hon. the Earl Compton, the Hon. and Rev. R. Carleton, the Hon. and Rev. T. L. Dundas, the Hon. and Rev. P. A. Irby, the Hon. and Rev. G. Spencer, the Hon. and Rev. R. B. Stopford, Sir Robert Gunning, Bart. Sir James Langham, Bart. Sir J. Riggs Miller, Bart. Sir William Walc, Bart. the Rev. R. Baxter.

**Treasurer.**—The Rev. T. Sikes.

**Secretaries.**—The Hon. and Rev. G. Spencer, the Rev. P. Thornton.

It is with feelings of the liveliest satisfaction, that we draw the attention of our readers to the account subjoined of the First Anniversary Meeting of this Committee, which has enlarged its operations under circumstances from which we may predict the happiest results. We have no hesitation in expressing our full conviction, that the endeavours which have been made under the sanction, and with the advice, of the Lord Bishop of Peterborough, to extend the influence of this excellent Society in the town and county of Northampton, present an example of zeal combined with discretion, which we trust ere long will be followed throughout the whole kingdom. Until the middle of the last year, the Committee at Northampton consisted of but few members, whose existence as a Committee of the Parent Society was little known, except to the clergy, and its influence was necessarily very limited. It may not be out of place to remark, that the proceedings, both of the Society for Promoting Christian Knowledge,

and also of its Committees, have, till of late years, been of that plain, unobtrusive character, which attends bodies conscious of the integrity of their purpose, and indifferent to popular applause. The principle is one, which it is impossible not to admire in the abstract; but perhaps it has been practically carried to too great an extent, if the feelings and habits of religious society, at this time, be taken into consideration. We therefore hail with delight the disposition now manifested by many of the friends both of this Society, and also of the Society for the Propagation of the Gospel in Foreign Parts, no longer to suffer these great lights to be hid. We are persuaded that the importance of the labours, which these two Societies have for the last century so unostentatiously and so successfully carried on, to extend the knowledge of the Christian religion at home and abroad, requires only to be publicly known, to ensure to them that cordial cooperation at the hands of every lover of the Church, to which by their steady adherence to the doctrines and discipline of the Church, and their great success, they are so eminently entitled. We have given below, what may be considered a sort of official report of the proceedings at the First Anniversary of the Northampton District Committee, on a day devoted to the encouragement of those Societies, which have the most exclusive title to be called the CHURCH OF ENGLAND SOCIETIES. We might congratulate the Society upon the fact, which the list of patrons, &c. of this Committee presents,—of the most powerful and influential persons in the county being united in a cause so closely connected with the interests of the Established Church: it proves that, after all the attempts which have been made to undermine the Establishment, our Church still retains the

strongest hold upon the affections of all orders of men. This point is powerfully treated upon in the Report which was read at the meeting; we have not room for the whole document; but the following extract will be read with the deepest interest:

"One new feature belonging to the Committee, (new at least in this district,) deserves to be more particularly mentioned, namely, the progress which the Committee has made in obtaining the aid and cooperation of some classes in the community that had not before interested themselves in its pious labours.

"This affords a strong ground of satisfaction, both as it increases the funds of the Committee, and as it affects the subscribers themselves. When persons *varying* widely in rank and fortune, unite their exertions to promote the glory of God, and the eternal welfare of men, they will naturally feel themselves connected by closer ties of Christian fellowship. A man will probably be led to reflect more profitably on the blessings enjoyed, through the Religion and the Church to which he belongs, when he himself contributes to their prosperity, though it be but by a slender offering.

"And not only will warmer sentiments of piety, and of affection for the Church, be thus generated in individuals, but an increase of mutual confidence and Christian love between the Clergy and their flocks will likewise be excited, when they feel that they are labouring together, in the great work of spreading the knowledge of the gospel of Christ.

"On these accounts, it may be regarded as a favourable circumstance in the progress of the Committee during the past year, that it has received the support of many of that highly respectable class, the yeomen of the country, and of others who stand in the same rank of society with them. In every village, where the Clergyman has brought the subject before the attention of his parishioners, they have almost unanimously shewn a readiness to contribute, with a truly liberal and christian spirit."

This happy result, we know, must be ascribed to the personal applications made by several members of the

Committee. We would only then observe, that Churchmen would do well to keep in mind a fact, the truth of which has been proved at other places besides Northampton, that requests properly and earnestly made to persons of every rank, to aid the Societies connected with the Established Church, are rarely refused; the application is often received as a compliment, and in many cases even Dissenters are found to contribute liberally to their support.

The First Anniversary Meeting of this Committee took place on Thursday the 16th of June.

The Stewards for this year, who were all present, were, Sir Robert Gunning, Bart. V. P., H. B. Sawbridge, Esq., Mr. Ald. Osborne, sen., the Hon. and Rev. R. Carleton, V. P., the Rev. C. Crawley, the Rev. W. Thursby, the Treasurer, and the Secretaries.

At half-past ten o'clock in the morning, the Lord Bishop of Peterborough, accompanied by the Marquis of Northampton, Earl Spencer, most of the Vice-Presidents, the Stewards, and a numerous assemblage of other members and friends of the Committee, proceeded to the great room at the George Inn, to hold the Meeting.

The Lord Bishop, as President, took the chair, and, after the usual prayers, explained shortly the object of the Meeting.

The Hon. and Rev. George Spencer, being then called upon by his Lordship, read the Report of the Secretaries.

The Rev. Mr. Sykes read the Treasurer's Report, giving in detail the present state of the District Fund, with its receipts and expenditure during the last year. He likewise announced to the Meeting, that there were then 113 Annual Subscribers of *One Guinea each to the District Committee*; and 78, of sums under *One Guinea*. The books distributed to the Committee, during the year, he stated to be:

Bibles.....	99
N. Testaments ....	115
Common Prayers ..	185
Psalms .....	50
Other Books, &c....	669

Total, ... 1118

On the motion of the Lord Bishop, the thanks of the Meeting were unanimously voted to the Patrons for their kind attention to the interests of this Committee, and to the Marquis of Northampton, and Earl Spencer, for their attendance on the present occasion.

Earl Spencer, in returning thanks, addressed the meeting at some length, and expressed the pleasure he felt in supporting this Society and others of a similar description, as he thought they were well calculated to serve the interests of genuine Christianity, and to promote the welfare of the lower orders.

Similar thanks were unanimously voted to the Lord Bishop, on the motion of the Marquis of Northampton, seconded by Earl Spencer.

And also to the Vice-Presidents, Stewards, Treasurer, and Secretaries, severally, on the motion of his Lordship, the President.

When the proper business of this Committee had been disposed of, the Lord Bishop proposed the formation of a District Committee in aid of the "SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS."

This new Committee was in consequence formed immediately, with the same Patrons and President, nearly the same Vice-Presidents, and the same Treasurer and Secretaries, as the Northampton District Committee of the Society for Promoting Christian Knowledge; his Lordship announcing to the Meeting, that those Noblemen and Gentlemen had consented to hold these offices, and that the Vice-Presidents would probably have been entirely the same, if there had been an opportunity of applying to them all.

At twelve o'clock the Lord Bishop, preceded by the Worshipful the Mayor and Aldermen in their robes, and attended by the Patrons and the rest of the company, proceeded to All Saints' church. After prayers had been read in an impressive manner by the Rev. Wm. Thursby, the Vicar, his Lordship delivered a sermon suited to the occasion. In this truly admirable discourse, which was remarkable for perspicuity of arrangement, strength of argument, and liberality of sentiment, his Lordship explained the views

and proceedings of these two Societies; and clearly proved, not only that they are entitled to the general support of the members of our Church, but *may consistently be joined by many of those who differ from us on some points of discipline and doctrine.*

At two o'clock the company assembled at the CENTRAL NATIONAL SCHOOLS in this town, and witnessed an examination of the scholars by the Bishop. His Lordship and the company seemed pleased with this gratifying scene, and spoke favourably of the proficiency of the children.

At a public breakfast, which was honoured by the presence of Mrs. Marsh, and many ladies of Northampton and its neighbourhood, a collection was made by the ladies for both Societies, the amount of which is included in the subjoined statement.

After the public dinner, which was attended by most of the noblemen and gentlemen who were present at the meeting, the Marquis of Northampton paid some appropriate compliments to the Bishop's sermon, and requested that it might be printed.\* This proposal met with the unanimous approbation of the company, and was kindly acceded to by his Lordship. To the friends of these Societies, it must be considered a subject of congratulation, that his Lordship's discourse, which gave such universal satisfaction to those who heard it, is likely to become more extensively beneficial by its general circulation throughout the kingdom.

Before the party separated, a collection was made in favor of the two Committees, when the following sums were contributed:—

<i>District Committee of the Society for Promoting Christian Knowledge.</i>		
	£	s. d.
Donations . . . . .	61	3 0
New Ann. Subscript.	18	10 6
		<hr/> 79 13 6

<i>District Committee of the Society for the Propagation of the Gospel in Foreign Parts.</i>		
	£	s. d.
Donations . . . . .	113	19 0
Annual Subscriptions	31	5 0
		<hr/> 145 4 0

Total . . 224 17 6

\* The Sermon is now published.

LIVERPOOL DISTRICT COMMITTEE.

Report for the Year 1824.

Patron.—The Rt. Rev. the Lord Bishop of Chester.

President.—Peter Bourne, Esq.

Vice Presidents.—The Rev. Samuel Renshaw, M. A. the Rev. R. H. Roughtledge, M. A. Rectors of Liverpool; the Rev. Ellis Ashton, B. D. Vicar of Huyton; Mr. T. F. Dyson, Mr. C. Morrall, Mr. H. Wilson.

Secretaries.—The Rev. Jonathan Brooks, M. A. Everton; the Rev. P. Bulmer, M. A. Queen Square.

Treasurer.—Mr. R. Smith, the Mount.

Librarian.—The Rev. T. S. Bowstead, M. A. Maryland Street.

Sub-Librarian.—Mr. W. Forster, Depository, Blue Coat Hospital.

Agent for the Sale of the Society's

Books.—Mr. T. Muncaster, Church Street.

DURING the nine years which have elapsed since the District Committee was first established, its members have been assiduous and earnest in their endeavours, to promote, to the utmost of their ability, the views of the Parent Society within the circle of this town and neighbourhood. Of the success which has hitherto attended their exertions, the subjoined account of the books, tracts, and cards, which have been already issued from the depository, and for which the demand still continues to increase, will exhibit a pleasing and substantial proof.

	<i>Bibles.</i>	<i>Testaments.</i>	<i>Prayer-Books.</i>	<i>School-Books and Tracts.</i>	<i>Cards.</i>	<i>Total.</i>
From its first opening in May 1816, to the 31st of Dec. 1823	2194	2044	8982	61158	92622	167000
From the 1st of Jan. 1824, to the 31st of Dec. 1824, inclusive.	660	559	1444	15882	31590	50135
Total number of Books dispersed by the Committee between May 1816, and the 31st of Dec. 1824	2854	2603	10426	77040	124212	217135

From the above statement, it will be seen that the number of books, tracts, and cards issued from the depository during the last year was, 50,135, making an excess of 9607 above that of the year which immediately preceded it; which excess consisted of 229 bibles, 34 prayer-books, 1446 school-books and tracts, and upwards of 7900 cards. The total number, therefore, of the Society's publications which have been circulated by the Committee throughout the district, amounts to TWO HUNDRED SEVENTEEN THOUSAND, ONE HUNDRED AND THIRTY-FIVE; from the distribution of which among the lower orders of the community, the happiest results may be expected.

VOL. VII. NO. IX.

The number of charity schools within the district in connexion with the Established Church, which were supplied by the Committee with the elementary tracts and cards of the Society, was THIRTY-SEVEN, in which upwards of Five Thousand Five Hundred children were receiving the advantage of a religious education. In those thus brought up in the knowledge and fear of God, there is reason to hope that a sure foundation will be laid of a future useful and happy life.

The Committee have further to add, that SIX PAROCHIAL LENDING LIBRARIES, each of which consists of thirty volumes of the books and tracts of the Society, have lately been formed for



the use of the poor, in the several parishes of St. Peter, St. Nicholas, St. Thomas, St. Paul, the Holy Trinity, and St. Philip, the cost of which amounted to upwards of £45. And from the attention which has been already paid to these establishments, the Committee feel confident that, when the purport of them is generally known and understood, they will prove highly serviceable to those for whose benefit and instruction they were originally designed.

The like library, with the addition of many others of the Society's tracts, has also been given to the Blue Coat Hospital; and in the course of the year, eighty bibles, and a similar number of prayer-books, were presented by the Committee to 64 boys and 16 girls, who, having completed their education, left the hospital with the approbation of the governors.

The depressed state of the district fund, and the means of improving it, having for some time past occupied the attention of the Committee; it was at length resolved, that sermons should be annually preached, and collections made in aid of the institution, in four of the churches in this town and neighbourhood: and that the ministers of those churches, in which no sermon had yet been preached on behalf of the Society, should be requested to recommend it from the pulpit in the course of the year, to the especial notice of their hearers. The clergy in general, were also solicited to procure, from the members of their respective congregations, additional subscriptions, for the like benevolent purpose. An accession of seventy new subscribers to the district fund was, consequently, obtained; and the following collections were made:

St. George's, Everton . . .	£32	1	10
St. Mary's, Prescot . . .	21	11	5
Trinity Church, Wavertree	14	0	0
	<hr/>		
	£67	13	3

For this seasonable augmentation of their resources, the thanks of the Committee were justly due. But still, the disbursements, from the increased demand for books, having greatly exceeded the receipts of several preced-

ings years, a considerable debt remained to be discharged, which could not possibly be effected without further pecuniary assistance. A special General Meeting of the members and friends of the Society was therefore called, at which the Lord Bishop of the diocese presided in November last. By his Lordship's eloquent appeal to the public in behalf of the Society, a lively interest was excited in its favour, and numbers eagerly pressed forward to contribute towards its support.

The donations received immediately after the meeting and in the course of the ensuing month of December, amounted in the whole to £235. 3s. 6d. and FOUR HUNDRED AND FIFTY-SEVEN annual subscribers to the district fund, for the present year, to the amount of £401 17s. 0d., have since been added to the former list.

To their Rt. Rev. Diocesan and Patron, the Committee feel themselves bound under the highest obligations for the very important service which he has rendered to the Institution. And to all the friends and contributors to this charity their best thanks are due, for the aid which has been thus liberally extended to them, by which they will be enabled, not only to liquidate their debt, but also to fulfil the intention of the meeting, by an increased circulation of the Society's publications, either gratuitously, or at reduced prices, as circumstances may require, amongst the poor of this populous town and its vicinity.

For the full and speedy accomplishment of this most desirable object, the Committee, under the sanction of the Parent Society, and agreeably to a plan which has lately been adopted by the District Committee at Bath, have determined to open a NEW DEPOSITORY IN RANELAGH STREET, for the sale of the Society's books and tracts, not only to the members of the Society and of the District Committee, but also upon very advantageous terms to the community at large. The benefit resulting from such an establishment will be evident, when it is considered that this depository will contain nearly all the publications which are now on the Society's list, so that

applications for books at any hour of the day, will be immediately attended to; and those unavoidable delays and disappointments, which, under the present system, occasionally took place, and of which complaints have sometimes been made, will, it is hoped, by this arrangement, be wholly prevented.

Relying, therefore, on the continu-

ance of that warm and generous support which they have so recently experienced, the committee will proceed with renewed activity and zeal, to promote and to extend, as far as their means will allow, the efficiency of the institution; this being, as they conceive, the most effectual mode of substantiating its claims, on the future benevolence, of the public.

# DISTRICT COMMITTEE FOR THE DEANERIES OF BASINGSTOKE AND ALTON.

President.—The Lord Bishop of Winchester.

Rev. Jas. Blatch, Rev. John Harword, Rev. John Orde, Secretaries for the Deanery of Basingstoke;

Rev. John Banister, Rev. C. H. White, Secretaries for the Deanery of Alton.

Mr. A. Caston, Treasurer, Basingstoke.

Mr. Marshall, Treasurer, Alton.

THE Twelfth Annual Meeting of this Committee was held at Alton, on the 2nd of August, for the customary purpose of receiving the reports of the secretaries, auditing the accounts, &c.

This Committee was established on the 19th of August,\* 1813, having for its object the supplying the poor with bibles, testaments, and prayer-books, at prices still lower than those at which the Society for Promoting Christian Knowledge issue them to their subscribing members. The constant and liberal support afforded to the Committee by the gentry, clergy, &c. within these Deaneries, has enabled them to pursue their object with great success, and supply copies of the scriptures and the common-prayer, upon such easy terms, as put them within the reach of all the well-disposed persons of the poorer classes, who are

really anxious to possess them; a mode of issuing these books which, as a general method, the Committee have considered preferable to gratuitous distribution. The books are issued from the depôts of the Committee chiefly, but in no degree exclusively; through the medium of the parochial clergy. Since its first establishment, in 1813, the Committee have issued nearly *six thousand bibles and testaments; ten thousand prayer-books; and several thousands of psalters and tracts* of the Society.

The operations of the Committee now proceed with an even course, and the distribution of books, for the last three years, has varied but little.

It appeared from the statement laid before the late Annual Meeting at Alton, that the number of books issued by the Committee in the last year ending at Midsummer, 1825, was as follows:—

Bibles .....	284
Testaments .....	355
Prayer-Books .....	1187
Psalters .....	203
Tracts .....	584
Total....	<del>2613</del>

# FORDINGBRIDGE DISTRICT COMMITTEE.

Patron—His Royal Highness the Duke of York, Lord Warden of the Forest.

President—The Right Rev. George, Lord Bishop of Winchester.

Vice Presidents—The Right Hon. the

\* Earl of Malmesbury, Sir Harry Neale, Bart., Sir Charles Hulse, Bart., the Right Hon. Sir G. H. Rose, William E. Tomline, Esq., John Morant, Esq.

Treasurer — Charles St. Barbe, jun.  
Esq.  
Secretary—The Rev. Thomas Hart.

THE Anniversary Meeting of this Committee was held at Ringwood, on the 3d of August. The report of the number of Subscribers bears testimony to the advantage, which arises to the great object of the Parent Society, from the establishment of District Associations, since, in a single deanery, so many additional hands have been engaged for the distribution of the Scriptures, and the Book of Common Prayer. The local benefit conferred by this individual institution can be attested by those, who have observed the mental improvement and good conduct of the poor, and have examined the state of the charity schools,

more or less connected with its operations, in the immediate neighbourhood.

The District Committee for the Deanery of Fordingbridge was formed in the year 1814, and, besides its benefactors, has enrolled seventy-four Annual Subscribers.

At this, the Tenth Anniversary, there were present, the Rev. Thomas Hart, Vicar of Ringwood, in the Chair; the Rev. J. Furey, the Rev. J. Willis, the Rev. W. J. Yonge, the Rev. J. T. Price, the Rev. E. Jones, the Rev. R. F. Purvis, William Jones, Esq., J. T. Ross, Esq., C. St. Barbe, jun., Esq.

1. The minutes of the last General Meeting were read, and its proceedings were confirmed.

2. The Treasurer exhibited his cash account for the last year.

	£.	s.	d.
Dr. By balance of former account.....	41	19	0
By subscriptions received .....	59	5	6
	£101	4	6

	£.	s.	d.
By cash remitted to the Parent Society, from the subscriptions .....	19	1	2
Ditto for books beyond the limited amount .....	17	18	6
Ditto for books purchased, & carriage ....	62	13	10
Less by sum received from sale to Subscribers ..	47	9	4
	22	4	6
Printing .....	3	12	6
Advertisements, and other incidental expenses ....	6	13	0
	69	7	10
Balance in hand .....	31	16	8
	£101	4	6

3. The Secretary presented a statement of books received from the Parent Society, and distributed in addition to 1097 facts, since the General Meeting in 1824:

	Bibles	Testaments	Prayers
In hand ..	34	27	122
Purchased ..	129	130	476
	163	157	598
Sold and given			
to Schools ..	102	129	523
In hand ....	61	28	75
	163	157	598

4. The Rev. Ellis Jones, who had hitherto acted as Secretary, intimated a wish to resign his office, and the Rev. Thomas Hart was unanimously elected in his place.

5. The thanks of the meeting were unanimously and cordially voted to the Rev. Ellis Jones, for his past services.

6. The Meeting being adjourned to the first Wednesday, in August, 1825, The thanks of the Meeting were voted to the Reverend Chairman, and to the Treasurer.

Ringwood, Aug. 25, 1825.

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

WE lately invited the notice of our readers to this very important Society, and expressed our regret that, whilst less deserving institutions were enjoying the most liberal support, this venerable and truly Christian establishment was perishing for lack of funds. It cannot indeed be denied that there has been some degree of remissness on the part of its conductors in making known its distresses, and a backwardness in pressing its claims on the public attention.

This indifference to the spirit of the times is however daily subsiding; and we hail with pleasure some improvements, which have recently taken place, as an earnest of better things. An office has been opened in Great Queen Street, where the assistant secretary daily attends:—the concurrence of the Clergy is encouraged by permitting them to become associated members, if they contribute half a guinea annually: and the principle of collecting contributions is promoted by a statement that all, who collect £5 annually, shall be considered associated members, and entitled to the Annual Report, &c. An Address too, of a popular nature, has been drawn up for the purpose of stating its claims to support, and making known its need of assistance.

We are very anxious to impress upon the minds of the Clergy the *vast importance of obtaining the co-operation of the Laity*; who, we are convinced, will rarely fail to contribute, if properly solicited, and will at the same time feel an increased respect for the Clergyman, whom they find actively promoting by such exertions, the interests of the Church. A striking instance of this may be seen in the success, which has attended the Bishop of Chester, in the Parochial Associations which he has formed. His Lordship has always encouraged the principle of receiving the *smallest subscriptions*; and by his unwearied activity, has, in less than two years (in a parish comparatively poor) obtained between

three and four hundred pounds for his Committee of the Society for Promoting Christian Knowledge. £150 has also been lately paid in from the Bishopsgate Committee, towards the designs of the Society for the Propagation of the Gospel.—This money is from the Laity: we wish that the Clergy of the more opulent parishes in London and its vicinity, would follow the example.

The following is the Address, to which we alluded above:

“The duty of endeavouring to spread the light of that Gospel, under which it is our highest happiness to live, among those who are strangers to it, must be acknowledged by all who have any reverence for the commands of their Lord and Saviour. *Go ye into all the world, and preach the Gospel to every creature*, was His last solemn injunction to His Apostles. And it is painful to reflect how imperfectly, from the supineness of Christians, that divine command has as yet been obeyed.

“From such inexcusable indifference to the spiritual welfare and eternal salvation of their fellow-creatures, it is high time that Christians should awake. And, blessed be God, there are many who have long been labouring to wipe away so foul a reproach upon the Christian name.

“It was under a strong sense of this obligation, and for this noble and truly benevolent purpose, that the Society for the Propagation of the Gospel was originally instituted; and it is with the same views, and for the same end, that it now earnestly calls for the support of all the friends of religion—all indeed who name the name of Christ—especially those who worship Him in the communion of the Church of England. Acting in strict accordance with the principles, and under the regular and chartered superintendence of the heads of that Church, the Society has for its object, nothing less than the universal diffusion of Christianity in its purest form, and in its

most perfect conformity with the *faith which was once delivered unto the saints.*

“What this Society has been long, and is still doing, for the furtherance of this great work, the following statement will in some degree shew. If a more than due measure of its means and exertions should appear to have been expended upon our North American Colonies, let it be remembered that this was the primary object for which the Society was incorporated; that a great number of the nominal Christians in those remote settlements are in fact almost as much strangers to the principles and practice, and power of the Gospel, as their heathen neighbours: and that by nothing are those neighbours so likely to be converted to the Christian faith, as by the blessed fruits of it, which they have thus constant opportunities of witnessing.

“The Society’s general designs, it will be seen, are far from being confined to one portion of the globe—they embrace every part of it to which British power and British benevolence have access: and nothing but the want of adequate means stands in the way of their more extensive accomplishment, and more beneficial effects. Unwilling to reject the pressing applications which have been made for its assistance, the Society has enlarged its bounty to the impoverishment of its funds, and the material diminution of its capital. But the increased exertions of its friends, and the inexhaustible liberality of the public, when the claims of the Society shall have become as extensively known as they deserve, are resources which are looked to with the most sanguine confidence.

“Let not, then, this appeal to a Christian nation be made in vain. Let not those who partake of the bread of life in abundance, withhold that charitable aid, which is absolutely necessary for the communication of the same spiritual food to the multitudes who are perishing with hunger. *Freely they have received, freely let them give.* They pray constantly that the kingdom of God may come—let them prove the sincerity of their prayers by contributing, according to their several abilities, to the maintenance of those Missionaries, the business of whose lives it is

to extend that kingdom ‘upon earth. Let the members of the Church of England, in particular, come forward to support, by all the means in their power, a Society which is engaged in disseminating the Gospel, according to their firm persuasion, *as the truth is in Jesus.* Let it not be said that the members of other Communions are zealous and active, while they are lukewarm and supine. Let them remember, that they cannot better express their thankfulness to God for the spiritual blessings with which He has blessed them in Christ, than by endeavouring to impart to others that *form of sound words*, and those means of saving grace, the possession of which is their own glorious and inestimable privilege.”

Then follows a summary statement of the present proceedings of the Society, and afterwards a series of

#### REGULATIONS.

“All persons making a donation to the Society of Twenty Guineas or upwards, in any one year, or subscribing One Guinea or more annually, Clergymen subscribing Half-a-guinea annually, and all persons collecting not less than Five Pounds annually, become Contributing and Associated Members, and from them the vacancies which from time to time may occur in the Corporate Body will be filled up by ballot.

Contributing and Associated Members are entitled to the Annual Report and other publications of the Society.

Applications having been frequently made to the Secretary for directions in the formation of Diocesan, District and Parochial Committees, the following order of proceedings, in cases to which it is applicable, is recommended:

1. That the Bishop of the Diocese be requested to accept the office of President.
2. That the Nobility and principal Gentry of the District, who are friendly to the Society’s objects, and the dignitaries of the Church, if any in the neighbourhood, be requested to accept the office of Vice-Presidents.
3. That a Treasurer and Secretary be appointed.
4. That all persons subscribing

10s. 6d. annually, or collecting £5 in one year, be members of the Committee.

5. That the Subscriptions for the year be made due at Michaelmas, in

order to their being remitted to the Assistant-Secretary, and received at the Society's Office, Great Queen Street, Lincoln's Inn Fields, before the following Christmas."

## UNIVERSITY AND CLERICAL INTELLIGENCE.

### MEMOIR OF THE LATE BISHOP OF QUEBEC.

DIED on the 16th of June, at Marchmont near Quebec, the seat of Col. Sir J. Harvey, Deputy Adjutant General in the Canadas, but, in the absence of the proprietor, latterly occupied by his Lordship,—the Right Rev. JACOB MOUNTAIN, D. D. Lord Bishop of Quebec. He was the first Protestant Prelate in the Canadas, where he presided over the church for thirty-two years, having died in the 75th year of his age. The cause of his dissolution appears to have been a general decay of nature, immediately accelerated by an attack affecting the head and face, in consequence of which he continued incapable of mastication, for some time after the fever had disappeared, and the system required to be restored by more solid food than he could use. His Lordship however had suffered for the last fifteen years or more, from a local complaint proceeding from a hurt, which, although it did not in appearance affect his health or vigour, was a source of severe and increasing inconvenience, and probably tended to reduce his constitution. —With the exception of this particular infirmity, he was, until his last illness, sound and active in body as well as in mind, and his frame, which was unusually strong and well formed, seemed still calculated, with the advantage of a life uniformly temperate and regular, to endure to an extremely protracted age.

He was called away with little previous alarm, and within a very few days of his death had dictated letters respecting the affairs of his Diocese, of which the correspondence was become most voluminous. His sufferings in the closing scene were none: After a state of tranquil and total insensibility, his sun, before it set, "broke for an instant through the cloud, and gave a prognostic of the glory of its future rising. His recollection and his faculties returned; he attempted to speak to those who hung over him, but the power of articulation was denied him: he spoke, however, in a parting

look, all that words could have spoken; his countenance, which was filled with a delightful serenity and radiant with hope, left an impression upon those who witnessed it, of which they will carry to their own graves the consoling recollection. His relations and friends, indeed, will always remember him with most reverential affection, and all who knew him, with respect. The poor will mourn him as a benefactor of no common generosity, and "the blessing of him that was ready to perish" will mix itself, to embalm his memory, with the surviving attachments of dependents, and the thankful recollections of many whom he has soothed in affliction, relieved in embarrassment, advised in perplexity, withheld from imprudence, reconciled in estrangement from their brethren, or led by the hand in the way of Truth. Those who have known him in the public business of the Province will acknowledge no less his readiness and talent, than his firmness, his integrity, his *droiture d'âme*, his singleness of purpose, his consistency of conduct; and those with whom he acted in concert will own, that there were times when others leaned upon him in difficulty, borrowed strength from his example, and counted upon him to preserve things in their proper course. His services upon some important occasions as a member, ex officio, of both the executive and legislative councils of the Province, have been most handsomely acknowledged by His Majesty's Representatives. In the former capacity he sat frequently in the Court of Appeals, and in whatever he undertook, was a faithful and laborious servant of the public and of the crown. He had latterly, however, retired from all but professional occupation, and long before he wholly retired had a strong dislike to secular business. With regard to other points, he was eminently a scholar, a gentleman, a companion, a domestic guide and comforter; and united, in a most

remarkable manner, qualities which commanded respect and even awe, with a cheerful affability, and often a playfulness, which threw a charm about his society. He had a delicate and cultivated taste, and excelled, in early life, in many accomplishments, which he had discarded as trifles when he became a Bishop in the Church of Christ. Never, however, was a character more perfectly genuine; more absolutely elevated above all artifice or pretension; more thoroughly averse from all flourish or ostentation in religion, and for that reason, perhaps, his character was not by all parties fully appreciated, in the day in which his lot was cast. He was friendly, at the same time, both from feeling and principle, to all exterior gravity and decorum in sacred things; and in his own public performance of the functions proper to the Episcopal office, the commanding dignity of his person, the impressive seriousness of his manner, and the felicitous propriety of his utterance, gave the utmost effect and development to the beautiful services of the Church. In the pulpit, it is perhaps not too much to say, that the advantage of his fine and venerable aspect, the grace, the force, the solemn fervor of his delivery,—the power and happy regulation of his tones,—the chaste expressiveness and natural significance of his action, combined with the strength and clearness of his reasoning, the unstudied magnificence of his language, and that piety, that rooted faith in his REDEEMER, which was, and shewed itself to be, pregnant with the importance of its subject, and intent upon conveying the same feeling to others,—made him altogether a preacher, who has never, in modern times, been surpassed.

Such, indeed, was the late Bishop of Quebec; and those who had the longest and closest opportunities of knowing him, will the most freely acknowledge, or rather the most feelingly declare, that such indeed he was!—It is to be lamented, that his Lordship made himself so very slightly known to the world as an author; and it is now doubted, whether there remain, among his writings, any sufficient materials in a state to form a posthumous volume. He was much, in the habit of destroying his own compositions, and was accustomed to say, that his sermons were prepared only for delivery, and not adapted for publication. He never printed anything, but two Charges, and a Sermon or two upon particular occasions:—enough to leave it to be regretted, that they were all.

It may not be uninteresting, under all the circumstances of the case, to add some particulars of the private history of the

Bishop, and some account of the ecclesiastical affairs with which he was connected.

His Lordship was descended from a very respectable French Protestant family, who took refuge in England, upon the revocation of the Edict of Nantz,—(the name having been originally *Montaigne*) and became possessed of a moderate landed property in the county of Norfolk. His father, at the time of the Bishop's birth, resided upon his estate at Thwaite Hall, in that county; and, being much known and noticed for his agreeable and social qualities, which introduced him to a familiar intercourse with persons of a higher rank than his own, in some degree injured his property.—He died about 72 years ago, while he was yet a young man; and while the Bishop, his younger son, was yet an infant:—leaving his widow and four children with a sufficient independence, although far removed from wealth.

The Bishop received the first part of his education at a good grammar-school at Wyndham; and was afterwards removed to Norwich, where his mother then resided. He was at first designed for business; and, at the age of about fifteen, was placed for a time, with Mr. Poole, a merchant, then Mayor of Norwich\*;—but having an utter disinclination to such a pursuit, he quitted it to follow the course of his education, which was continued at Scarning, under Mr. Potter, the translator of the Greek tragedies, with whom he was a favourite pupil, till he went to Caius College, in the University of Cambridge, of which he afterwards became a fellow. He was well known at the University, and afterwards to the late Mr. Pitt, and there can be no hesitation in saying, that he enjoyed the high esteem of many distinguished characters, both in the literary, political, and religious world at that day, with whom he had the good fortune to be much acquainted, especially with the present Lord Bishop of Winchester, whose unabated friendship he preserved to the day of his death.

In 1784, he married Miss Eliza Kentish, co-heiress of Little Bardfield Hall, in the county of Essex, who now survives him, together with four sons,—three of whom

\* These and the foregoing particulars are stated rather more in detail than would perhaps have been otherwise thought necessary, on account of the gross inaccuracies of a statement which appeared some few years ago in a publication, called the *Sexagenarian*. See a Communication, signed *Palaethes*, at the end of the *British Critic*, for December 1818.

have followed the profession of their father, —and two daughters. He was settled, at first, after his marriage, upon the living of St. Andrews, in Norwich. At the time of his being selected for the see of Quebec, he was Examining Chaplain to the Bishop of Lincoln, (now of Winchester) and held the livings of Buckden, in Huntingdonsire, and Holbeach in Lincolnshire, having previously\* had a Stall in Lincoln Cathedral; all of which preferments were conferred upon him by his Lordship. He had also no very remote prospect of being advanced to farther dignity in the Church.

It was in 1793 that his late Majesty, induced by the increase of Protestant population in Canada, and especially in that part of it which had been recently constituted a separate province, under the name of *Upper Canada*, (which has continued almost entirely a Protestant colony,) was pleased to erect the Canadas into a diocese according to the establishment of the church of England; provision having been made, by an act of the 31st of his late Majesty, for the maintenance of the clergy, as part of the same plan, by means of a reservation of one seventh of all the lands at the disposal of the crown.

Dr. Mountain having been appointed to this new diocese, arrived at Quebec on the 1st of November, 1793. The charge upon which he entered did not present a very encouraging aspect. There were but six clergymen in the whole of Lower Canada; two of whom were placed at Quebec, and two at Montreal; and but three in the whole of the Upper Province. Five out of the nine were missionaries of the Society for the Propagation of the Gospel; the remaining four were paid by Government. The Bishop was allowed to appoint a Commissary (whose title was afterwards changed to that of Official), in each province. The station most remote from Quebec was Niagara, the distance being something more than 600 miles. At Quebec there was no church, no episcopal residence, no parsonage. The congregation of the church of England was accommodated with the use of the chapel belonging to the *Recollé* Monastery, which is said to have undergone a regular lustration after each performance of the English service, to remove the impurity which it had contracted.

\* There is a slight error upon this point in the notice which has appeared in some of the papers upon the subject, where it is made to appear that the prebend of S. Kelsey was held conjointly with both livings, which, it is believed, was not the case.

The retired Roman Catholic bishop, Briant, who was designated as the *ancien Evêque de Quebec*, then an infirm, but venerable old man, upon being introduced to the new occupier of the Protestant see, appeared unfeignedly rejoiced at his arrival, and, greeting him with the antiquated salutation of a kiss upon each cheek, declared that it was high time for such a measure, "to keep," as he said, "your people in order." M. Hubert was in the actual exercise of the episcopal functions, with M. Bailli as Coadjutor.

In the summer of the following year, the Bishop performed his first visitation, inspecting the state of all the few infant church establishments which were scattered along the line of population, and holding confirmations at each. His visitations were repeated in the years 1800, 1803, 1809, 1810, 1813, 1816, 1820-1. Between the years 1803 and 9, and again between the years 1816 and 20, the Bishop was in England, where he was detained each time nearly three years, in endeavouring to make arrangements with his Majesty's Government upon the subject of ecclesiastical affairs in Canada, by means of a personal intercourse with the Ministry. The visitation was repeated in 1810, after having been performed in the preceding year, on account of the Bishop's disappointment, in an attempt to reach Niagara by Lake Ontario, where he encountered a storm, which drove the vessel (one of the King's ships upon the lake, which was ordered upon this service) back to Kingston, after it came in sight of Niagara. The visitations (which, in consideration of their scattered residences over so vast a tract of country, did not always include the assembling of the clergy, at any particular point, to receive the episcopal charge) continued to extend themselves in proportion to the extension of proper stations for missionaries; and the two last comprehended a visit to the missions at the upper end of Lake Erie, which, by the route which the Bishop took, are at least a thousand miles from Quebec. There were also considerable lateral digressions to be made, besides the whole circuit in the lower province, which, in 1820, was reserved for winter-travelling; on account of the inconvenience which the Bishop suffered, being then in his seventieth year, from travelling in the light but common and rough waggons of the country, over roads in many places cross-laid with trees, as well as from the extreme heat, and the torment of the mosquitoes, in particular situations where they swarm. During this winter circuit, which lay chiefly through the eastern townships of Lower Canada,



where the population is entirely Protestant, the Bishop preached ten times in less than three weeks. This little circumstance is only mentioned as a comment upon Mr. Lambert's assertion, in his account of Canada, frequently consulted as among the best authorities upon the subject, that the Bishop's salary was 3,000*l.* a year, for which he preached two sermons annually. At the time at which Mr. Lambert wrote his book, the Bishop's salary was 2,000*l.*, and the task which he has had to fulfil, comprises rather more than the preaching of a couple of sermons a year, even if it were true (and it is totally otherwise), that the Bishop had, at any period, while in health, been remarkable for the rarity of his preaching.

The manner in which these visitations are performed, affords a curious contrast with the performance of the same duty in England, where the Bishops usually travel in their carriages and four, with all the best accommodation which a highly advanced state of society can afford. It is very right that they should do so; for it is the business of the Christian Priesthood, rather willingly to meet, than affectedly to court, difficulties and hardships; and it is unquestionable, that the marks of exterior dignity are properly retained by the Heads of an established religion. In this respect, the Bishop of Quebec always felt it to be his duty to deviate no otherwise from the usage at home, than as he was compelled by local circumstances to do so, and held it for a maxim, that his salary was given him, not for his private benefit, but the means of usefulness, and as the instrument also of maintaining the dignity of his station. But he might have been seen, upon his visitations, with his companions, at one time mounting or descending rapids in the bateau of the voyageur; at another, coasting the vast inland waters in a bark canoe, with armed Indians;\* frequently travelling in waggons, under the circum-

stances already described; 'forced often, either when belated by the badness of roads, or baffled by winds when on the water, to take refuge in some wretched hut, where, possibly, he could not even spread the bedding which he carried; sometimes he has passed the night under a tent, or in a barn; and it has happened more than once, that he has done so in the open air. The visitations were not completed without having recourse to every variety in the modes of vegetation; schooners, steam boats, calèches, carioles, stages, (as the Americans call their four-wheeled posting carriages) may be added to those already enumerated. The means of accommodation, of course, improve as the country advances in improvement; but as the duty of the Bishop carried him to every point where a mission was opened, the difficulties which belong to the most infant and rugged settlements, continued always to form a part in the history of his visitations. His whole circuit, through the two provinces, cannot be estimated at less than 3,000 miles.

Having taken this sketch of the successive visitations collectively, there are one or two occurrences of prior note in point of time, to which it will be proper to return.

The cathedral church at Quebec (which is by far the best piece of architecture which the city can exhibit, perhaps may challenge comparison with any church in North America, and stands in a spacious area, inclosed by iron rails, with handsome gates), was built by the bounty of his late Majesty, in consequence of the representations of the Bishop, in the year 1804. It is not endowed with any funds, and was, for several years, in a mortifying state of neglect. It is still unprovided with any bells, but reason has been given to hope that this deficiency will be supplied. There is no Dean nor Chapter, nor any provision for daily service.\* There is, however, a fine organ, and a good choir, the expenses of which (as well as all the current expenses of the church) are defrayed from the pew rents. The whole property of the cathedral is in the Bishop, and it is provided, that the parish has the use of the church without prejudice to the episcopal rights, until a parish church shall be erected.

In the year 1809, the Bishop being then in England, was visited by the Honourable and Reverend Charles Stewart, brother of the Earl of Galloway, who expressed his desire to be employed in the diocese of Que-

\* In 1813, the Bishop was furnished, by Sir G. Prevost, at Kingston, with a canoe, paddled by ten Indians, and having an interpreter on board. The last war with America was then at its height, and the Bishop had the utmost difficulty, upon one or two occasions, where there was some appearance of alarm respecting some armed *hookers* of the enemy, which infested the coast, in prevailing upon these fellows to proceed. In 1816 he coasted Lake Erie in a large canoe, furnished by the kindness of the North West Company, with twelve of the Canadians employed in their service, who are superior, as canoe-men, to the Indians themselves.

\* The service is performed on Wednesdays and Fridays during Lent, and on every day in Passion-week, and all the Saints' days are observed.

bec. This remarkable man, whose habits of life, without any affected preciseness, are altogether primitive, proceeded, after the acceptance of his services, to a remote mission upon the borders of Lake Champlain, and gave a new impulse to religion, and to the advancement of the established church, in all that tract of country which is known by the name of the Eastern Townships of Lower Canada, where he has been greatly instrumental in the formation of new missions, and the erection of several churches. During his subsequent visits to England, Dr. Stewart set on foot a subscription for building churches in the Canadas, and succeeded in raising a few thousand pounds for this purpose. The Society also for the Propagation of the Gospel placed at the disposal of the late Bishop about 3,000*l.*, (1,000*l.* of which was a legacy), for the same object, and the fund was increased by a subscription to the amount of about 400*l.* in Quebec. The demands upon this fund are many and pressing; for colonists struggling with wild nature for a living, are not usually in a situation to spare any considerable sum for public purposes. The country churches after all, though many of them are very neat buildings, are generally used for some length of time before they are completed; and are often unfurnished with many things "for the work of the service in the house of the Lord," which are characteristic of the church of England. In some instances the mission has no church, and the service is performed in the court-house of the district, or the school-house of the township, and sometimes in a private room. Confirmations have also been held in these places (though never in that last described); for, in the scattered state of the congregations, it scarcely ever happens that two of them can be gathered to one point.

Many have been the difficulties, and many have been the discouragements, connected with the establishment of the Church of England in the Canadas, during the time in which its affairs were conducted by Bishop Mountain. To these may be added the perplexities which present themselves—the novel cases which arise, in applying to an infant country the rules which have grown up with ancient institutions—in deciding where it may be *expedient* and expedient to deviate—and in providing for the spiritual exigencies of the diocese, in its present state of destitution with regard to academical and other establishments. It was not a regular course of ecclesiastical functions, it was not a prescribed routine of duties, sheltered by precedents, and sustained by full authorities, that the Bishop was called upon to discharge; but he was called upon to supply

expedients, and to choose between difficulties; to direct the movements, and to cover the weak points of a half-organized body of men, who had to struggle to maintain their ground. On the other hand, some circumstances have occurred, which may be considered as happy and propitious—the erection, by his Majesty's government, at the instance of the Bishop, within the last few years, of a corporation in each Province, for managing the reserves,—of archdeaconries,—and of parishes (which is to be hoped will be endowed from the reserves according to the provisions of the 31st Geo. III. c. 31), are acts of importance. The clergy are not deficient either in respectability or in zeal; the Protestant inhabitants at large are still impressed with ideas of advantages belonging to the Established Church, which yield a strong inducement for their conformity—and the Society for the Propagation of the Gospel, the parent and nurse of the North American Church,\* (supported itself by the countenance of his Majesty's government, and the annual bounty of the British Parliament,) has been uniform in its fostering kindness, unremitting in its cordial co-operation. The extent of obligation to that venerable body will appear from the following statement of the actual strength of the establishment.

There are in the two Canadas 53 clergymen, 48 of whom are missionaries of this society; either sent out to be placed at the disposal of the bishop, or appointed to the charge of congregations whose necessities he had represented, or else adopted at his recommendation, and ordained upon the spot. There is one visiting missionary for the whole diocese, whose duty it is to make circuits among the inhabitants who are most unprovided, and to afford them the occasional benefit of the word and ordinances of God. The Bishop, who proposed this appointment to the society, was desirous that the task should be confided to the zeal of Dr. Stewart (already mentioned), and he accordingly undertook it, having previously filled two successive stationary missions.—Besides these, there are in the Canadas, four Chaplains to the forces, and one to the naval establishment at Kingston; and three of these are included in the foregoing statement, as performing duty also to civilian congregations. There are also several students for orders, preparing themselves under the direction of different clergymen, and the Society makes a standing allowance of 50*l.* a year each, to four students in divinity, who form part of this number. It

\* This description may include the Episcopal Church in the United States, which is in a very flourishing condition.

is hoped, that means will be found to form a very considerable augmentation in the number of missions.

The number of churches in the diocese, at the immediate station, or within the reach, of a clergyman, either built, or in progress, or faintly undertaken, may be stated at from 20 to 25 in each province. There are also about a dozen churches in the diocese, most of which are in the upper province, either built or undertaken, in expectation of a clergyman.

There is nothing else which appears deserving of particular mention, unless it be the establishment of a school upon the Madras system at Quebec, and the formation of diocesan and district committees of the Society for Promoting Christian Knowledge.

Some mention ought, however, to have been made of the Indian tribes within the limits of this diocese. The Mohawks, in Upper Canada, are the only Protestant Christians among them, and three of the missionaries in that province, have been in the habit of paying occasional attention to their spiritual wants: the Society has recently formed a mission expressly for their instruction, which the ill health, however, of the missionary, and other causes, have as yet prevented from becoming effective. The Liturgy and part of the New Testament have been translated into their language, and an improved translation is in contemplation, if not in progress. The Mohawks upon the Grand River, at the head of Lake Ontario, have a church, and, what many of the English churches are without, a bell. There is a sort of school-master among them, who reads the service on a Sunday, and renders the substance of the clergyman's sermon when he attends, to those of his hearers, who have not understood him. The Lieutenant Governor, Sir Peregrine Maitland, takes a warm interest in the subject of Indian improvement, which, as there is reason to think, will be materially advanced by the zeal of that excellent man. It is hoped also that the New England Company will, through the intervention of the Hon. and Rev. Dr. Stewart, do something considerable in behalf of the Canada Indians.

The present juncture is a most critical period of religion in the New World. The influence and resources of Great Britain will always have marked effects wherever they are applied. The superficial extent of her possessions in this quarter of the globe is prodigiously vast, and will one day teem with a corresponding population whose moral complexion and religious character will depend mainly upon the seeds which are now sown. There never was a population more malleable. (if

such an expression may be used) in matters of religion, than the mass of the Protestant population in the more newly-settled parts of this diocese. They are, very generally speaking, loose and disengaged from any strong religious preference; at least without any inveterate prejudices—sensible of their destitute state with respect to the provisions for religious worship and instruction, and ready to close with any overtures from Protestant bodies, which are advantageously recommended and supported. They lie open, in numerous points, to the incursions of lawless sectaries, who, as there is reason to fear, unite sometimes with the most frantic fanaticism\* the poison of political disaffection; but this effervescence is seen remarkably to subside where the worship and discipline of the Church are introduced, under good auspices, among them. It is therefore, of unspeakable importance that the resources of the Society should be enlarged. How readily in another generation the settlers may afford subjects for the exercise of Romish zeal, if not anticipated by an efficient support of the establishment, it is easy to foresee. How different an aspect they will present if ranged under the banner of ONE church,—or if dividing their attachment, and splitting the stamina of their religious strength,—it must be needless to point out. How important it is, in a political point of view, to gain their conformity to that church which has a direct connexion with Government, rather than to let their religion run to waste, or become annexed, as it were, to a different property; how important rather to multiply those instructors whose appointments are from the Crown, than those who lie at the disposal of any other authority; let common sense declare, and let the history of neighbouring revolted provinces proclaim.

It is satisfactory to find, that the death of our Right Reverend Diocesan not only excited the deepest regret throughout the country, but was attended with the most marked respect from the Civil Authorities. On the Monday following that event, an Extraordinary Gazette was published, both in French and English, notifying its occurrence to the public, and desiring that every possible respect should be shewn to his memory. His funeral accordingly was performed in the most becoming and corresponding to the dignity of his high station, and the personal veneration with which he was regarded. The body had been removed from his Lordship's late residence to the old Castle, from whence the interment took

\* This remark especially applies to the camp meetings of the American Methodists.

place.\* The procession, accompanying his remains to the grave, moved through a lane formed by the regiments in garrison, from the Castle to the west door of the Cathedral; the fine bugles of the 71st regiment playing the Dead March in Saul, and the medical attendants of the deceased preceding the hearse, which was followed by his Excellency the Lieutenant-governor, the chief Justice, the gentlemen of the two councils, the judges and members of the bar, in their gowns; the military officers off duty, the gentlemen of the civil and military departments, and a long train of respectable citizens in deep mourning. On arriving at the churchyard, the body was received by the clergy in their surplices, over which they wore black scarfs, and on entering the church the Rev. Dr. Mills commenced the burial service, in the course of which two anthems were performed; the first composed by the late Dr. Beckwith of Norwich, the second, "I heard a voice from heaven," was composed for the occasion by Mr. Colman, the organist of the Cathedral. The

first part of the service having been gone through in a most solemn and impressive manner, the body was removed from the centre aisle and deposited in a vault on the north side of the communion table, when the remainder of the service was read.

The church was very full, and a great number of ladies were present, to pay a last tribute of respect to a character so justly venerated.

This notice of the excellent Prelate cannot be more appropriately concluded than in the words of his friend and patron, Bishop Toulmin, who, in his Life of Mr. Pitt, speaking of the Act which bestowed on the Canadas its present Constitution, and established a Protestant Diocese there, thus notices the labours of his friend:—

"In 1793, Dr. Jacob Mountain was consecrated Bishop of Quebec, and went immediately to Canada, where he has ever since presided over the Church, with great honour to himself, and advantage to the concerns of his extensive diocese, which includes both provinces."

On Sunday, July 24, the Rev. Dr. John Banks Jenkinson, late Dean of Worcester, was consecrated Bishop of St. David's, at Lambeth Palace. In consequence of the indisposition of the Archbishop of Canterbury, the ceremony of consecration was performed, by commission from the Archbishop, by the Bishop of London, with the assistance of four other Bishops. The sermon was preached by the Rev. Dr. Chandler, Rector of All Souls, Langham Place, and of Southam, Warwickshire.

## ORDINATIONS.

July 25.

At a general Ordination by the Lord Bishop of Worcester, in the Chapel of Harlebury Castle.

### DEACONS.

Forrester, Robert Townshend, B. A. Jesus College, Cambridge.

Marshall, J. B. A. Worcester Coll. Oxford.

Peshall, E. W. B. A. Worcester Coll. Oxford.

Roberts, H. B. A. Trinity Coll. Cambridge.

Sanders, R. B. A. Magdalen Hall, Oxford.

\* The following are copies of the official notice :

"CASTLE OF ST. LEWIS,

"Saturday, June 18th, 1825.

"With sentiments of the deepest concern the Lieutenant Governor notifies to the public the demise, on the night of Thursday last, of the Right Reverend the Lord Bishop of Quebec. In advertent to the unaffected piety, extended charity, and long residence in this province of the late Bishop, the Lieutenant Governor conceives he only anticipates the unanimous feeling of this community when he announces his desire, that every practicable degree of respect and veneration should be manifested on this most distressing occasion, to the memory of this excellent and lamented Prelate.

"By order of His Excellency the Lieutenant Governor,

"LOUIS MONTIZAMBERT,

"Actg. Civil Secty."

"CHATEAU ST. LOUIS,

"Samedi, le 18 Juin, 1825.

"C'est avec le sentiment le plus pénible que le Lieutenant-Gouverneur fait part au public du décès du Très-Révérend le Lord Evêque de Québec, arrivé dans la nuit de Jeudi dernier. En considérant la piété sans faste et la charité universelle qui caractérisaient le feu Prélat et Sa longue résidence dans cette Province, le Lieutenant-Gouverneur est bien persuadé qu'il ne fait qu'anticiper le vœu unanime de cette Communauté, en exprimant Son espoir que chacun s'empressera dans cette circonstance lugubre, de témoigner à la mémoire de cet excellent Prélat, ce degré de respect et de vénération dont Ses vertus l'ont rendu si digne. "Par Ordre de Son Excellence le

"Lieutenant-Gouverneur,

"LOUIS MONTIZAMBERT.

"F. F. de Secr. Civil."

## PRIESTS.

Lewis, William, B. A.  
 Palmer, Edward, jun. B. A.  
 Smithwick, W. J. M. A. Oriel Coll. Oxford.  
 Wakeman, Edward Wad, B. A. Wadham College, Oxford.  
 Woodington, Henry Thicknesse, B. A. Emmanuel College, Cambridge.

August 7.

At a general Ordination by the Lord Bishop of Hereford, in the Cathedral Church of Hereford.

## DEACONS.

Baines, E. Christ College, Cambridge.  
 Baldwin, J. B. A. Christ Coll. Cambridge.  
 Beaver, H. N. B. A. Catharine Hall, Cam.  
 Clive, A. M. A. Brasenose Coll. Oxford.  
 Jones, M. H. B. A. Queen's Coll. Cambridge.  
 Pryse, R. M. B. A. Corpus Christi College, Oxford.  
 Salwey, R. B. A. Christ Church, Oxford.  
 Turner, C. B. A. Wadham College, Oxford.  
 Vaughan, H. B. A. Jesus College, Oxford.  
 Wickham, R. B. A. Christ Church, Oxford.

## PRIESTS.

Fosbrooke, Y. D. B. A. Clare Hall, Cam.  
 Hallen, W. B. A. Christ Coll. Cambridge.  
 Mezriche, R. B. A. Queen's Coll. Cambridge.  
 Oakes, C. B. A. St. John's College, Oxford.  
 Price, J. B. A. Jesus College, Oxford.  
 Price, T. B. A. Exeter College, Oxford.  
 Sayer, T. B. A. Magdalen Hall, Oxford.  
 Vivian, C. P. LL. B. Trinity Hall, Cam.  
 Whatley, H. L. B. A. Pem. Coll. Oxford.  
 Whitehurst, E. B. A. Mag. Coll. Cam.  
 Wilde, S. D. B. A. St. John's Coll. Cam.  
 Williams, D. S. C. L. New Coll. Oxford.

## OXFORD.—July 26.

The Rev. John Allington, M. A. and the Rev. James Linton, M. A. Demies of Magdalen College, were admitted Probationary Fellows; and Mr. Frederick Bailey, of the County of Berks, and Mr. Edwin Martin Atkins of the County of Somerset, were elected Demies.

## PREFERMENTS.

Algar, Joseph, M. A. Minister of Christ Church, Frome, to be Chaplain to Lord Clinton.  
 Baker, James, M. A. Chancellor of the Diocese of Durham, and late Fellow of New College, Oxford, to the Rectory of Nuneham Courtney, Oxfordshire; Patron, the Earl of Harcourt.  
 Bamford, ——— of Trinity College, Dublin, to the second Mastership of the Cathedral School of Hereford.  
 Cockburn, R. B. D. to a Prebendal Stall in the Cathedral Church of Winchester.  
 Davies, John, to the Rectory of Over Wotton, Oxfordshire.

Davies, John, Rector of St. Clements, Worcester, to be Chaplain to the Worcester House of Industry.

Dixon, W. H. M. A. Prebendary of Ripon, to be Chaplain to the Archbishop of York.

Evans, George Sherwood, M. A. to the Perpetual Curacy of Temple Grafton, Worcestershire; Patroness, Mrs. Maria Bullock.

Gordon, John, to the Vicarage of Bierton, with its Chapels of Stoke Mandeville and Buckland; Patrons, the Dean and Chapter of Lincoln.

Hill, J. Rector of Shanklin, Isle of Wight, to the Archdeaconry of Bucks.

Hodge, John, to the Rectory of Bolnhurst, Bedfordshire; Patron, W. Guppy, Esq.

Hubbard, Henry, M. A. Rector of Hinton Amptner, to the Rectory of Cheriton, with the Chapels of Kilmaston and Titchbourne annexed; Patron, the Bishop of Winchester.

James, William, M. A. to the Rectory of East Lambrook; Patrons, the Dean and Chapter of Wells.

Johnson, John, M. A. to the Vicarage of Little Houghton, with Brayfield on the Green annexed, Northamptonshire, on his own Petition.

Leeke, R. H. to the Rectory of Longford, Shropshire.

Lloyd, S. M. A. of Magdalen College, Oxford, to the Vicarage of Horsley, Gloucestershire.

Marsh, William, B. A. to the Vicarage of Gwennap, Cornwall; Patrons, the Dean and Chapter of Exeter.

Moore, William, M. A. of St. John's College, Cambridge, to the Perpetual Curacy of Spalding, Lincolnshire.

Paul, R. B. M. A. Fellow of Exeter College, Oxford, to the Vicarage of Long Wittenham, Berks; Patrons, the Rector and Fellows of that Society.

Paul, Samuel, to the Vicarage of Tetbury; Patrons, the Trustees of the Tetbury Charity Estates.

Puckle, P. to the Rectory of Graffham, Hunts; Patroness, Lady O. B. Sparrow.

Pyne, William, M. A. of Pembroke Coll. Oxford, to the Rectory of Pitney.

Rudge, James, D. D. to be domestic Chaplain to his Royal Highness the Duke of York.

Simmons, Charles, M. A. to the Rectory of St. Andrew, Patrons, the Dean and Chapter of Wells.

Townsend, George, M. A. of Trinity Coll. Cambridge, and domestic Chaplain to the Lord Bishop of Durham, to a Prebendal Stall in the Cathedral of Durham; Patron, the Bishop of Durham.

- Tripp, Charles, D. D. of Trinity College, Cambridge, to the Rectory of Kentisbeare, Devonshire.
- Wakeman, Edward Ward, B. A. of Wadham College, Oxford, to the perpetual Curacy of Caines, Worcestershire; Patron, H. Wakeman, Esq. of Perdiswell.
- Ward, Anthony, of Methley Park, to the Vicarage of Eastrington, Yorkshire; Patron, The King.
- Webster, George Horatio, B. A. to the Rectory of All Saints, with St. Julian, Norwich; Patron, the Rev. S. Webster.
- Wray, Cecil Daniel, M. A. of the Collegiate Church of Manchester, to be domestic Chaplain to the Earl of Balcarras.

### CLERGYMEN MARRIED.

- Barton, John, of St. Mary Hall, Oxford, to Eleanor, daughter of the late John Yarker, Esq. of Ulverston.
- Brown, Thomas, Rector of Hemingstone, Suffolk, to Frederica, youngest daughter of the Rev. Charles Davy.
- Carey, William Sherlock, M. A. Vicar of Ashburton, Devonshire, to Eliza Caroline, second daughter of the late Richard Schneider, Esq. of Putney.
- Coker, John, Rector of Radcliffe, Bucks, to Charlotte Sophia, youngest daughter of the late Major General Dewar.
- Currie, Wm. of Boughton Hall, Cheshire, to Mary, youngest daughter of Richard Campbell, Esq. of Craigie, Ayrshire.
- Deacon, W. Weston, M. A. of Madeira, to Ann, daughter of W. Reeks, Esq.
- Elliott, Gilbert, to Williamina, youngest daughter of the late P. Brydone, Esq.
- Entwisle, W. of Worcester, to Mary, eldest daughter of Mr. R. Smith, of Chawson.
- Evans, T. Vicar of Pembrey, Carmarthenshire, to Elizabeth, second daughter of the late Rev. S. Morse.
- Fanshawe, Charles Robert, Rector of Fawley, Berks. and Morton, Norfolk, to Jane, fourth daughter of the Rev. W. Williams, late Vicar of Maldon.
- Grant, Charles, LL.B. Vicar of West Basham, Norfolk, to Caroline Mary, only daughter of Charles Graeme, jun. Esq. Judge of Purneah, Bengal.
- Grimwood, John, M. A. of Little Bealings, to Miss Lucock, only daughter of Wm. Lucock, Esq. of Grundisburgh, Suffolk.
- Holberton, R. M. A. of Peter College, Oxford, to Ann, second daughter of the Rev. G. Baker, Rector of South Brent, Devonshire.
- Jeckell, P. B. of Hindersley, Suffolk, to Miss English, of St. Peter's, Mancroft, Norwich.
- Legge, G. Augustus, B.A. Student of Christ Church, and Vicar of Bray, Berks, to Augusta Bowyer, eldest daughter of Wm. Bowyer Atkins, Esq. of Braywick Grove.
- Langston, Stephen, Minister of St. George's Church, Sheffield, to Maria, daughter of the late S. Cattley, Esq. of Camberwell.
- Lightfoot, John, B. D. Vicar of Ponteland, Northumberland, and Perpetual Curate of Harefield, Middlesex, to Cordelia, youngest daughter of the late Rev. Dr. Kettilby, Rector of Sutton, Bedfordshire.
- Little, S. of Mere, to Miss Standerwick.
- Madan, Spencer, M. A. Canon Residentiary of Lichfield, to Louisa Elizabeth, eldest daughter of the Rev. W. Gresley, of Netherseale Hall, Leicestershire.
- Moultrie, John, Rector of Rugby, to Harriet Margaret, eldest daughter of Dr. Ferguson.
- Price, Hugh, M. A. Rector of Newton Tony, Wilts., and formerly Fellow of Queen's College, Cambridge, to Charlotte, youngest daughter of the late Samuel Emly, Esq. of Salisbury.
- Prickett, Richard, B. A. Chaplain to the Honourable Corporation of the Trinity House, to Louisa, second daughter of William Carless, Esq.
- Pyne, William, M. A. of Pembroke College, Oxford, and Rector of Pitney, to Polycena Ann, only daughter of the late R. Michell, Esq. of Langport.
- Reade, Joseph B. B. A. of Caius College, Cambridge, to Charlotte D. daughter of James Farish, Esq. of Cambridge.
- Sandford, John, of Balliol College, Oxford, to Elizabeth, daughter of the late Richard Jenkins Poole, Esq. of Sherborne, Dorset.
- Sidney, James, of Milton Cleaveland, to Eleanor Dorothea, eldest daughter of the Rev. W. Cosens, of Brnton.
- Smyth, C. Bohun, of Wingfield, Suffolk, to Rachel, youngest daughter of the late T. Harvey, Esq. of Catton, Norfolk.
- Steward, Henry Edward, M. A. of Christ Church, Oxford, and Domestic Chaplain to the Earl of Warwick, to Mary Clay, only daughter of Hyla Holden, Esq. of Barford, Warwickshire.
- Tragett, T. Heathcote, Fellow of Corpus Christi College, Oxford, to Louisa, daughter of Henry Lane, Esq. of Bedworth, Warwickshire.
- Tucker, A., Rector of Wooton Fitz-paine, to Miss Corfu, of Evershot, Dorsetshire.
- Wallis, W. of Sudbury, Suffolk, to Miss E. Bundock, of Laytonstone House, Essex.
- Ward, C., Rector of Maulden, Bedfordshire, to Susanna, daughter of the Rev. Robert Forster, Rector of Wells.
- Withy, Henry, of Merton College, Oxford, to Emily, second daughter of James Mangles, Esq. of Woodbridge Cottage.

## CLERGYMEN DECEASED.

- Batcheler, ——— at Sutton Courtney, Berks.
- Biddle, Joseph, Vicar of Bishops Froome, Herefordshire, aged 82.
- Evans, James, D. D. Rector of South Reston, Lincolnshire, and one of the Vicars of Salisbury Cathedral.
- Fearon, J. Chaplain of the Dock-yard, Sheerness, on the 19th Instant.
- Haggitt, Francis, D. D. Chaplain in Ordinary to his Majesty, Prebendary of Durham, and Rector of Nuneham Courtney, Oxfordshire. He was formerly Fellow of Pembroke Hall, Cambridge. B. A. 1780; M. A. 1783; D. D. 1808.
- Hamilton, John Leveson, M. A. Rector of Ellesborough, Bucks, aged 37.
- Hartley, Samuel Richard, M. A. formerly of Emmanuel College, Cambridge, and afterwards Master of the Grammar School, Carlisle, in his 62d year.
- Knight, R. Rector of Huish, Devonshire.
- Lewis, L. Curate of Bassalleg, Monmouthshire.
- Lloyd, John, Vicar of Llandrillo.
- North, C. A. Rector of Alverstoke, and Havant, Hants., and Prebendary of Winchester, in his 41st year.
- Rawbone, John, D. D. Rector of Hatford, and Vicar of Buckland, Berks, aged 83.
- Richards, John, Rector of Farnborough, Wiltshire, aged 52.
- Shallcross, James, M. A. formerly of Trinity College, Cambridge, and some time Curate of Ashburton, at Shaldon, Devon.
- Smedley, Edward, M. A. at the Sanctuary, Westminster, aged 75.
- Worgan, J. Vicar of Peabworth, Gloucestershire, aged 58.

## MONTHLY LIST OF PUBLICATIONS.

A Sermon on "Apostolic Doctrine and Fellowship," preached in the Parish Church of Buckingham, at the Triennial Visitation of the Bishop of Lincoln. By the Rev. J. Hill, A. M. 4to. 2s.

A Sermon, preached in Lambeth Chapel, on Sunday, July 24, 1825, at the Consecration of the Right Reverend John Banks, Bishop of St. David's. By the Rev. G. Chandler. 4to. 2s.

A Sermon, preached at the Triennial Visitation of the Hon. and Right Rev. George Pelham, Bishop of Lincoln. By J. T. Huntley, A. M. F. L. S. 8vo. 1s. 6d.

A Charge delivered to the Clergy of the Archdeaconry of Sarum, in the year 1825. By the Rev. Charles Daubeny, LL.D. 8vo. 1s. 6d.

A Sermon, preached in All Saints Church, Northampton, on the 16th of June, 1825, before the Northampton Committees in Aid of the Society for Promoting Christian

Knowledge, &c. By Herbert, Lord Bishop of Peterborough. 8vo. 1s. 6d.

A Charge, delivered at the Primary Visitation of the Diocese of Gloucester, in the Months of June and July, 1825. By Christopher, Bishop of Gloucester. 4to. 2s. 6d.

Christian Sympathy: a Sermon preached to the English Protestants in the City of Rome, on Easter Sunday, April 3, 1825. By J. H. Hobart, D. D. 8vo. 1s. 6d.

An Attempt to demonstrate the Catholicism of the Church of England, and the other Branches of the Episcopal Church; in a Sermon preached in the Episcopal Chapel at Stirling, March 20, 1825, at the Consecration of the Right Rev. M. H. Luscombe, LL.D. By the Rev. W. P. Farquhar Hook, M. A. 4to. 2s. 6d.

A Paraphrase of St. Paul's First Epistle to the Corinthians, with Explanatory Notes. By the Rev. J. G. Tolley. 8vo. 10s. 6d.

## LITERARY INTELLIGENCE.

## WORKS IN THE PRESS.

Twelve Sermons, by the Rev. George Hodson, M. A. Minister of Christ Church, Birmingham, and Chaplain to the Lord Bishop of Lichfield and Coventry.

Nearly ready, a Fifth Edition, revised and corrected, of the Rev. T. H. Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures, in four large volumes, 8vo. Illustrated with numerous Maps and Fac-Similes of Biblical MSS.

Shortly will be published, The Turkish Testament incapable of Defence, and the

True Principles of Biblical Translation vindicated, in answer to Professor Lee's "Remarks on Dr. Henderson's Appeal to the Bible Society, on the Subject of the Turkish Version of the New Testament, printed at Paris in 1819." By the Author of the Appeal.

The Fourth Volume of Grant's History of the English Church and Sects, bringing down the Narrative to 1810, is nearly ready for publication.

# THE CHRISTIAN REMEMBRANCER.

OCTOBER, 1825.

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## *THE LIFE OF BISHOP PECOCK.\**

BISHOP OF ST. ASAPH 1444, OF CHICHESTER 1450.

REYNOLD PECOCK, like many others who have held a conspicuous place in our ecclesiastical annals, is little known to us, except from that period of his life, when he commenced his professional career. The place of his birth, the year in which it happened, the rank of his parents, are all matters of uncertainty. It is only probable that he was born about the year 1390, and, from the mention of him under the title of a presbyter of the diocese of St. David's, somewhere in Wales. At any rate, he received a learned education in his youth, and, entering at Oxford, became a member of Oriel College, where he was elected Fellow, on the 30th of October, 1417. Devoting his attention chiefly to theological studies, and in subservience to these, to rhetoric, and moral philosophy, he presented himself a candidate for holy orders to Richard Fleming, Bishop of Lincoln, and was ordained by him, according to the Romish ritual, both Acolyth and Subdeacon, on the 21st of December, 1420. On the 15th of February, 1421, he was admitted to the order of Deacons, and to that of Priests on the 8th of the following month; his fellowship serving him as a title on these different occasions. Soon afterwards, he took the degree of Bachelor of Divinity.

He was first brought into public notice by Humphrey, Duke of Gloucester, the Protector of the kingdom, and, an eminent patron of learning. By invitation of that prince, Pecock quitted Oxford, and fixed his residence at the Court. In 1431 he was made Master of the College of St. Spirit and St. Mary, in the city of London, which had then not long been founded by Sir Richard Whittington, the famous Lord Mayor of London. In union with this appointment, he held also the Rectory of the Church of St. Michael in Riola, near which the College had been built, and which had been annexed to the Mastership by the Founder.

During his occupation of this preferment, he seems to have been much engaged in studying the opinions of the followers of Wicliffe, then grown into a numerous body of Dissenters, and in endeavouring to restore them to the unity of the Papal Church by candid discussion

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\* See "The Life of the Learned and Right Reverend Reynold Pecock, S.T.P. Lord Bishop of St. Asaph and Chichester, in the reign of King Henry VI. by John Lewis, Minister of Meregate in 1725." London, 1744.



of the points in controversy between them and the Church. These disciples of the great Reformer, known under the name of Lollards, had gained such strength, that they had not only established their own religious assemblies, but schools for the education of their youth in their own principles. The cause of their great increase was, the powerful patronage which they had experienced at first: the Queen, the Queen Mother, and the Duke of Lancaster, having been amongst their supporters against the persecutions of the regular clergy, their most bitter antagonists. But after Wicliffe's death, circumstances were greatly altered to their disadvantage. The King, in order to obtain countenance to his own arbitrary proceedings, sought to ingratiate himself with the clergy, whose wealth and influence at this period rendered them formidable even to the Crown; and added the weight accordingly of the royal authority to the persecuting outrages of that spiritual tyranny by which he was himself held in subjection. The Duke of Lancaster had left England to take possession of the principality of Guierne; and other influential persons who had favoured the rising sect of the Lollards, were either dead, or silenced by the declared opposition to them on the part of the Sovereign. But while others among the clergy were availing themselves of this turn of affairs, to depress and overwhelm these unhappy religionists, Pecock was occupied in preparing to subdue them by more gentle means—to convince them by argument of the unreasonableness of their separation, by answering their objections, and removing the imputations which they cast upon the conforming clergy.

His promotion to the bishopric of St. Asaph, in the year 1444, by Pope Eugenius IV., gave him occasion to appear more decisively as the champion of the existing order of things in the Church against the innovating Lollards. By what immediate patronage he obtained this preferment is uncertain, as his former patron, the Duke of Gloucester,\* had now declined in his interest at the Court; but as it was conferred on him by a bull of provision from the Pope, it is not unlikely that his advocacy of the Established Church against the Lollards, backed by his improved fortunes rendering him able to pay the requisite sum into the Papal treasury, contributed to procure for him the favours of the venal Court of Rome. He received the temporalities of the bishopric on the 8th of June, 1444, and was consecrated on the 14th of the same month, in the chapel of the Archbishop's palace at Croydon. On this occasion, he vacated his mastership of the College in London, and he then also took the degree of Doctor of Divinity, being admitted to it though absent from the University, without performing the usual exercises.

In a sermon which he preached at Paul's Cross, three years after his promotion, he defended the episcopal order from the censures of the

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\* This Prince was generally beloved by the people, and on account of his virtues obtained the honourable appellation of the Good Duke of Gloucester. He was put under arrest on a charge of treason, upon the meeting of the Parliament, at St. Edmondsbury, in February, 1447, and about a week after his arrest was found dead in his bed—not without just suspicions of his death having been caused by the Duke of Suffolk, the Queen's favourite, on account of his great popularity, as well as from his having objected to the King's ill-advised marriage with her.

Lollards, by whom the bishops were charged with inefficiency and neglect of duty; and particularly in regard to their disuse of preaching—their non-residence—and simoniacal transactions with the Pope, in order to obtaining institution. But he was not so fortunate in defending his own party, as to satisfy those whose cause he had undertaken. Some exceptions appear to have been taken to certain positions advanced in this sermon, and these occasioned a complaint to John Stafford, Archbishop of Canterbury, of his having unnecessarily brought forward a subject of such delicate investigation. He was thus induced to write a defence of himself, in which he briefly vindicated the opinions already advanced in his sermon; shewing, as he had before done, that bishops, *as bishops*, were not obliged to preach, their office being that of superintendents, and that occasions might arise when the obligation of preaching would involve a neglect of the peculiar duties of their office. This plea was certainly a weak one; for the complaint of the people at large, and not of the followers of Wicliffe alone, was, that the business of preaching was altogether perverted; none being allowed to preach who would boldly rebuke the vices of the times, wherein the clergy were deeply implicated, but only such as would preach “fables and flatterings and leasings,” and “deceive the people in faith and good works.” The Bishops would neither preach themselves to the people, nor permit others to declare the gospel to them.\* It was not the case, that they were merely *personally* negligent of the duty of instructing the people, from being engrossed in other duties, but that they prevented their being instructed either by themselves or others. The Bishops, therefore, were not well pleased that the unwelcome charge, of the truth of which they must have been painfully conscious, should be so prominently discussed by one of their own order, who, by the very defence, would expose them to still greater odium, while he admitted the charge, and attempted to justify what they knew could admit of no justification. The attempt, indeed, in the event only rendered Pecock himself the principal object of censure above his brethren, for the people naturally conceived the offence to be aggravated in him, who stood forward to advocate the crying abuses of the whole order. To do him justice, however, it must be observed, that his real purpose in thus defending the bishops, was, to conciliate the laity to the Church, and not to patronize the vices.

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\* “Gascoigne complains of them, as so notoriously negligent and careless in discharging this office of preaching, that the common people in the open streets clamoured and murmured against them to this effect: ‘Woe to you, bishops, who are so rich, who love to be called lords, and to be served by others on their knees, who ride attended with so many and pompous horses, and will do nothing for the salvation of souls, by *preaching the word*; for either they know not how to preach, being entangled in worldly business, and bodily pleasures, or they cannot preach truly, without preaching against those evils of which they themselves are guilty. Nor do they, when they do preach, preach good works, which are things the bishops do not themselves; but slight and make a jest of those who make conscience of doing them, or, however, do not value them.’—*Hist. et Ant. Univer. Ox. Vol. I. p. 222. c. 1.*—*Life of Pecock, p. 26.* It was from this gross negligence, on the part of the bishops and the secular clergy in general, that the friars rose to such importance in that age, as the only active members of the church; for they were seen going about preaching, though not, indeed, the gospel of the Scriptures, but that of man’s invention.

of the clergy; for while he shewed that bishops might be excused from preaching, he did not in his own person claim the privilege of exemption from the duty, since he not only took care that sermons should be preached in his diocese, but was frequent in preaching himself: so that the people, wondering at his practice as something which was unusual, would say, "That bishop now preaches publicly."—So also it should be remarked, that, in defending the bishops against the charge of non-residence, while he maintained that a bishop's absence from his diocese might be sometimes even commendable, he insisted also that such absence should be limited by the existence of the occasion in which it had originated. His answer to the charge of simoniacal proceedings strongly savoured of the unlimited devotion which then was paid to the Pope; for he maintained, that when so many thousand marks were paid to the Pope for admission to a bishopric, they were not to be considered as a donation, but as so much money of the Pope's own property, tendered to him by one acting as his steward.\*

But though he had hitherto been disappointed in his endeavours after the restoration of Church-unity, he still continued his efforts in the same worthy cause. In the year 1449 he published a book entitled *The Reprassor of over-much writing [censuring] the Clergy*. Here he combatted, in a great measure, the error into which the Lollards had fallen, of straining too far the principle inculcated by Wicliffe, of the sufficiency of the Scripture. Like the Puritans of a subsequent age, they affirmed that the word of God contained not only all supernatural truth, but all things which are lawful to be done in the Church; some of them restricting this assertion to the New Testament alone, whilst others extended it to the whole Canon.† The Bishop argues against them, that the law of Scripture was founded on that of reason, and that, accordingly, it is not the province of Scripture to impart truths discernible by reason—urging, among other arguments, that the Scripture does not contain all that is necessary for the grounding or supporting of moral virtues—and that it only exhorts to them, presupposing their nature to be elsewhere taught and known before-hand.‡

\* Lewis informs us from Gascoigne, that at this period of English history, "three things made a man a Bishop in England; 1. the will of the King; 2. the will of the Pope; and 3. a round sum of money paid into the Pope's chamber at Rome."—P. 61.

† It is with reference to this perversion of the just principle, that Bishop Pecock, in this treatise, terms them Bible-men, or persons who held themselves wise by the Bible alone, and not by way of distinction from those who hold the divine authority of tradition.

‡ He employs a curious illustration of the fact that truths grounded on reason may yet be communicated by Scripture, while the ground of them remains the same. He alludes to a custom which prevailed in London in his time: "Say to me, good Sir, and answer hereto; when men of the country up-land bring into London, in Midsummer eve, branches of trees from Bishop's Wood, and flowers from the field, and betake them to citizens of London, for to therewith array their houses, should men of London, receiving and taking the branches and flowers, say and hold, that the branches grew out of the carts which brought them to London, and that the carts, or the hands of the bringers, were grounds and fundaments of the branches and flowers? God forbid, so little wit be in their heads. Certes, though Christ and his apostles were now living in London, and would

Having discussed this point of the sufficiency of Scripture, Bishop Pecock proceeds next to consider the propriety of certain practices of the Romish Church, to which the Lollards objected; and first in this division of his work argues the subject of image-worship and pilgrimage. The use of images he defends as the means of representing and commemorating in an impressive manner the circumstances of religion—adding, however, an excellent caution against the evil tendency of the practice, which he had been extenuating, in the following words: “For certes how the sun passeth in clearness, cheerfulness, and comfort, the moon; and as a great torch passeth a little candle, so in these said points, reading and hearing in God’s word, which is an exercise in hearable signs given to us from God, passeth in clearness of teaching, and cheerfulness of delight, and in comfort of strength—giving for to do and suffer for God in his law-keeping, all the exercise had, or which can be had, in such now beforesaid visible signs devised by man.”—He then proceeds to examine the objections brought against pilgrimages—the possessions of the clergy—their different orders and degrees—the Papal supremacy—and the religious communities;—touching each point in the same evasive mode of argument as that employed since by Bossuet and recent advocates of the Papal corruptions. There remained five other points of dispute with the Lollards still to be discussed; but with respect to these, he contents himself with what he had previously stated at length concerning them in other treatises. These were: prayers offered to saints and the communication of merits pretended and sold by the Monks:—the number of precious jewels and utensils kept in churches and religious houses to the detriment of the poor, and the honour given to the images and relics of saints:—the divine worship given to the elements in the eucharist:—the use of oaths by the clergy, and their imposition of them on others:—the use of capital punishments, and of war,\* approved by the Church.

Dr. Adam Molins, Bishop of Chichester, and Lord Privy-Seal, having been assassinated, on the 9th of June, 1449, at Portsmouth, by a party of sailors, hired for the deed by the Duke of York’s faction, who, by removing one of the King’s ablest counsellors, intended to prepare the way for the Duke’s accession to the throne; Bishop Pecock, through the interest of the Duke of Suffolk, and of William Hart, Bishop of Norwich, was appointed to the vacant see. He was ac-

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bring, so as is now said, branches from Bishop’s Wood, and flowers from the field, into London, and would them deliver unto men, that they make therewith their houses gay into remembrance of St. John Baptist, and of this that it was prophesied of him, that many should joy in his birth: yet the men of London, receiving so the branches and flowers, ought not say and feel that the branches and flowers grew out of Christ’s hands, and out of the apostles’ hands.——Those branches grew out of the boughs upon which they in Bishop’s Wood stood, and the boughs grew out of stocks or truncheons, and the truncheons, or shafts, grew out of the root, and the root out of the next earth thereto, upon which and in which the root is buried: so that neither the cart, neither the hands of the bringers, <sup>rather</sup> the bringers, be the grounds or fundaments of those branches.”—*Life of Pecock*, p. 70.

\* Under these two heads were meant, it seems, the punishment of heresy with death, and the crusades.

ordingly translated by the Pope's bulls of provision, from the diocese of St. Asaph to that of Chichester, on the 23d of March in the following year.

The country, at this period, was in a very distracted state, in consequence of the imbecility of the King; the domineering ascendancy of the Queen; and the ambitious designs of the Duke of York on the succession to the throne. The only real patriot and statesman, Humphrey, Duke of Gloucester, was dead; whose indisputable precedence in the line of hereditary succession would have excluded the pretensions of the House of York, while his counsels might have saved the miseries which ensued. Hence the success which attended the rebel army under Cade—the murder of the Duke of Suffolk—of Molins, Bishop of Chichester—and Ayscough, Bishop of Salisbury.

These last deeds of violence committed by the fury of the people, have been represented by Papist writers, as in a great measure attributable to Bishop Pecock's assertions in the pulpit respecting the duties of the bishops; but evidently the charge is a very invidious one, and may be resolved into the odium which he incurred amongst his own party, from his daring to speak to the people from his own independent judgment, and not as the mere tool and mouth-piece of the party. An avowal of intolerance was the point of honour, if it may be so expressed, with the Papist of those times; and that person had lost his rank in the estimation of his brother religionists, who did not appear openly with the stern front of an implacable bigot. To argue dispassionately with the heretical Lollard the questions of Church authority and Church doctrines, was in itself an act of heresy and a disparagement of the irresponsible authority of Holy Church. How could Bishop Pecock then escape the censures of men, who, while strangers to the real power of religion on the soul, were admirably skilled in upholding that accidental power, which it possesses over an ignorant age, in the blind and unquestioning devotion of its followers?

But he was not a man to be deterred from his own independent course, from having failed at once to give satisfaction to, either the clergy or the Lollards, by his previous attempts. After his translation to the see of Chichester, he still was indefatigable in his endeavours to repair the breach which had been made in the Church. He published another treatise, also in English as well as the former, entitled *A Treatise of Faith*,\* in the form of a dialogue between a father and son, divided into two books: the first, treating of the most probable means of gaining over the Lollards to the Church, which he lays down to be, "a following the determinations and the holdings of the Church in matters of faith, unless its determinations can be demonstrated to be wrong or mistaken, or can evidently and without doubt be shewn to be untrue or adopted on insufficient grounds:" the second book setting forth the rule of faith, in which he teaches "that holy writ is the chief and principal ground of all the faith which is contained in it," or the only rule or standard of revealed and supernatural truths.

It appears from this work that the Bishop recognized the fundamental

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\* This is the only one of his works extant in print, having been edited by Wharton in 1688.

doctrines of Wicliffe, in admitting the fallibility of the Church,\* and the exclusive authority of Scripture, and was only opposed to the extravagant perversions of those principles into which the Lollards had deviated. Neither again did he contend that the authority of the Church might be set aside, and lightly esteemed, but only, that it was neither to be relied upon as of equal validity with the Scripture, nor rashly contradicted:—which is the true Protestant view of the subject.

The more thorough-bred churchmen of the day saw to what his arguments tended, namely, that a reformation was required among their own body, as well as among the heterodox Lollards; and could not sanction the freedom with which matters of such sacred silence were unveiled to the eyes of the uninitiated laity.† This shock inflicted on the dogmatic theology of the Papal church, though the work was expressly intended to reconcile dissenters to the church, and not to alienate its members; in addition to Pecock's frank condemnation of the preaching friars, whom he was in the habit of styling *pulpit-bawlers*‡, raised a storm of adversaries against him. Amongst his opponents, appeared several doctors of both Universities, especially of Cambridge, (which prided itself more particularly on its reputation of orthodoxy;) and besides these, the doctors of the mendicant friars. Whether the Bishop replied to any of these attacks is uncertain, as many of his writings§ were destroyed by order of the Archbishop of Canterbury, and there is nothing extant which appears to be such a reply.

The storm which had been gathering over his head at last burst forth with sudden violence. In 1457, he was expelled by command of the King from the House of Lords, and forbidden the royal presence by Thomas Bourchier, who had succeeded Stafford as Archbishop of Canterbury. This degradation is imputed to his having then lost his former powerful friends at Court, the Duke of Suffolk, and the Bishops, Molins, and Ayscough: even the temporal Peers are said to have been particularly exasperated against him, and to have refused to enter on any business whilst he should continue in the House. The reason of this anger on the part of the King and the Nobles, seems to have been the freedom with which he had spoken of the King and the war with France, in his work, entitled "The Repressor." As for the

\* So far was the notion of the Church's infallibility carried at this period, that at the Council of Constance in 1416, this decree passed: "That although Christ had instituted the sacrament of the eucharist to be received in both kinds, and the primitive Church retained the same manner of administering it; yet notwithstanding, the custom of the Church, according to which it was to be received by the laity under the species of bread only, was to be observed."—*Life of Pecock*, p. 202.

† This term was originally given to the people from a corresponding Anglo-Saxon word signifying ignorant. *Ibid.* p. 205.

‡ The fables preached by the friars, as Lewis well observes, differed in this respect only from those of the ancient poets, "that they were more incredible and less elegant." He adds that they became so notorious in their fictions that it was a proverb

"This man is a friar,  
Therefore he is a liar."

§ These must have been very numerous, as he spent more than twenty years in writing controversial books against the Lollards.

part which the Clergy took in the affair, it is said, that his books were demanded of the Archbishop by several doctors of divinity, in order that they might be submitted to their examination. The Archbishop assenting to their demand, Pecock demurred, and petitioned, that he might not be judged by their judgment, but by that of his peers, or such as were equal to him in scholastic disputation. At the same time he protested against being held responsible for every thing which he might have written, but which had not received his correction; and that he would only therefore answer for those books which had been written three years before that day. Nine of his books were then brought, having the marks of several erasures and corrections:—upon which, he retired from the council-chamber; where the proceedings had taken place.

The doctors and other champions of papal orthodoxy were so incensed against him, that, to satisfy their importunity, Archbishop Bourchier cited the Bishop to appear before him, requiring him also to bring with him the books which he had written and published,\* in order that the matters alleged from them might be examined, according to a decree made by Archbishop Arundel, in 1408. This decree required, among other particulars, that no book containing texts of Scripture, translated into English, should be published, until it had been examined by twenty-four doctors of both Universities. Upon this point, Pecock was evidently a violator of the statute, as he had not submitted his writings to such previous examination.

This citation before the Archbishop soon attracted general notice; and the Bishop had to complain of the prejudice excited against his cause, by the intemperate declamations of the Clergy from the pulpit at Paul's Cross, and other places. The Archbishop accordingly issued his mandate to the Clergy, inhibiting all such prejudging of the matter in hand, and desiring them to reserve their complaints against the Bishop until the day of citation.

He appeared at Lambeth on the 28th of November of this year (1457) and submitted his books to be examined by twenty-four doctors, (as the constitution of Archbishop Arundel required,) who were to report to Archbishop Bourchier and his assessors, William Waynflete, Bishop of Winchester, John Chedworth, Bishop of Lincoln, and John Lowe, Bishop of Rochester, the result of their examination. By these doctors the books were declared to abound with errors and heretical pravities: which they pledged themselves to prove before the King and his nobles.† Pecock, however, objected to their sentence, as passed by persons utterly unqualified to judge of such matters. But his

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\* The mode in which books were published before the invention of printing, or the introduction of it into England, was by delivering the book to the stationers to be copied; and, a collation being made of the copies, then it was sold or given to those who might desire to have it.—*Life of Pecock*, p. 214. Printing was first introduced into England by Archbishop Bourchier, in the year 1464. See the account of the way in which the secret of the art was obtained, in Collier's *Eccles. Hist.* Vol. I. p. 680.

† It would seem from this circumstance, as if his appearance before the King in the council chamber, were subsequent to his appearance at Lambeth. But it is uncertain from the actual narrative.

exception was overruled by the Archbishop. What was the nature of the defence which he produced on this occasion has not been transmitted to us. But it is said to have given such little satisfaction to the by-standers, that they did not scruple to treat him with great indignity; and one of them in particular, George Nevil, Bishop Elect of Exeter, (who had been recently advanced to the episcopal dignity by papal provision, when not more than twenty-three years old,) to have addressed insulting language to the venerable old Bishop.\* After a long time had been spent in the examination of his opinions, in regard to Christ's descent into hell, which was an article that he denied to be part of the Apostles' Creed—the authority of the Church—the power of Councils—the sense and understanding of Scripture—and various other articles:—the Archbishop is said at last to have addressed him to the following purport:—

“Dear brother, Master Reynold, since as all heretics are so blind in the light of their understanding, that, although they know they may conclude better, yet are wont, having once concluded, obstinately to contradict and oppose those who would reclaim them; we will not contend much nor earnestly with you, because we know you abound more in talk than in reasoning. We will, however, shew you briefly, and declare to you in short, how in the aforesaid articles you presume plainly to go against the saying of the more authentic doctors. For as to the article of Christ's descent into hell, the Tarentum doctor† says, in a certain question of his concerning the three creeds, that the said article was left out of the Nicene creed, and that of the holy man, Athanasius, because in those times no heresy was risen against it, nor was it usual to make any great question of it. As to the article of the authority of the universal church, the doctor Augustine says, in his epistle *contra fundamentum*, that so great is its authority, that he should by no means believe the Holy Gospel of Christ, unless it was approved by the authority of the church. As to the power of councils, the doctor Gregory says (and his saying is decreed in the canon *distinct*: 15), as those four sacred councils, viz. the Nicene, Constantinopolitan, Ephesine, and Chalcedonian, are not of less honour or reverence than the books of the Holy Gospel, he would have them embraced and kept with no less devotion or inferior approbation, because, as he asserts, on them, as on a squared or corner-stone, the structure of holy faith is erected, and all the rule of life and good conversation depends. The rest of the doctors do also all of them unanimously say, that though the sacred councils may err in *matters of fact*, they cannot yet be mistaken in *matters of faith*; because, in every general council, where two or three are gathered together in the name of Christ, there forthwith is that good Spirit present among them, who does not suffer them to err from the faith, or stray from the way of truth. As to the sense and

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\* The answer which Gascoigne puts in the mouth of Bishop Peacock; “I repent that I have so written; for I was not sufficiently knowing in these matters,” is quite incredible, if the person from whom the insult proceeded, is taken into consideration, or the previous conduct of the Bishop.

† John, Archbishop of Tarentum, flourished 1432; it is probable that he is meant here.



understanding of the Holy Scriptures, the doctor Jerome says, that whosoever understands, expounds, or clears it otherwise than the sense of the Holy Spirit requires, by whose finger it was written, it is plain, that he is to be taken for an heretic. The Lincoln doctor\* also agrees with him, writing to the purpose, and saying after this manner: 'Whosoever invents or devises any opinion contrary to the Holy Scripture, if he publicly teach it, and obstinately defend it, he is to be accounted an heretic.' Wherefore, Master, seeing you are convicted of not only holding what is contrary to the sayings of all these doctors, but, moreover, to be a contradictor of them, it behoves us, according to the doctrine of the said doctor Jerome, to cut you off from the body of the universal church, as rotten flesh, and to drive you from the fold as a scabbed sheep, that you may not have it in your power to corrupt or infect the whole flock. Choose, therefore, for yourself one of these two things, whether you had rather recede from your errors, and make a public abjuration, and so, for the future, agree with the rest of Christ's faithful ones in your opinions; or whether you will incur the penalty of the canons, and not only suffer the reproach of degradation, but also moreover be delivered over to the power of the secular arm, that, because you have attempted by force to plunder the treasury of faith, you may become, according to the saying of the prophet, as well "for fuel to the fire," as the food of the burning. Of these two, choose one for yourself, for this is the immediate division in the coercion of heretics."

This address of the Archbishop, weak as it was in argument, yet from the awful denunciation of punishment by the secular arm with which it was concluded, shook the resolution of the unhappy Bishop—awakening the natural terrors of human infirmity. At first he seemed dumb with amazement; but after a short pause, having made up his mind to an unmanly dereliction at once of his principles and his dignity, he is reported to have made this reply:

"I am in a strait on all sides, and for a little while under a distrust, which of the two offers it is best for me to accept; for if I should defend my opinions and positions, I am sure to suffer death and be burned; and if I do not defend them, I shall as surely be made a gazing-stock by the reproaches of men, and not escape without scandal. It is better, however, for me to suffer the reproaches of the people, than to desert the law of faith, and to be sent after my death into hell-fire and the place of punishment. I make it my choice, therefore, to abjure, and intend for the future so to live, as not to deserve any such citation, as has now been served upon me, nor to give any, even the least, suspicion at any time hereafter."

The following conclusions were then submitted to him for his abjuration:

1. That it is not necessary to salvation to believe that our Lord Jesus Christ after his death descended into hell.†

\* Bishop Grosseteste.

† Bishop Pearson shews that the clause—"he descended into Hell"—was not originally in the Creed. *Exposition of the Creed*, 8vo. vol. i. p. 341.

2. That it is not necessary to salvation to believe in the Holy Ghost.\*

3. That it is not necessary to salvation to believe in the holy Catholic Church.†

4. That it is not necessary to salvation to believe in the communion of saints.

5. That the universal Church may err in those things which are of faith.

6. That it is not necessary to salvation to believe and hold; that what a general council and the universal Church appoints, approves, or determines in favour of the faith, and for the salvation of souls, is to be approved of and holden by all the faithful members of Christ. Likewise, that what she reprobates, determines, or condemns to be contrary to the Catholic faith, or good manners, is, therefore, by the same faithful ones to be believed and held as reprobated and condemned.

Having adopted the disgraceful alternative of concession in opposition to the convictions of his judgment, he had only to go through the ceremony of reading over and abjuring the condemned articles according to a prescribed form in Latin, which he immediately did; and, his ignominy being now complete, the assembly broke up. He was not, however, released, notwithstanding his submission. The 4th of December was appointed for him to appear again, and make a more public abjuration at Paul's Cross. In the mean time, he was sent down to Canterbury,‡ to do penance there for his offences.

On the day appointed, he was brought accordingly to Paul's Cross, habited in his episcopal stole, and placed at the feet of the Archbishop. Besides many thousands of the people, there were present on the occasion, as the Archbishop's assessors, Thomas Kemp, Bishop of London, John Lowe, Bishop of Rochester, and Lawrence Booth, Bishop of Dunholm. Before these, as judges, were produced fourteen of the Bishop's books, all of which he was obliged to deliver with his own hands to a man provided for that purpose, to be thrown into a large fire

\* This article appears to have been falsely imputed to him, as Lewis says there are no traces of it in his works.

† He meant, by disclaiming the necessity of a belief in the Catholic Church, to deny that the Church should be believed, in the same manner in which God believed:—agreeably to St. Augustine's words; "*Ecclesiam credere, non tamen in ecclesiam credere debemus, quia ecclesia non Deus, sed domus Dei est.*" See *Life of Pecock*, p. 261.

‡ It is doubtful whether he was really sent to Canterbury or not; as the interval between the two abjurations was scarcely sufficient for the journey alone in those times. The story accordingly told by Gascoigne, of his repeating the following lines to persons visiting him there:

"Wit hath wonder that reason cannot scan,

"How a mother is maid, and God is man:"

may well be questioned, and appears, indeed, to have been introduced by that writer, only for the sake of the rejoinder which he ascribes to himself:

"Leave reason, believe the wonder,

"Belief hath mastery, and reason is under."

Collier, in his account of Bishop Pecock, gives too implicit a credit to so prejudiced a writer as Gascoigne. See *Eccles. Hist.* vol. I. p. 675.

made at the Cross. After which, he made the following abjuration in English :

"In the name of the Holy Trinity, Father, Son, and Holy Ghost, I, Reginald Pecock, Bishop of Chichester, unworthy, of my own pure and free will, without any manner of coercion or dread, confess and acknowledge, that I have before-time, presuming upon my own natural wit, and preferring the natural judgment of reason before the Old Testament and the New, and also above the determination of our Mother, the holy Catholic Church, have holden, sealed, written, and taught, otherwise than the holy Roman and universal Church teacheth, preacheth, and observeth : and, over this, against the true catholic and apostolic faith, I have made, written, taken out, and published, many and divers perilous and pernicious doctrines, books, works, and writings, containing in them heresies and errors contrary to the catholic faith and determination of the holy Church, and especially these errors and heresies following : [Here he recited the several opinions which had been condemned in the assembly of doctors.]—Wherefore, I, miserable sinner, who heretofore have walked in darkness, and now by the mercy and infinite goodness of God am reduced into the right way and light of truth, considering myself grievously to have sinned, and wickedly to have informed and infected the people of God, return and turn again to the unity of our Mother, Holy Church ; and all the heresies and errors above rehearsed, and also all other heresies and errors written and contained in my books, works, and writings, here solemnly and openly revoke and renounce ; which heresies and errors, and all other spice of heresy, I have before this time, before the Most Reverend Father in God, my Lord of Canterbury, in due and lawful form judicially abjured ; submitting myself (being then, and also at this time, a contrite and penitent sinner) to the correction of the Church, and of my said Lord of Canterbury. And over this, exhorting and requiring, in the name and virtue of Almighty God, unto the salvation of your souls and of mine, that no man hereafter give faith or credence to my said pernicious doctrines, heresies, and errors, neither my foresaid books keep, hold, and read in any wise ; but that they, all such books, works, and writings, suspect of heresy, and deliver in all goodly haste unto my said Lord of Canterbury, or to his commissaries, or deputies, in eschewing of many inconveniences and great perils of souls, the which ills might ensue of the contrary. To this declaration of my conversion and repentance I here openly assent, that my said books and writings, for consideration and cause above rehearsed, be delivered and deputed to the fire, and openly burned unto example and terror of all others."

"Thus ingloriously," observes Lewis, "did this great man fall, being overcome by his own fears, and not having courage and resolution enough to hazard the poor remainder of a life, almost worn out already, and come to an end ; and thereby has given to others this useful lesson, when they think they stand, to take heed lest they fall, and always to remember, that however willing the spirit of a man may be, his flesh is weak."

But, great as was his fall, his opponents disgraced themselves no less by their insults over their victim. They indulged all the rancour of theological antipathy, descending even to trifling jests upon him, and

spurning at him with unmanly violence whilst he lay prostrate at their feet.

He had not, however, yet received the final sentence. After this public abjuration he was ordered to be conveyed to Maidstone, where the Archbishop had a palace, there to await his condemnation. But no time was lost in prosecuting the business—the Archbishop transmitting the particulars of the recantation to the several bishops of his province, to be published in their respective dioceses, and issuing his mandate to the Bishop of London, requiring him, both to make inquiry in his own diocese for the condemned books, and to instruct his brother bishops to take the like measures for the suppression of the heretical doctrines.

At length, about four months after his last abjuration, the definitive sentence was pronounced on him at Maidstone, that he should be deprived of his bishopric. So great, however, was the interest which he had at Rome, that he succeeded in obtaining from the Pope, bulls of restitution. The sentence, indeed, was illegal, according to the statute itself on which he had been tried, as his abjuration entitled him to an exemption from the greater excommunication. But the Archbishop was determined on carrying his point, and therefore applied to the King; representing the Pope's bulls as having been surreptitiously obtained by Pecock, and that such an interference on the part of the Pope, was an infringement of the royal prerogative.\* Whereupon the King referred the question to the Bishop of St. Asaph, and Dr. Stillington,† and through them to several doctors of divinity and law, who gave their opinion, that an ambassador should be sent to the Pope, desiring that he would annul his bull of restitution, and appoint a fitter person to the see on the nomination of the King: and that the King might lawfully seize the temporalities of the see of Chichester, as Pecock's translation to that see was, *ipso facto*, null, from his having been an heretic beforehand. The King acting on these suggestions, sent two messengers to Bishop Pecock, to acquaint him with the application which his Majesty had received for his removal from the bishopric, and to propose to him, either to retire upon a competent pension to be allowed him from the King, or in case of his obliuing his Majesty to send ambassadors to the Pope, to be prepared for the utmost rigour of the punishment which might be imposed on him.

Which of these alternatives, the unhappy bishop, thus forced into one strait after another, adopted, does not now appear. At any rate, his bishopric was, within a few months after these proceedings, filled by a new occupant, and he was sent into close confinement at the abbey of Thorney, in Cambridgeshire, where, as is most probable, he dragged out the miserable remainder of his days. How long he lived after this act of cruel persecution, remains a matter of uncertainty, as different accounts are given of his death; but as he was now advanced in age, nature herself, it seems, administered that alleviation which his brother church-

\* Unfortunately for the Archbishop's consistency, he was himself beneficed by papal provision, as were also his assessors, Kemp and Lowe.

† A Fellow of All Souls' College, Bishop of Bath and Wells in 1465, and Lord Chancellor of England in 1468.

men, as far as it was in their power, denied, by allowing him but a short period for suffering. A sum of money\* was granted to the abbey for his maintenance, but the terms of his confinement were very rigorous, as he was restricted to one chamber, and a single attendant : not being permitted to speak to another person, except in the presence of the Abbot, nor without special permission from the King or Archbishop. He was also forbidden to have the use of pen, ink, or paper, or any other books but a bible, a psalter, a legend, and a mass-book ; and his fare, during the first quarter, was to be only that of the common hall, though afterwards, indeed, he was to be indulged with greater freedom in this last respect.

- Such was the end of this great and learned prelate, who fell a sacrifice to his zeal in upholding the just authority of the Established Church ; only because he did not profanely rate that authority as equivalent to the word of God. It was the desire of his heart that the Lollards should respect the authority of the church ; and he therefore laboured to convince them of their duty in that point, by reasonable argument. The head and front of his offending, in the eyes of his own party, was, that he did not begin with the church-authority, as a *premise* in his argument for conformity, but instead of this, met the Lollards on their own ground, and *presumed* the fallibility of the church.

He was greatly distinguished above his contemporaries, by his endowments of mind, and his learned accomplishments. He had accurately studied the law of nature and of nations, and was conversant in the writings of the Fathers, and the school-divinity and philosophy ; and as an author, had a great reputation for eloquence. His remaining works sufficiently attest his high qualification as a controversialist : and it is apparent from these, that had he not been overborne by tyrannical power, he would have readily exposed the ignorance and heterodoxy of his examiners on the very subjects, in which they professed to discriminate accurately between the orthodox and the heretic. It is to be lamented, indeed, that he was not endued with a constancy in maintaining his opinions, correspondent with his independence of judgment, in forming them, and vindicating them by argument. But the censure, which is due to him on this account, must be mitigated, by a comparison of his conduct with that of more enlightened professors of religion, in times which called still more for that firmness which resists unto blood. It must be remembered, that not only Cranmer himself betrayed the like weakness, but even the excellent Jewel. It can only be said of him, as of several other reformers (for he may surely be numbered amongst the class of Reformers), that he "had not the spirit of Martin Luther."

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\* According to one account, £11, according to another £40 ; but the former sum is the more likely to be true, as one pound then was equivalent to ten now. *Lewis*, p. 257.

## SERMON.

## THE DIVINE JOY OVER THE PENITENT SINNER.

LUKE XV. 7.

*I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.*

THE doctrine of the efficacy of repentance is the most consolatory truth which could have been revealed to mankind. We have a natural feeling, that to be sorry for a transgression committed, in some degree, mitigates the heinousness of the offence. We regard ourselves, when under a sense of contrition for the past, as it were, no longer the same persons who were guilty of the crime; at least, we think that, with our present convictions, it is impossible that we could have committed it. But can we have any presumption, that we shall be held in the same light, in which, as penitents, we behold ourselves, by Him whom we have offended? Can we have any ground of assurance, that we shall be treated by Him, not with reference to what we were in the day of our guiltiness, but to what we are subsequently in the day of our repentance? We cannot, indeed, by the light of reason, entertain any such comfortable persuasion. For supposing, indeed, that we would never again commit the transgression which we now abhor, yet we cannot remove the *effect* of that which is already done. Misery and sin appear to be invariably conjoined in the natural dispensations of Providence. The misery consequent upon transgression may not always be visible to the eye of man: but let every one judge from his own heart,—let him reflect on the pain which has accompanied the compunctious visitings of his own conscience at the thought of even some slight dereliction of duty,—and decide, whether sin and misery can ever be disunited. From experience, then, we must be led painfully to judge, that, having once transgressed the commands of God, we *must be punished*.—How great, then, would be the degree of despondence entailed on man, but for the revelation of Christianity, which teaches the opposite truth, that the repentant sinner shall *not* be punished,—shall not receive that awful measure of evil retribution, which his actions, by their own nature, must inevitably bring upon him. And lest any should think, that the extent and enormity of his transgression should be such as to place him beyond the reach of that pardon and forgiveness which are set forth under the Gospel covenant, we are told, in the words of the text, that the case of the repentant sinner is one of intense interest in the mansions of heaven: for there is joy there, we read, over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

A declaration so peculiar and striking demands to be explicitly considered in its several parts.—The first thing to be remarked is, that the whole is expressed by our Sayiour, in terms drawn from human

life. We know the sensation which we should ourselves experience, on recovering that which we have lost,—a friend, for instance, of whom no tidings have reached us for a long lapse of time, and whom, in the absence of all accounts of his safety, we have concluded to be now no more ;—should any intelligence reach us of the welfare of such a person, that he is on his way homeward, and so near at hand that we may momentarily expect to behold him again ;—how great would be our transport of joy ? In that delight which we should feel at the thought, that he who had been dead was alive again,—that he who had been *lost was found*,—we should forget every thing else ; all our comfort and happiness would seem, for the moment, absorbed in the recovered treasure, and we should feel as if every other object were insignificant in comparison with it.—The cause of this extravagant joy is, that in such a case we have felt the pain of *regret*. We have had the opportunity of comparing the absence of the beloved object with its presence, and have formed our estimate of it by the aid of the contrast. In the moments of regret, we have dwelt with affectionate partiality on all the incidents of endearment which have passed between us and our friend ; we have overlooked his failings, as points on which we are now forbidden to dwell ; and contemplated his virtues, as the only faithful memorials of his character. What was precious when present, becomes hallowed in the recollection. The return, therefore, of the beloved object is welcomed with those enthusiastic feelings, which the sense of its absence has awakened in our minds ; and there is more joy at its restoration than at the presence of much greater comforts, of which we have never been deprived.—Our Saviour, accordingly, in conveying to the minds of his hearers the doctrine of the efficacy of repentance, avails himself of this feeling of our nature, in order to impress the truth more forcibly on their attention. He knew that there was a chord in the human heart responsive to such a note of appeal ; that those to whom he addressed himself were capable of estimating the joy of which he spoke ; and that they would readily, therefore, credit the willingness, with which their heavenly Father would receive them, his lost children, on their return.

We will consider, then, the fact itself here represented in such lively colours to our understanding ; first, with reference to the case of the sinner himself thus cordially received into the divine favour ; and, then, in comparison with the case of the righteous, who are said to need no repentance.

The repentant sinner is depicted as holding a corresponding place in the divine regard, to that which a recovered treasure holds in human estimation.

Man, though fallen and degraded, is still the object of his Creator's love. Transgression, indeed, alienates him from the perfect regard of the God whose eyes cannot look with pleasure on that which is, in any degree, polluted with evil ; but human transgression, such as it is, is not of so deep a hue—of so utterly a reprobate character—that He cannot but cast us away in utter abhorrence. In his *wrath*, as the prophet beautifully expresses it, He *remembers mercy* ; and, as St. Paul strikingly observes, “ God, who is rich in mercy, for his great love wherewith he loved us, *even when we were dead in sins*, hath quickened

us together with Christ." (Eph. ii. 4.) Human nature, therefore, we may conclude, in the midst of all its confessed imperfection, amidst all its degeneracy and entailed corruption, cannot be so entirely depraved and abandoned as some speculative religionists, who, with a mistaken piety, think to magnify the divine mercy by overcharging the weight of human guilt, are apt to describe it. For while God beholds the transgressor with displeasure, he still retains so great a love for him, that his recovery would fill the divine bosom with the greatest joy. The tree which he has planted may be blighted, and withered, and stunted in its growth; but so long as he still contemplates with pleasure the period of its revival, it cannot be entirely destitute of the fructifying principle, however latent within it, and apparently dissipated and lost. He may grieve to pass by and see it only full of leaves, instead of fruit: he may sorrowfully contemplate the prospect only of a harvest, "whereof the mower filleth not his hand, neither he that bindeth up the sheaves his bosom;" but so long as he withholds the sentence; "cut it down, why cumbereth it the ground?"—so long as he considers it as his planting, and is desirous that it should be reserved for further trial, whether it will bear fruit such as he may delight to behold; so long is there *some ground* for that hope which he mercifully conceives of its state. Thus man, though prone to evil,—though very far gone from original righteousness,—cannot be a total mass of corruption. Some particles of that good which originally belonged to him, when first created after the image of God, must still survive the wreck of his innocence, as bright fragments of the shattered vessel, still faithful memorials of the divine hand which constructed it, and specimens of what the whole must once have been, before its pilot unhappily surrendered the charge of it to the enemy, and permitted it to rush, with devious course, on the rocks and quicksands. It cannot be conceived that God would, in any degree, love or regard that which is entirely evil. For the devil and his angels there is no redemption;—their names are associated in Scripture with *everlasting* fire and *everlasting* destruction. Had it been the fact then that the nature of man was become like that of the devils,—had the terms in which Scripture speaks of his alienation from God, been equivalent to the assertion that he was totally corrupt and *diabolical*,—then it may reasonably be inferred, he would have shared also the fate of fallen angels,—there would have been, we may conclude, no redemption for him. But as he has graciously obtained a redemption, by which all his iniquities have been blotted out, and his restoration to the divine favour has been achieved; so we must think, that he was not so utterly depraved by transgression as to exclude him from the loving-kindness of God, even whilst yet he was in his iniquities. Or, why should God be described as rejoicing in the recovery of the sinner?—Why should that sentiment which arises in our hearts, at the return of a lost treasure, be transferred by Scripture to the divine breast? The joy, at the recovery of the sinner, implies something valuable in the sinner restored to its former possessor; and what can this be, but that *remnant of goodness* which is still discerned by the all-seeing eye of God, however overpowered and obscured by the predominant tendency to evil, at length rendered triumphant through divine grace, and carrying back the stray child to



the home and the bosom of his Father in heaven? Were there not this *remnant of goodness*, there would be nothing valuable in the sinner to awaken regret at his loss, or to inspire joy at his return. That which is absolutely *worthless* can never distress us by its absence, nor gladden us at its restoration.

Whilst those, therefore, who advocate the doctrine of a *total corruption* of human nature, must be at a loss to account for that cordial and joyful reception which the repentant sinner obtains in the mansions of heaven,—those who are, at the same time, equally convinced of man's utter inability to effect his own restoration to virtue and happiness without the divine grace, and yet maintain the existence of some qualities of good in his nature—a faded and obscured, but not an obliterated resemblance of the divine goodness,—can readily conceive the joy which is said, in the text, to be felt in heaven at the case of one sinner that repenteth. For they perceive that, in such a case, there is real ground for the divine interest; that which God especially loves is at stake during the struggles of repentance. The risk is, whether sin, which He hates, or virtue, which He loves, shall have the mastery; whether he, who is now only estranged from Him, shall be lost for ever; whether the conformity to the divine excellence which still exists, in some degree, in his creature, and belongs to him by his proper nature, shall prevail over that superinduced conformity to Satan, which, through evil propensity and habits, is become his second nature.

But we learn, not only that there is joy in heaven over one sinner that repenteth, but that the joy is “more than over ninety and nine just persons which need no repentance.”—Are there, then, any persons who need no repentance, it may well be asked? Certainly not. The corruption derived from Adam is so universal in its influence and operation, that there are no persons, (strictly speaking,) who so far correspond to the description of the text, as to need no repentance.

The case of such persons put in the text, is one which is only supposed for the illustration of the truth conveyed. We are to understand it only as a means of shewing, by contrast, the hearty reception which the contrite and penitent sinner obtains at the throne of mercy. The joy in heaven, that is, at the return of the sinner, is so great, that,—however acceptable the way of the righteous and perfect is in the sight of God,—infinite as his delight must be in undeviating rectitude,—his delight in pardoning the penitent surpasses even our conception of his pleasure in the upright and virtuous. Exert the utmost power of your minds in estimating the exalted character of that joy which pervades the bosom of the Most High, when he looks down upon earth, and beholds his righteous laws enforced in the conduct of his creatures, and producing that happiness which, according to his benevolent constitution of things, they must produce, wherever they are sincerely and faithfully obeyed; and then reflect, agreeably to what you are here told, that even the highest ideas, which you can form of this divine joy, are transcended in the willing joy which is felt in heaven for the returning sinner.—If we look, indeed, at the state of the world at large, we may observe men of every various degree in the scale of sin; some obstinate, bold, and abandoned in their vices; some of less

daring, but no less profligate iniquity ; some again guilty, but in sins of omission rather than in those of active transgression ; whilst others, yielding only occasionally to the infirmities of a corrupt nature, against which they are not always sufficiently on their guard, observe on the whole, through the aid of that Spirit who seconds all that strive to do well, an equable tenor of virtuous conduct. Of these last, then, comparatively speaking, it may be pronounced, that they are the righteous who need no repentance. Place them by the side of the irreligious, and the profligate, and the careless sinner, and the contrast exhibits them as pure and sinless, while in reality, viewed by themselves, they are sinners indeed, obnoxious to the wrath of God, and humble pensioners on the bounty of his pardon.—Now, if we conceive the words of the text as pointed at such persons, we may still understand, with reference to them, that the joy at the repentant sinner, emphatically so called, may naturally be greater than that which is due to a case involving less hazard and danger. Here again, to understand this, we must appeal to our own circumstances ; from which, as I have already observed, the expressions of the text are derived. Let us consider, then, how we should regard the recovery of two possessions ; one of which we had every hope of regaining, the other we had almost abandoned in despair of ever beholding its restoration. Is it not evident, that we should congratulate ourselves with far more vehement exultation, at the return of that which we had given up as *lost*, than at the mere fulfilment of our expectations in recovering the other, which appeared to be only removed for a while from our grasp ? So must we suppose, that the repentance of him who has forsaken his God, and given himself up a prey to the wiles of Satan, as that which is almost hopeless and impossible, must be a subject of gratulation in the presence of God, above that of those to whom repentance is not so arduous. Nay, by such a repentance, the almighty power of the Redeemer is more manifested, than where there are fewer obstacles to be overcome. His power of *creating unto good works* is strikingly shewn forth by those who are thus called out of darkness into light, — out of the chaos of moral evil into the order and beauty of righteousness. How must the host of heaven then rejoice, when the Son of God is thus magnified,—when his saving arm is thus revealed, casting Satan from his strong holds, and establishing the kingdom of righteousness in the very dominion of the antagonist-tempter and destroyer.

Let us not however suppose, that while this joy is in heaven over the penitent, any preference is thereby shewn to the character which has been deeply marked with irregularities and criminal follies, above that which has been distinguished by a more uniform obedience to the commands of God. The joy which is shewn at the return of the sinner, is no testimony of his superior worth, or of any superior favour which he will receive at the hand of God. It must be regarded as only testifying the cordiality with which he shall be received, though his sins be many, “though they be as scarlet and red like crimson,” if he sincerely and unreservedly casts them away, and goes to the cross of his Saviour for help and salvation. He has no advantage over him who needs not so deep and entire a change of heart. It is quite inconsistent with

the attributes of that God: "with whom is no variableness neither shadow of turning," to believe that he should regard with preference one, the tenor of whose life has been ruffled and disturbed with deviations and changes, above him who has pursued a more even course—that he should confer more abundant reward on one who has only bestowed a portion of his life on his God, than on him who, however imperfectly, has endeavoured to bestow his whole, and borne the burthen and heat of the day. If we should thus apply the text, we should quite misinterpret its meaning. Its real force and scope are, to give encouragement and consolation, where encouragement and consolation are most needed, and not to disparage the superior excellence of him who has offended only in a little, in comparison with him who has offended in many things. This message of the gospel, like every other, is intended to bind up the broken heart, and to give rest to the weary and heavy laden. To those who are quite gone astray out of the paths of righteousness, it applies a powerful stimulus to excite them to an entire change and reformation of their lives. Such persons it requires to be *converted and live*. To those who are in the right way, but do not observe to walk in it with a perfect heart, and unerring obedience (a charge to which every man must at least plead guilty) it speaks in more gentle accents the necessity and value of repentance—that repentance which is a godly sorrow for past offences, and a firm resolution of amendment for the future. "*Consider then, and shew yourselves men, O ye transgressors. O taste, and see, how gracious the Lord is: blessed is the man that trusteth in him.---Seek the Lord while he may be found: call upon him while he is near.—Repent and turn yourselves from your transgression, so iniquity shall not be your ruin.*"

H.

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## REVIEW OF NEW PUBLICATIONS.

*A Sermon, preached in the Church of St. Margaret, Canterbury, on Thursday, May 19, 1825, at the Annual Visitation of the Arch-deacon. By the Rev. HENRY R. MOODY, M. A. of Oriel College, Oxford, and Rector of Chatham. Printed at the request of several of the Clergy. London: Rivingtons, 1825, 8vo. pp. 32.*

Visitations, as commonly conducted in the country, have often been subjects of censure and ridicule to those who are great sticklers for what they call utility. Those persons are loud in their exclamations against every thing which does not appear to carry with it a simultaneous and visible result. But the fact is, their ideas of utility are contracted by the limited extent of their views and capacities. Where the good is not immediately manifest to their superficial glance, they will not admit its existence: and, on the other hand, wherever a specious shew

of advantage is displayed, they applaud, without further enquiry, the means which have produced it. This is peculiarly the case with that numerous and flippant race, who, in all the elevation of their own conceit in the present times, take upon them to decry the most noble institutions of our ancestors, wherever the nature of those institutions is too comprehensive, and the benefits derived from them too extended to be taken in by their confined apprehensions. Thus their calculations can reach to little advantage derivable from what they consider the empty form of a Visitation. The parsons from all the neighbouring villages jog with their churchwardens, on a certain day, to the market town: here they repair to church; one of them reads a discourse on some trite and hacknied topic about the rights and privileges of their order. the Archdeacon or Bishop reads a charge, which is an echo to the sermon, and every word of which might have been predicted. Then a few forms of business are huddled over in a corner; and the clergy, for an hour or two, strut about in their gowns, the gaze and astonishment of the rustics, (especially if it be market-day); and then comes the grand and important object of their meeting---the dinner; into the mysteries of which it is not permitted to any vulgar eye to penetrate.

Now, in spite of these profound calculators, we will maintain that if there be any one of the more public and solemn observances of our church which is peculiarly important and beneficial in its effects, it is the assembling of our clergy at the Visitations of their ecclesiastical superintendants. To say nothing of the actual exercise of the Episcopal or Archidiaconal jurisdiction on these occasions, in reference to the enquiry into the state of parishes and the presentments of churchwardens; nor to dwell upon the remark, that even if this were but of the limited extent and effect it is often supposed to be, the mere compliance with the forms required by law is of a nature to produce a much greater effect than to a superficial observer may immediately appear: we will only, at present, express our firm conviction as to the eminent utility of these meetings, in reference to the clergy assembled. The clergy of our church are, perhaps, a less united body, and less marked by uniformity in sentiment, than the clerical orders in almost any other country. In almost all the other ecclesiastical establishments of Christendom, there exist some strong ties which produce a powerful bond of union among the clergy, and in which our establishment is wanting. The Roman Catholic churches, with their characteristic policy, detach the clergy from the world, and unite them in the sole interests of the system under which they serve, by their injunction of celibacy and other subordinate regulations. The Presbyterian establishments have their rigid consistorial discipline, framed upon exact regulations which admit of no deviation. The Greek church is governed in a spirit differing little from

that of the Romish: and of the Lutheran Episcopal churches in the North, we believe it may be confidently asserted, that in them a truly primitive extent of Episcopal jurisdiction produces a not less exact and primitive union in doctrine and discipline among the clergy. The reformed Church of England, on the other hand, exhibits a remarkable difference in this respect. Her clergy, acknowledging the mild sway of Episcopal supremacy, seem to partake in the characteristic freedom of their country, and, in subordinate points, exhibit a difference and latitude in opinion and practice among themselves, which can hardly be otherwise than a subject of regret. How far this may arise from causes over which we have no controul, and how far it may be defensible on the ground of an accordance with national character and national institutions, we will not stop to inquire. But we cannot think it likely, in any way, to tend to the real advantage of religion, or even the interests of the church. We are, therefore, much disposed to insist, with great earnestness, on all those parts of our ecclesiastical system, which may, in any degree, have a tendency to counteract the prevalence, or, at any rate, the extension of such a state of things as that to which we have alluded. And on this principle it is, that we are strenuous advocates for the greatest possible enforcement of canonical obedience by episcopal authority; and, especially, as one of the most powerful secondary means, a due and attentive observance, on the part of the clergy, of "the assembling themselves together" at Visitations, and the like public occasions. Whatever advantages are attributable to the practice of publicly meeting together for divine worship, in the case of Christians at large, scarcely less benefits, we think, arise to the clerical body from these periodical solemnities. The bringing together in cordial co-operation those who, in the prosecution of their individual labours, are at other times scattered over the country; the communication of ideas on subjects of professional interest; the dissemination of information as to the state of religion; an improved intercourse with fellow-labourers in the same great work, who may yet differ, by many peculiarities, in the precise mode of carrying it on; and the meeting together of opposing parties on an occasion and under a sanction which all agree in respecting;---these and many other particulars, which might be enumerated, appear to us to lead to good effects of almost incalculable advantage to the cause of the church, and therein of pure religion. Indeed, if such occasions only served the purpose to the Clergy, of so many formal commemorations of their ordination vows,---which they do in fact, for these vows are the bond of union in the assembled body;---this would be enough to prove their essential service. But it is time to proceed from the subject of Visitations in general, to the Archidiaconal Visitation at Canterbury, in

1825; and from discoursing on their beneficial results, to the discourse before us, delivered on that occasion.

Mr. Moody takes his text from 1 Cor. iv. 1, "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful."—His method of treating the subject is, to take the principal grounds on which the authority of the clergy is maintained, and to shew what practical lessons are derivable from the consideration of these points, to the clergy themselves. In general, he observes, to the laity they urge with confidence the first part of the text. But amongst themselves, they should rather reflect on the observation contained in the latter part of it.

The first point on which the clergy ground their authority, is the lawfulness of their ordination. After some judicious remarks on the nature of a lawful ordination, the preacher proceeds to the application of this consideration to the clergy themselves, as a powerful motive to a faithful and zealous discharge of their duties. The declaration made by the candidate at his ordination, that "he trusts he is moved by the Holy Ghost," a point so often cavilled at, is here very judiciously explained, and the consequent obligations forcibly urged. The importance of personal holiness, although the absence of it cannot invalidate the sacraments, is next maintained, as most indispensable, in order to the full efficiency of clerical ministrations on those to whom they are addressed.

That the clergy are duly qualified by education to discharge the duties of their sacred office, is a second argument usually adopted to uphold their just pre-eminence. Under this head some excellent observations are made on the necessity of learning in the clergy; and the practical inference deduced, is the obligation on them to cultivate learning, especially theological, in preference to those worldly pursuits, which have a tendency so directly opposed to producing that frame of mind, and those habits of thought, which are essential to the due discharge of the sacred office. Some very just remarks on the university system of education, as preparatory to holy orders, deserve to be given entire :

"It has, indeed, often been made matter of serious complaint, that no more express means of preparing candidates for the holy office, with a better and more systematic knowledge of divinity, and of the duties required of them, are provided. But it is no easy thing to suggest a plan for the purpose, were we now concerned to do so. Any interference with the general system of education pursued at the universities, made with a view of adapting it to the particular studies of particular professions, would be highly injudicious. It is not *their* province to instruct men in this or that profession: but to prepare the mind, by general exercise and cultivation of its powers, for the more methodical and

successful application of those powers hereafter, in some particular course. And experience fully confirms the manifest propriety of this system: for none have in general done so well in after-life in their respective callings, as those who have steadily pursued the line of study marked out for them in their general education; whilst few, who have neglected the latter, with the view of prematurely devoting themselves to the particular studies of their future professions, have arrived at any degree of eminence in them." P. 10.

Mr. Moody proceeds to enforce on his brethren the duty of building on the foundation laid in the early years of life, by an assiduous cultivation of professional learning. This he argues from the nature of theology itself, as requiring for the study of it every intellectual accomplishment, and from the circumstances of the present times, which call for sound knowledge of the subjects of religious controversy. The following consideration is very pertinently urged:

"Want of learning is no inconsiderable source of controversy and dispute. Men who have never thought—or read deeply enough to see the real difficulties of the case, are apt to fancy they can at once remove, and convince their opponents of ignorance and error—whilst those who perfectly understand them, see the wisdom of letting them alone; or, at any rate, of not attacking them in a flimsy and petulant manner. And they also know how to make due allowance for the prejudices of those, who differ from them; having ascertained that their own cause is not wholly free from difficulty, and that there is more ground for the opposite opinion than they perhaps at first suspected, however erroneous they may deem it." P. 13.

The acknowledged excellence and beauty of our Liturgy and Offices, affords another ground on which the ministrations of the clergy are recommended to the people; and in connexion with which, Mr. Moody makes several practical reflections on clerical duties resulting. The insensibility which is too apt to arise from constant familiarity with sacred offices, is a point mentioned here, with reference to Paley's observations on the subject, as requiring great attention from the ministers of religion.

"Another very important consideration," adds Mr. Moody, "presents itself to us, when we insist on the excellence and completeness of the Liturgy—I mean, that it ought to secure uniformity in doctrine in all our public discourses." p. 18.

In following up the practical discussion of the duty thus deduced, our author, of necessity, touches on certain controverted points: but has expressed himself with all the just moderation which belongs to an enlightened mind, joined with the firmness of a sincere churchman.

"Some of our articles, it is allowed, are so constructed, that persons holding somewhat different opinions respecting them may safely and

conscientiously subscribe them. They wisely do not undertake closely to define what the Holy Scripture appears not to have so defined. But if some latitude of opinion be thus allowed to us on certain speculative points, it does not follow that we are to be for ever dwelling on these points in our public discourses, and seeking to establish our peculiar views of them. In the discharge of our duty as preachers of the Word, we cannot do better than take the Liturgy and Offices in the Prayer-Book as our guide; because the Liturgy and Offices in the Prayer-Book were intended, as our discourses should be intended, for the use and edification of the people at large. • Indeed, we are, I conceive, bound to follow them, and to see that our own differences of opinion do not manifest themselves, to the unsettling the minds of our hearers.

“ Take for an instance the Calvinistic tenets. Whilst the main body of the clergy are (as I trust they ever will be) Anti-Calvinistic, and believe that the Articles were not originally intended to favour the opposite opinion; I should still be sorry to assert, that men, who hold the Calvinistic doctrines, may not conscientiously subscribe those Articles, and officiate in our church. As it would betray a very shallow knowledge of divinity, to say that such doctrines find no support in Scripture, so it would be to contradict experience to deny that those who hold them, may be good and useful members of our communion, as well as of ‘ Christ’s holy catholic church.’

“ But whatever difference may be thus allowed on such points, as to private individual belief, a reference to the Liturgy should convince both parties, that those are not the points on which we ought to dwell in our discourses from the pulpit, but that they should be touched upon most sparingly and cautiously. For whilst, in the Liturgy and Offices, and selections from Scripture in the Prayer-Book, the need and efficacy of spiritual aid, to renew, direct, and sanctify our hearts and minds, is insisted on as fully as the most devoutly-disposed Christian can desire, we find not a word of sudden or perceptible, arbitrary or irresistible influences of the Spirit; not a word calculated to lessen our personal responsibility, our free will, or our free agency, or the necessity of our earnest endeavours after righteousness. Again, we find the mercy and goodness of God always prominent; the universality of the redemption, wrought by the blood of Christ, expressly asserted; and the need and efficacy of repentance, no less than of faith: but we find not a word of personal predestination, Calvinistic election, or reprobation:— The silence observed on these points, in our public formularies of devotion, is, *to my mind, very emphatic*; and would seem to suggest to us the propriety of abstaining from the introduction of them into our ordinary discourses.” P. 19.

The Christian temper which dictates these remarks cannot be too highly commended. The language and the principles of the Church are those of moderation: and those who would be her genuine sons do well to speak their mother-tongue which she has taught them. But the exercise of this duty of moderation demands a sound discretion, so that it may not bear the appearance of weakness, or of a compromise of our principles.



While we candidly allow to our opponents their full merit of piety, of scriptural knowledge, and attachment to the Church, we must not so shape our allowances, as virtually to grant that they may be right and ourselves wrong. Such a moderation as this would only reflect back instability on our own persuasions, and keep the mind in a suspense of judgment most destructive to all practical religion. For religion is not like other subjects of discussion in which we may remain uncertain: our minds must be *made up* respecting it, because we must *act upon it*, and that without delay.

The Church of England is eminently entitled to respect from the valuable labours of the "Societies" connected with it. This topic our author makes the fourth and last ground from which he deduces admonition to the clergy. The necessity of urging the claims of these societies on the laity, in preference to those of more recent date and questionable principles, is ably enforced; and the discourse concludes with a brief, but energetic exhortation to the clerical body, to consider the dignity of their office, as an incentive to its due and zealous discharge.

Upon the whole, we must say, we have read this discourse with very great satisfaction. In a discussion, not making any pretensions to novelty or originality, and under an exterior of the most plain and unadorned language, we recognize at once the power of a highly endowed and cultivated mind, and the natural ease of manner which results from true taste and right feeling.

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*An extensive Inquiry into the Important Questions, What it is to preach Christ: and what is the best mode of preaching him. By RICHARD LLOYD, M. A. Rector of St. Dunstan's in the West, London, and of Midhurst, Sussex. London. Seeley, 1825. 8vo. pp. 372.*

Every age has its peculiar taste and style in opinions, language, and argument: and erroneous views of religion, though perhaps differing little in substance, yet in each age assume an exterior, and address themselves to the public ear, in accordance with the reigning peculiarities in opinions, views, and sentiments. It is, therefore, an important object to the cause of truth, to find supporters and defenders, who can counteract the baneful tendency of error, by accommodating themselves to the same peculiarities; and who, advancing with the spirit of the age, under its own influence can successfully detect and combat those deceits which it fosters and propagates.

The present age may be fairly characterized as of a taste not given to dry scholastic research, nor employing such research as a means of perverting the truth: not

deep and laborious, nor grounding its errors in any profound principles: but light, specious, and superficial, and giving the same character to the religious views adopted by too many. In fact, to combat successfully the popular errors and obliquities of the day, there is wanted an extent of discernment; a promptitude of judgment; a style of discussion rather striking and popular, than profound and elaborate; and a tone of remark, which, while it does not compromise any particle of truth, does not disgust the prevailing taste, by unnecessary harshness and moroseness: but recommends itself by an attention to smoothness of diction, and reasonable liberality on indifferent points; and such qualifications are, we think, fully displayed in the work before us. Mr. Lloyd is a well-known and generally esteemed champion of sincere religion and sound opinions, of practical christianity and social order; and his endeavours in behalf of the sacred cause he pleads, have been, and continue to be, marked by characteristics which peculiarly adapt them to the age and state of things, to which they are designed to apply. If we do not in his writings trace any very profound trains of reasoning, any very deep or extended investigations, we cannot fail to perceive---what is perhaps of far greater importance and utility in reference to the spirit and temper of those to whom his animadversions are addressed---a general and liberal acquaintance with prevailing systems and views, and a style of argument and discussion, which, without becoming empty and superficial, is in accordance with the popular taste. If our author does not make any unnecessary display of a familiarity with the stores of literature, in an age which is apt to condemn all appearances of this kind by the name of pedantry, we easily see the results of such acquirements in a polished style and correct taste in composition; and without disgusting the opposite party by the acrimony of blinded zeal and bigotted prejudices, he exhibits, with all the reasonable liberality and charitable feeling, which are so consonant to true Christianity, a firm and undaunted determination to uphold its sacred truths in all their scriptural integrity, and a sincerity and earnestness in the cause of practical virtue, which, for its own sake, must command respect and attention, and which moreover inspires him in all he says, with a glow of fervid feeling and genuine eloquence.

The subject of the work is one which naturally embraces a great variety of topics. It is comprised under two grand divisions, which are, in fact, expressed in the title: 1st, Wherein consists, to its full extent, the preaching of Christ; and 2dly, What is the best and most efficacious method of doing so. Under these general heads, there is not, perhaps, any great strictness of arrangement, but the author dilates upon various topics more or less connected with each other, in an easy, and perhaps somewhat diffuse manner, but which, from this very circumstance, is

the better calculated to meet the taste of the day. He commences with a discussion of some of the leading points of Christian doctrine, on which in the present times it is more peculiarly necessary to insist, and which we are especially called upon to rescue from misrepresentation; and thence proceeds to their connexion with practical duties. The obligations of Christian morality, and the observances of Christian worship, are upheld as very essential parts in that system, which we must inculcate, if we would, in the true sense of the words, be said to preach Christ.

In fact, the fanatical cry that the regular clergy do not preach Christ, is raised in mere ignorance of what ought to be included under that designation, and of its widely comprehensive character. In this point of view it is that Mr. Lloyd has illustrated his subject. The injunction of moral duties is shewn to be as essentially necessary a part of preaching Christ, as any peculiar doctrines relating to his divine person and office. The Christian scheme is one and entire: and the minutest details of practical duties are as necessary to be dwelt upon in order faithfully to teach that system, as any of its grand and fundamental doctrines. It is a very fallacious idea that a minister truly preaches Christ, because he may have the name of Christ always on his lips. Equally so is it to suppose that the peculiar doctrine of Christ is neglected, if in treating upon any of those more specific points of duty, which are all necessary to complete the integrity of the Christian doctrine as a whole, the great truths respecting the mediatorial office of the Saviour are only cursorily alluded to.

Mr. Lloyd, however, treats first of the more restricted sense of preaching Christ, as confined to the doctrines respecting his person and office. We will extract a passage which has struck us as particularly good, occurring under this head:

“Under this restricted and more condensed mode of preaching Christ, are included not only his divine, but *human* perfections; all those sublime and transcendent qualities which adorned his life. Whilst his goodness propounded the best ends, his wisdom suggested the best means for their accomplishment, and in the arduous prosecution of them, his integrity and righteousness shone forth like the noon-day. His life was in perfect coincidence with his duty. It was one continued act of obedience; the sun in his daily course saw him indefatigably employed in working beneficent miracles, and delivering divine instructions; and the stars in the silent watches beheld him spend whole nights in prayer to God. He had no will, but the will of Him who sent him. Excellencies of the most opposite kind, the active and passive graces, were alike embodied and harmonized in his conduct. They appear on all occasions, within their due limits and just proportions, and thus exhibit in their assemblage the perfection of holiness—a living delineation of virtue in all her fair and beautiful lineaments. It is no wonder that the multitudes exclaimed ‘He hath done all things well,’ and his enemies were constrained to own, ‘Never man spake like this man.’

"The life of Christ is unparalleled in the annals of the world. It stands alone. It shines like the noon-day sun, full orb'd, in a round of such marvellous light as to constitute, in itself, a body of evidence in attestation of his divine mission. In this constellation of grace, his supreme love of God claims our pre-eminent regard: it is the chief and most comprehensive of them all; we may trace in its evolutions the other religious affections; they are but its ramifications under various circumstances,—so many salutary streams from this source. Hence it constitutes the only true foundation of genuine love to man. Its empire, being founded upon the subjugation of low and selfish passions, is the mild dominion of an expansive philanthropy, which does not terminate in a vivid but transient effervescence, but impels to continual acts of mercy. What a perfect personification do we behold in the life of our Saviour of that heavenly charity, which in the language of inspiration, 'suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.'" P. 18.

This passage, we think, well illustrates the subject under consideration, and is at the same time a fair specimen of the style and manner of the author. We consider the flow of language, and the choice of forcible expressions, and happy illustrations, displayed in this passage, (except that there is a medley of metaphors in one part of it,) to be not less characteristic of the whole volume. In a subsequent part of the discussion, where the connexion between faith and practice comes to be more particularly treated of, as uniting the preaching of Christ with the inculcation of our duties, another passage, superior perhaps in eloquence to the former, occurs; which, from its excellence, we must present to our readers:

"Now this rich assemblage of figures and metaphors, of titles and offices, are evidently designed to elevate the mind, to exhilarate and warm the heart, to light up the countenance with joy, and to accelerate our march towards Zion, as faithful soldiers, ever depending upon the great Captain of their salvation for all those supplies of wisdom and strength, which their spiritual conflict requires. Nothing but the influence of powerful motives can produce a divine energy in the life. Faith must be strong and bright, ere it can control the senses and fleshly appetites, the illusions of the imagination, or throw into comparative shade and obscurity the false lights and glare of the world. It must so bring things eternal within our intellectual horizon, as to sink the imposing magnitude of things temporal to their proper size and relative dimensions. Hence the gospel, which is emphatically a religion of *motives* (for Christian conduct is but Christian motives carried into effect), continually addresses our hopes and fears, by bringing before us, in definite and tangible forms, and in the most vivid and affecting colours, those sublime and mysterious doctrines that arise out of recorded facts, and have the strongest tendency to subdue and to harmonize the mind to the Divine will. It is the love of God, as em-

bodied in our incarnate Saviour, which awakens the soul to a pious and grateful contemplation of his perfections, not only in the work of redemption, but as they are displayed in creation, and the general dispensations of his Providence. No other spring of action can reach the deep recesses and maladies of our fallen nature. This alone goes to the root. It illumines our spiritual darkness into day, and excites in all the mental faculties a movement towards heaven; for where the spirit of religion is, there is the attractive force of heaven itself quickening those who are informed by it, in their advancement to a better world. Religion, though perfect in its nature and genius, admitting of no improvements, has still its stages of infancy and minority in respect to its influence and dominion in the earth; but it is subject to no decay, no infirmities of age; 'It is an immortal seed springing up into everlasting life.' *Good men are always walking on 'from strength to strength, till they see God in Zion.'*" P. 50.

As we at first observed, the arrangement and connexion of the different topics in this work, are not of that precise and systematic kind which would require an exact analysis: we shall therefore merely proceed to comment on one or two particular points which appear to us to require a few observations.

In the first place we will entreat the indulgence of our readers for the appearance of rather a long quotation which follows: we say appearance, because we are convinced that when they come to read it they will not think any apology necessary. It is too excellent to be spoiled by abridgment:

"From the above discussion, I am led to deduce some appropriate materials for an argumentative address to the infidel, who makes his reason the umpire of revelation, by submitting to its inspired dictates, as far only as they are in coincidence with his own opinions. These disguised Deists set at nought the divine authority of the great Lawgiver of the Universe, as if He had no right to prescribe laws to the understanding as well as to the heart, and to require the implicit obedience of the one, no less than of the other: and they pretend—while they thus presume to circumscribe the wisdom and legislative power of God, to move in the higher regions of knowledge,—to be far exalted above all vulgar prejudices, and to prosecute their theological inquiries with an independent integrity, and indefatigable ardor, which cannot but land them within the sacred territories of truth. Hence they dogmatize in the great science of divinity with an air of oracular infallibility, and look down with a contemptuous pity upon all, who venture to arraign those lax systems of faith, which are the proud results of their philosophical researches, and which exhibit the features of a refined species of Paganism more than those of Christianity,—owing to their studied exclusion of all her characteristic doctrines. These anti-christian Christians forget that Christianity is a peculiar dispensation of heaven, and that her doctrines are intended to develop, in strong and impressive colours, the character of God, the spiritual nature of his interior government, and to conduct us, through a belief of them, to a conformity to his divine will. They forget, that it is a 'mystery of godliness';—that all her articles of faith involve corre-

spondent obligations, and are designed, according to their admirable tendency, to produce that conformation of mind, and docility of spirit, which are congenial to the truth, and generate a moral aptitude to cultivate it in all its branches. Fatal error can find no vibrations in unison with itself in the renewed heart; truth dwells in such a heart as in its kindred soil, by a certain congruity and fitness to its condition. Hence the connexion between Christian motives and external obedience. The former constitute a retired fund of moral worth and excellency known only to God, who looks beyond the apparent splendor of a performance to the genuine quality of it,—to those latent and invisible springs of conduct, in the purity of which the rectitude of the inner man consists. A good tree can *only* produce good fruit; and it is equally true, in the moral world, that good principles alone can ennoble and sanctify our actions. They give an elevation and grandeur to the character, and throw the lustre of heaven around the life of those who are governed by them. And if this be the case, how deplorable is the state of those who attempt to raise a spiritual edifice without proper instruments or materials,—without even a foundation, upon which it can stand! There is but *one* foundation laid in Zion; and no other, in the hour of extremity and danger, will be able to resist the violence of the storm. Upon this *alone* can the penitent believer safely depend, and look forward without dismay, through the terrors of death and the solemnities of a judgment to come, to a crown of immortality and glory. Hence we see the essential difference between truth and error, and their final issues. A wide gulph intervenes which cannot be passed, notwithstanding all the various conciliatory schemes devised for the purpose of bringing these differences into a state of approximation and ultimate union. The attributes of the Almighty and his eternal councils are not to be modified and shaped by the latitudinarian charity and presumption of man. The sovereign will of God, in respect both to the doctrines and precepts of revelation, is the *only ground and measure* of his proceedings,—and of our moral obligations, which are always commensurate with the nature and extent of our faculties. His legislative authority applies equally to the submission of the intellect, as of the will and affections; and the pride of the former, in the dark character of unbelief, was the tremendous sin which excluded our first parents from Paradise, and probably occasioned that rebellion in heaven among the angels of God, which consigned them over to chains of everlasting darkness. These events awfully illustrate the *importance* of truth,—and of *truth*, as a *moral duty*,—and serve to confound the ignorance and temerity of those who talk of intermediate grounds of safety, upon which they can amicably meet, under the sacred character of sincere Christians and brethren in Christ. The different armies of foreign nations may, indeed, unite against a common tyrant and enemy of the human race,—but such futile analogies only expose the want of judgment, and the fanaticism of those who adduce them for the purpose of defending incongruous and dangerous coalitions upon the great subjects of theology. There can be no solid ground for mutual confidence and a cordial co-operation between men, who *fundamentally* differ about the nature, character, and the *very existence* of our spiritual adversary;—about the conse-

quences of the Fall, and even the Fall *itself*,—as well as the *means*, by which our enemies must be resisted and victory obtained. *Such* contrarieties admit of no reconciliation. How can the Deist, the Arian, or Socinian, think and act agreeably to the will of God, when they deny totally or partially the divine authority of Scripture? How can *they* be considered within the pale of Christianity, who reject her great and characteristic doctrines? Can such heretics worship and honor Christ as they ought, while they deny his Godhead? Can they offer up acceptable prayers and praises to their Creator? Can they discharge those sublime and heavenly duties which arise out of our Saviour's mediatorial character,—while they set at nought his expiatory sacrifice, refuse to acknowledge Him as the 'King of Kings and Lord of Lords,'—and spurn his divine instruction, as 'the true light' of the world, except as far as it quadrates with their own preconceived sentiments? These sacred duties, so interwoven with the plan of our redemption, and with the regeneration and welfare of the soul, are moral and indispensable duties; they are not founded upon any temporary or arbitrary circumstances; but are, in their own nature, as immutable as the relations out of which they arise are indissoluble.

"It appears that Christianity reveals *new* relations, and the disbelief of certain important articles of our holy faith necessarily disqualifies for the performance of certain duties essential to Christian obedience. Some of these duties, (under the prevalence of such disbelief), cannot be at all performed, as to their *substance* and *matter*; nor any of them as to the *manner* and *form*, which will render them acceptable to God. If 'Christ,' as the Apostle declares, 'gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works,'—how can this zeal for good works, which is *the effect* of his redemption, be displayed in the conduct of a person who rejects the atonement, and has a consequent aversion to the means which God has expressly appointed for the attainment of this end? Such is the *perilous* ground upon which the infidel stands: it is incompatible with that genuine holiness which consists in the fulfilment of all our relations to God and man; and thus constitutes the order and happiness of the world." (P. 70.)

We will not add any comments on this admirable and masterly view, but content ourselves with leaving it, on its own merits, to the consideration of our readers.

If we have thus far had the pleasure of expressing an unqualified acquiescence in, and commendation of, Mr. Lloyd's sentiments and design, it is not that we are at all disposed to be indiscriminately profuse in our admiration. In reference to one or two other points, we fear we cannot express ourselves so favourably. But what we have already said will suffice to shew, that our censure is only the candid expression of our objection to particular statements, and not to the author.

Mr. Lloyd (p. 126) speaks of the opinion, that "the observance of the Sabbath is a matter of mere consent and custom, to which we are no more obliged by any divine precept than to any other ceremony of the Mosaic law, upheld by a late emi-

nent writer," as if it were altogether a new opinion, and had no other authority than that of this writer. We own we feel somewhat surprised at this, as coming from a man of our author's known theological attainments. He cannot surely be ignorant that the Fathers of the early church, as Irenæus, Tertullian, and especially Justin Martyr, and also Augustine, were supporters of the very same doctrine; that among the scarcely less apostolical Fathers of our own church, the same view of the subject prevailed to a considerable extent; that the framers of our Liturgy, with all their accustomed caution, well understood that the divine authority of the institution was, at least, not sufficiently proved to allow of its being urged as of positive obligation: and that the profound and excellent Barrow, (not to mention others), after exhausting the subject in question, with his usual power of investigation, came to exactly the same conclusion. [See his Exposition of the Decalogue, Works, vol. v. Ed. Oxf. 1818.]

Our author then goes on to reason in support of the *divine* authority of the Sabbath, upon that undeniable principle which shews clearly its *expediency*, but certainly proves nothing more: viz. the necessity of stated times for the recurrence of the public offices of religion, in order to the maintenance of religion amongst us. From this argument (unquestionably a most excellent one when confined to its legitimate conclusion), he proceeds to that deduced from the divine rest after the work of creation, in support of which he does not produce any real argument whatever, but merely a dictum of Bishop Horsley. A reference is also made to what we believe is generally admitted to be a trifling species of criticism on the supposed implication of a previous acquaintance with the Sabbath among the Israelites, from the words of Moses. (Exod. 16.)

We are sorry to be obliged to find fault with arguments adduced with a confessedly good practical tendency; but we cannot refrain from expressing our wish that Mr. Lloyd, and many other able advocates for sound religion, would avoid endeavouring to support its institutions on untenable ground. It is not that we would wish, in the slightest degree, to derogate from the respect due to those institutions, and that authority of the church which is fully sufficient to enforce them; but we must be permitted to doubt, whether any good is done to the cause by the attempt to give them an authority which they really do not possess. One of Mr. L.'s arguments amounts to this: We are under a divine obligation to set apart the seventh part of our time. But there is no natural reason why it should be a *seventh* part: ergo---it must be a divine obligation. Now, in the present age, when sober religion is assailed on all sides by the attacks of those who, under whatever mask, are all equally aiming at the subversion of its scriptural foundations, is it not a



subject which must excite regret in the friends of the truth; to see its own advocates laying their cause open to needless attacks; especially when we know that the Socinian and the Deist, in association with the Quaker and the fanatic, are desirous of stripping religion of all her externals; and that the former seek to do away the Christian Sabbath altogether by their arguments, as much as the latter to drive men from the observance of it by their puritanical moroseness; is it not, we ask, under these circumstances, a matter of regret that the indiscreet, though zealous friends of Christianity, should unintentionally afford a triumph to the one party, from the unfortunate weakness of the arguments they employ, and perhaps, at the same time, the appearance of a sanction to the reprehensible austerities of the other, by stretching the obligations to religious observances beyond their just authority. It is, in fact, our conviction of the very solemn obligation which lies upon all Christian teachers, not to *assert as Scripture*, what is, in truth, *not Scripture*, which alone induces us thus to comment on the remarks of Mr. Lloyd on this subject. He adds much more, in which we continually recognize the same unfortunate confusion between proofs for the necessity of keeping *some day of religious observance*, and for the divine institution of one day in seven.

If we have thus felt ourselves obliged to animadvert on some points of our author's reasonings in a way which we could only do with reluctance, we trust we shall not be supposed to have advanced any thing inconsistent with that entire respect and deference so justly due to Mr. Lloyd's zeal, ability, and important services, in support of true religion. We turn with pleasure to the second part of the treatise, comprising the question as to the *mode* of preaching Christ. This part of the subject Mr. L. has handled with all his accustomed eloquence and talent. In prosecuting it, he has of course discussed several questions of peculiar interest to every minister of religion, and scarcely less so to the laity. The public preaching of the Word of God is that of all other institutions of religion which excites the greatest interest among the people at large; and though far from claiming a title to exclusive importance in the eyes of the judicious and well-informed, it is nevertheless a practice, which must excite considerable attention when any question arises as to the different modes in which it may be conducted. To the discussion and determination of such questions, Mr. Lloyd has principally directed his attention in this portion of his work. Of these, the most prominent is that respecting the comparative merits of delivering sermons from a regularly written composition, and from the mere impulse of the moment.

After some judicious remarks on the extent to which the

example of the apostles can be fairly taken, as a pattern for Christian preachers in modern times, as to the *mode* of their addresses, and an allusion to the pretensions of some extempore preachers, in this respect, Mr. Lloyd proceeds to

“submit to the candid consideration of the reader the following question: Is it to be expected that the practice of preaching without a *written* composition should comprehend, in its range, the whole scheme of Christianity, in its just proportions, and extensive ramifications? Could such a preacher, according to the character of a scribe well-instructed, rightly divide the word of truth in his public ministrations? Could he, in his constant weekly discourses, do justice to his several texts, by extracting sound and appropriate matter from them, and by applying it with ability and skill to the diversified characters and manifold wants of his hearers?” P. 225.

In prosecuting the examination of this question, Mr. L. first dispatches it as referable to the low illiterate Ranters, with a few just and obvious remarks. He then comes to the case of ministers of a superior character and liberal education. And here his opinion is not less decided, that, in general at least, extemporaneous preachers, even of this class, are not qualified to “make full proof of their ministry.” He conceives there would be a deficiency of appropriate matter in their discourses, and that they would be wanting in compass and variety; and characterises, with much copiousness and eloquence of diction, the faults which belong to this style of delivery, even supposing it untainted with erroneous doctrine. Clearness and consistency of reasoning, variety of illustration, nice adaptation to different classes of hearers, are among those requisites in preaching which our author ably points out as little likely to be met with, or, at all events, to be conspicuous in extemporaneous sermons; add to these, an unvaried sameness in reiterating the same hacknied topics, a fault which, we believe, was fully admitted to belong to this kind of preaching by Wesley himself. He confessed that his own preaching was always on one or two leading topics, and defended the necessity of itinerancy, on the ground, that if he remained long in one place, the most zealous and attentive congregation would soon be tired of him. Such are some of the principal faults which are found by our author in preachers of this description; and we need not say, that we fully concur in the truth of his observations: at the same time, we must express our opinion that these remarks will only apply, in their full force, to discourses which are really and literally extemporaneous; the mere effusion of the moment, without previous preparation. And to such cases, we presume, Mr. Lloyd means his remarks to be confined, because he afterwards dwells so particularly on the superior advantages of previous study and careful consideration of the subject, in all its bearings. Confining our attention to sermons really of this description, we

must say we think our author a little too severe upon *the motives* of such preachers; and that he does not allow any credit for what we believe to be the really conscientious intentions which impel some of our clergy to adopt this method of preaching. We are not likely to be accused of being friendly to such a practice in itself; on the contrary, we perfectly agree with our author, in most of his remarks; but we cannot help thinking, that, to whatever extent every clergyman may and ought to have his eyes open to the faults of this kind of preaching, a spirit of bitter censoriousness against any body of his clerical brethren, because they adopt this or that mode of discharging their duty in the pulpit, must always be most unbecoming and illiberal. Still more deserving of censure do we consider those absurd party prejudices, which are too often the reproach of our order, and which set one portion of the clergy in array against the other, merely because they are armed with a different sort of weapons, and pursue a different species of tactics. But this is not the worst part of the evil. A mere disagreement on the most eligible mode of preaching would have at least some appearance of reason in it; but when, as is too frequently the case, the accusation is not confined to this difference, but rises into a charge of heterodoxy, grounded on no other evidence than that a man reads or does not read his sermon, it becomes beyond measure unreasonable. According to such a principle, a man's orthodoxy does not depend on the doctrine he teaches, but on the quantity of paper and ink he has before him. It may perhaps be said by both parties, that they neither of them ground their charge against the other upon this distinctive circumstance alone, but upon the observation, that in practice such differences in the mode of delivery are the invariable concomitants of corresponding differences in tenets, and therefore afford a fair criterion. That this may, to a great degree, be the case, and that it is, to a certain extent, founded on a just observation of nature, we are ready to admit; but still we must protest against it as a general rule; and if a standard of trial be wanted, the fair and natural test of a candid examination into the individual's professed opinions is always readily applicable. But there is another point which seems to us to deserve particular notice, and which our author seems scarcely to have touched upon; and this is, the wide difference between preaching really extemporaneously, and delivering a discourse without reading it. This distinction is, in the volume before us, almost entirely lost sight of. In one place, indeed, Mr. L. adverts to the practice of preaching *memoriter*; but this he wisely considers altogether ineligible, as producing a stiffness of effect, and requiring so great a sacrifice of time in the preparation, as to interfere with other duties. He thence takes refuge, as the *only* alternative, in written discourses; but surely

there is a medium to which he might have adverted. He does, in fact, in a note, mention one such practice: motives of delicacy probably prevented his introducing the mention of it into the body of the work; but we consider it important to be discussed, and will therefore extract the note in question.

"It may possibly be said," he observes, "that I formerly countenanced extempore preaching by my own ministerial practice. This observation is not well founded. I admit that I was accustomed to preach from a few notes, which I put into my sermon case, and to which I had recourse, as to so many pregnant hints, that were designed to remind me of that train of argument, which I had fully considered and digested in my study; and for the purpose of arranging my ideas with more perspicuity and effect, I frequently committed to paper some of the more important parts of my discourse, lest my statements upon such points should not be sufficiently accurate, and consequently subject to misconstruction. Now this mode of address (which I have for some years past exchanged for sermons written out at full length, under a deliberate conviction, that this latter method is more conducive to a development of the truth in its various bearings) differs widely from extempore preaching, and from the practice also of those who ascend the pulpit with no previous preparation beyond a few general heads of division, and some few remarks, perhaps, under each head, that cost them no labour of thought, or serious investigation of their subject. From such superficial materials, nothing but corresponding statements can be expected." P. 364, Appendix, Note P.

We do not doubt that Mr. Lloyd, in making the alteration in his practice here described, acted under the most judicious considerations; nor will those who, like ourselves, have frequently enjoyed opportunities of listening to the more than ordinary eloquence in which his sound doctrine and glowing piety naturally clothe themselves, have felt any cause to regret the change, perhaps even none to perceive it. But the particular practice which he formerly adopted, is one which, we perfectly agree with him in thinking, differs widely from extempore preaching; it is one, moreover, which appears to have had the sanction of very general adoption in past ages more than in the present. In making these observations, we are far from meaning to uphold this, or any mode of delivering sermons *exclusively*, or to defend it against the various abuses which are likely to arise from it, or the evils with which it may, in some cases, be attended.

In fact, the truth appears to us to be, that in almost all discussions of this nature, the grand principle is apt to be lost sight of. This we conceive to be, that the particular mode of preaching is not a point, which ought to be, or can be, settled by *any general rules*. It is, to our apprehension, solely and simply a matter of private consideration for each individual minister. It appears to us perfectly misplaced in any writer or divine to lay down that such and such ought to be the

practice adopted by the clergy at large; that there ought to be an uniformity in their practice in this particular; that such or such a principle ought to be the universal rule to all alike; and that because in one man, one practice would argue presumption and vanity, or another indolence and incapacity, therefore every other man must be measured by the same standard. We, in fact, deprecate altogether the idea of any one of our order, however qualified for the task, or any portion of our order, however gifted and distinguished, setting themselves up as the arbiters of propriety, in a matter where we conceive the standard of such propriety varies solely and entirely with the peculiarities of the individual preacher, and the circumstances in which he may be placed. Of his own peculiar capacity and power, each man must be the best judge, supposing him to use all the requisite means for forming a correct judgment. Precisely how much or how little it may be necessary for him to have in writing before him, in order to enable him best to answer the design of preaching, is a point which no one but the individual can determine. As to the necessity of previous preparation and study, there cannot be two opinions; but as to the precise way in which the results of that study are best brought into use, there may be as many opinions as there are preachers.

The remainder of this portion of Mr. Lloyd's volume is occupied by some very good and judicious remarks on the composition and delivery of sermons; in which his taste, as a critic, is not less advantageously shewn, than his zeal for the powerful enforcement of sound Christian doctrine, and the earnest inculcation of practical piety, and useful virtues. Upon all the topics comprised under these heads, much might be said in the way of remark and comment; but as we have already, we fear, trespassed on the attention of our readers, we must content ourselves with referring them to the work itself, and giving it a general and strong recommendation to their notice.

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## MISCELLANEOUS.

### NOTICES RELATIVE TO INDIA.

EXTRACTED FROM PRIVATE LETTERS.

We have been favoured by a correspondent with the sight of some letters from a friend in India, presenting some interesting particulars chiefly in relation to the state of religion in that country. And as he has kindly given us his sanction to make use of the information contained in them, we have thought that some extracts from them would not be unacceptable to our readers.

"Bombay, Dec. 28, 1822.

" \* \* \* \* We sailed to Madras in October. On one's arrival from the sea, it recalls to mind an English watering-place. The more remarkable part of it is its suburbs, where the houses are all very splendid and capacious, with gardens and paddocks attached to them. It is neither town nor country.

" I made one little excursion, during our stay at Madras, to the ruins (or Seven Pagodas) of Mavalipuram, 30 miles S. Mr. Haubroe and a Mr. Rask accompanied me, whose society was very acceptable, on account of their knowledge of the language. For conjectures on the origin and design of these singular and extensive ruins, I shall refer you to the Asiatic Researches. The representations on the stones are well executed, and emblematical of their nonsensical mythology. Some, too, are very ridiculous. They have, for instance, immortalized the fame of monkeys, for their great assistance in past wars. What do you think is the heroic occupation given to them? They are catching head insects for each other. This mutual office of kindness is a token of the greatest friendship, and among common people the first that is exchanged.

" In the interior of one of these excavated temples, I saw the Apollo of the Indians playing the flute. The Germans, therefore, must not so much lay claim to the invention as the improvement of this instrument: the history of these religious sculptures has long baffled the researches of the antiquary.

" Rude and corrupt—ridiculous and abominable as the Hindoo subjects of idolatry are, there is, notwithstanding, a remarkable coincidence with scriptural truths. There is in all of them an allusion to a serpent,—an incarnate Deity,—and a rebellion against his proposals. I saw in sculpture one of their demi-gods reclining on a snake coiled up, and made the substitute for a couch. Seeing this strong emblem of submission, we were curious to know their *own* interpretation. '*If that snake (said the Brahmin) had not been conquered as you behold, he would have undermined the world.*' This was his answer, and Haubroe made him repeat it before he communicated it to me by translation.

" How happy was the Society for Promoting Christian Knowledge in the choice of this Missionary, whose name has just been mentioned! Pious, yet unaffected—zealous, but not wanting in knowledge—he prosecutes the task allotted him with cheerfulness. His native schools at Vepery (a name given to part of Madras) declare an unwearied attention. His leisure hours, as he calls them, are employed in forming or improving the Tamul Dictionary. His little press is busily engaged in printing a translation of 'OSTERVALD'S ARGUMENTS.' He has, I assure you, much to try his patience, not so much from the poor objects of his labours as from the indifference and bad example of many who are called Christians, but who hinder the truth by their immorality. It is, however, very consoling to hear that a material alteration for the better has taken place within these five or six years.

" The Brahmins have very much disappointed me. From the fond description of their admirers, I had thought to find among them a life somewhat consistent with their abstemiousness in food. But it is all romance. Of all the castes in India, the Brahmins bear the worst

character : they are so proud, that even kings must honour them ; and what is much worse, they scorn to be in subjection to laws of morality, whenever their *interest* would suffer by obedience. Some, I am told, are learned, but such must be counted exceptions. If, therefore, the Brahmin be last among the converts to the faith, it is because he has the most vices to conquer. They have much worldly advantage to sacrifice ; for *evil* committed by a Brahmin becomes *good*, and their birth, the mere accident of being born under that particular caste, gives them every unwarrantable privilege they enjoy, let them be *bad* or *good*, ignorant or learned. \*

“ You will here ask how it is that these abuses have not yet worn away, or at least shewn some symptom of decay, by the long intercourse with a Christian nation. This surprise arises from not recollecting the particular form of government adopted in India. Every European in India is either in civil or military office : settlers of every kind are not allowed. One leading principle (and in *itself* it is very good) is not to interfere with their superstitions. This protection is received by the common people as a moral approbation. The pride of the Brahmin is also much flattered by this measure. The last *natural impediment* in the way of Christianity, is the bad example of its professors. Our countrymen (whatever may be said in their excuse) *do not shew forth their religion by their lives*. They never consider themselves to have an abiding place ; and so careless are they in general about fulfilling the positive commandments, that, as far as common observation can perceive, they have no religion at all. What is the consequence ? The rudest among the Gentiles sees the inconsistency : the legitimate consequences and the unwarrantable abuses of our holy faith become confounded, and he refuses to listen to a principle made so questionable by its effects. \* \* \* \* \* There is no *mysterious unconquerable* attachment, nothing but what long pre-established forms of worship, and other causes, may naturally account for. And when the world, by God's good providence, shall outgrow these obstacles, then and not till then may we expect to see true religion and virtue to abound in the Eastern World. \* \* \*

“ You see by the date that we are now at Bombay. On our passage to this presidency, the Commodore touched at Cochin, to superintend the launching of a ship. This small sea-port lies forty miles East of the Gort Mountains, on the coast of Malabar, and in the district of Travancore. It is a very interesting spot, being contiguous to the ancient colony of Jews, and within a good day's journey to that remnant of the Syriac Church mentioned in *Buchanan's Researches*. Of course, I managed to steal a visit to it, having been informed of the missionary establishment at Cotyam, under the name of the Syrian College, that seemed most calculated to furnish me with ecclesiastical information. My journey will bear to be retraced.

“ We left Cochin on the 27th of November, at 9 in the morning, in a boat. The first part of your way is along a very magnificent back-water, although from the flatness of the country and the prevalence of cocoa-nut groves, the scenery is not much varied. At twilight in the evening we saw some of their immense bats crossing the water, with innumerable flights of teal coming down to the low-lands to feed.

They may well be called low-lands, for over a country 150 miles in length and 40 in breadth, there is such an intersection of rivers, lakes, and back-waters, that one would think that the sea had mustered all her allies to dispute the right of possession.

"After having gone twenty miles along this wide canal, you retire into a small stream, so narrow as to require the pole instead of oars. It soon, however, transforms itself into a beautiful river. Should a traveller, from the mean appearance of these rivulets, refuse to trace them higher, he would lose the most delightful scenery. This, for instance, just mentioned, till it becomes united with many others in the hilly country, is very insignificant; but afterwards flows with great majesty through woods and mountains, and becomes worthy of a more dignified title than its outlet, or, rather, many outlets. It is when the river has arrived at this perfection, that you find yourself on a sudden overlooked by the village of Cotyam. Each hill is crowned with some building or other connected with this Society. On one stands the Syrian College not *externally* of a collegiate appearance, but like a common mansion; on another stand the houses of the three missionaries (Fenn, Bailly, and Baker); and then peeps out a white cottage, which is the preparatory school. They have, too, a printing-house.

"We saw the Metropolitan. He seems a well-disposed, respectable man, and willing to do every thing in his power for his European assistants, and to better the low state of his clergy. His dress was a scarlet robe, with a girdle; that of his attendant clergy, a white frock over loose trowsers of the same colour. The number of these Protestant Christians is reckoned to be 60,000, and the churches 55. This is all the time would allow us to be informed of, so we gave them a few rupees in aid of a charity-school, and returned. \* \* \*

"Whether it was that I was prejudiced in favour of Cochin from the ancient relics of the Church it bears, or not, I do not know, but I left it with a strong conviction that if the Company should appoint a judicious chaplain there, a great deal might be done both for their *own* interest and that of the *Church*. There are a number of half-supported Roman Catholics, and a great predilection in favour of the English. There was a clergyman there about two years ago, and his death was much regretted." \* \* \*

"H. M. S. *Liffy*, Jan. 11, 1825.

"\* \* \* The grand place of rendezvous for the transports, previous to the attack on Rangoon, and its adjacent coast, was Port Cornwallis, in the Andaman Isles. This is a very beautiful serpentine harbour, and when 45 ships had entangled, as it were, their wings among the foliage of its banks, it would be difficult to conceive a more interesting landscape. The inhabitants are not very communicative at *any* time; the only mode they thought it safe to adopt with us, who came with such a formidable and hostile appearance, was by an arrow: for they wounded a man rather severely, as he was getting water on the shore. In this respect, they differ materially from the natives of the Nicobar Islands, who from the circumstance of ships touching there frequently for water, have become quite familiar, and are ready, on all occasions, to exchange acts of kindness.

"Not to detain you with any less interesting remarks on our voyage,



I shall transfer your attention at once to Rangoon. The town lies 25 miles from the mouth of the river, and is very conspicuous at that distance, from the golden dome on the "Great Temple of Dagon." The whole country is low, and subject to inundations, but this temple stands on a singular eminence; so much so, that it became a subject of doubt whether it had been raised by nature or art. On our arrival under the wooden walls, or stockade of the town, we witnessed but a slight resistance; all the inhabitants were panic-struck, at so sudden and powerful an invasion, and had fled to the woods. They have, however, shewn considerable bravery since, in fighting in their own manner; nor is it to this day certain whether it will not be a long expensive war.

"A vacant town offers no opportunity of observing customs and manners. For these I must refer you to Symes, in his *"Embassy to Ava,"* who saw them in their peaceful state. He describes them, I find, in very favourable terms. The place appeared like a deserted nest-bed of Idolatry. When I saw their innumerable temples converted into barracks, the soldier sleeping in the very recesses of superstition, which devotees never dared to look into; and the gigantic arms of their images reduced to the unusual degradation of supporting wet and dirty clothes; many a serious thought passed my mind on the prescient ways of Providence. Whether this war was to be the pioneer on the difficult path of spiritual improvement! or whether, in this intrusion, we might not some day prove to have been the *unworthy* instruments, by which the vast impediments of long-rooted superstition had been removed! As I wished, I hoped.

"We have heard it asserted that idolaters simply adore images as *representatives* of the Deity, &c. But superstition does certainly attach much more to idols than *this*. In the first place, their ideas of the true and spiritual Deity are so confused, that they have "*no true God*" to represent; so that although they may not (all of them) think that the stone or wood *lives*, they *do* think that *their God* abides in such or such a figure. It is quite unfair for *us* to ask them why, or how, or wherefore, because all their religious ideas are very very imperfect; nor do they attach any qualities to the Deity, but what might be exercised in human shape (marvellously actuated.) For instance, the Chief Governor of Cheduba Island was lately taken prisoner, and sent to Calcutta, where, of course, he had not any of his *own* country idols to worship. When Captain Alexander (H. M. S. Alligator) visited him, the Governor mentioned this deprivation to him with great regret. But when Capt. A. presented him with one that he procured from the relics of Rangoon, he received it with great ecstasy, "Now (said the Governor,) I have something I can say my prayers to:" he had no hopes of success by prayer to other stone-deities, but to this *alone*."

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## ON THE CONNEXION OF NATIONAL WITH ENDOWED SCHOOLS.

*To the Editor of the 'Christian Remembrancer.'*

SIR,

HAVING laid before you some observations on the propriety of combining the education of the children at the National Schools with the

active employments of a garden or a factory, I shall proceed to point out the great advantage which must result from connecting these schools, wherever it can be accomplished, with our ancient and endowed school-charities for the offspring of the working orders. There are few of our large towns which have not one or more establishments of this kind; and it is to be feared, that, in many cases, they are by no means productive of all the benefits of which they are susceptible; and I shall therefore endeavour to make it appear, that it is no less desirable for their improvement, than for the full development of the national system of education, that this union should be accomplished in all cases where it can be feasibly effected.

And, first, it must be apparent that the more closely we can bring together the various institutions which have one and the same object in view, viz. the education of the children of the poor in the principles of the Established Church;—I say, the more closely we bring such institutions to co-operate together, and assist each other, that we may reasonably hope to carry forward their objects with the greater success. In the endowed institutions there is always some tendency to languor and listlessness; and I am persuaded it would be found that the best preventive against such evils would be by uniting them, as far as it is practicable, to the more vigorous efforts of our younger institutions. And this union, be it recollected, would also become their surest defence against any perversion of their funds, because they would then be always under the eye of those who would never allow of any such abuse or corruption.

But a still greater advantage, I apprehend, would arise from this union to the children themselves. Now, it is too often the case, that the selection of those who are placed at an endowment of this kind, depends on the favour and caprice of the governors, who can know little or nothing of the talents and characters of the objects of their choice. How many dull boys have the good luck to be chosen, whilst others of far greater merit are passed by and neglected? But if the candidates for the endowed school were chosen out of the best boys of the national school, then you would be sure always to have the most deserving objects on the list; all temptations to favouritism and partiality would be done away; and those boys would have the advantage of the apprenticeship, who are precisely the most desirable to bring forward in society.

For, it must never be forgotten, that amongst the youth whom we are educating at our national schools, there are some probably of more than common talents, and who are calculated to do honour to a higher station than their means can command. And if boys of this character and description are not assisted and befriended in their natural tendencies, it is to be feared that some of them may become very troublesome and discontented, and may pervert their talents to very mischievous purposes. Now, it is exactly boys of this description that I should wish to see brought forward by our ancient school endowments. After having passed through the system of the national school, who can be more fitted to partake of the charities of our ancestors? As the children of the poor, they are the proper objects of our choice; but as the cleverest of these children, they are or ought to be the peculiar candidates for our preference. I am sure that the more this sub-

ject is candidly and deliberately examined, the more will it be felt how important it is to connect these kindred institutions.

Another great advantage would arise from the greater length of time which the parents would then allow to their children at the national school, from the hopes of their being afterwards provided for, and from the superior care of their morals, in the prospect of their becoming successful candidates. Now, it is too often the case, that the children are removed before any fixed moral precept can be implanted in their minds, and their attendance is casual and inconstant, because the parent feels no immediate interest in their continuance. But if it was understood, that the boys to be elected to the endowed school, should be those who combined the greatest mental and moral improvement, and whose attendance had been the most constant and regular; then the discipline of the national school would be fully secured, and, whether elected or not, the boys would infallibly reap considerable benefits.

These arguments hold equally good with respect to our national schools for girls, whom it is, if possible, still more important to retain till their characters are formed, and till they are fitted to go out as domestic servants, or be placed out as apprentices. And here, I would submit, that in every large town there should be established an asylum for some of the elder girls, till they can procure places as servants, and at which they should learn the occupations of cooks and housemaids, &c.; and it would be found that, by taking in work, a considerable portion of the expenses of such an establishment might be defrayed. These asylums, when added to the endowed female school charities already in existence, would, I apprehend, be found fully adequate to provide for the most deserving candidates, who had distinguished themselves at the school.

But it is time to point out the practicability, as well as to insist on the advantages of this proposed union. The patrons and governors of such endowed charities are, it is presumed, very generally either the bodies corporate of the town, or some independent gentlemen residing in the neighbourhood. If the former, there would in general be no great difficulty in prevailing on them to allow their patronage to go through the proposed channel; for it would free them from much troublesome importunity, and wipe off many odious insinuations. In the latter case, it might require perhaps greater time to bring about the adoption of this plan; but its utility would gradually recommend it to all, and at first it might be only partially and occasionally tried.

It should be understood, however, that it is by no means necessary that the ancient school should be placed on the Madras system; and whenever it would awaken any prejudice, or occasion any serious difficulties, I would by no means recommend the attempt. If the endowment is limited to a few, it is far better to conduct it on the old system; for unless there be fifty or sixty boys, there is not sufficient scope for the Madras mechanism. The object, it should be recollected, at this school, is not celerity of improvement, so much as formation of character; the boy brings with him probably enough proficiency in the arts of reading, writing, and arithmetic; but it is to show him how to apply his knowledge to his future station in society, that you should here direct him.

And for this purpose it would, in many cases, be desirable that the knowledge to be supplied at such charitable endowments should be rather of a higher and more miscellaneous kind than has been hitherto imparted; for now that literary clubs and mechanics' institutes are spreading amongst the people, it is expedient, on every account, that we should fortify and discipline their minds before they are thrown in the way of temptation.

To meet the dangers which menace our institutions, both of church and state, from the efforts which are now making to turn the tide of education against us, nothing, I am persuaded, would prove of greater utility than drawing together the chords of the national and endowed schools for the instruction of the poor in the principles of the Established Church. By making the one introductory to the other, you would form that graduated system of education which is the best adapted to the object we have in view; you convert the ancient charities of the country to its present advantage: and thus you become possessed of those safety valves, which may prevent any dangerous explosions from discontented and unemployed abilities. Whilst bold and ambitious men are constantly representing the friends of the church as secretly or avowedly hostile to the intellectual advancement of the people, nothing would tend more effectually to silence their clamours, than to behold the same persons engaged in bringing the old endowments for the poor into union with their present requirements. The people would scorn at insinuations thus publicly confronted with facts, and they would despise misrepresentations against those who were studying their happiness. At any rate, we should thus arm our own people against the dangers which surround them. We should enlist the most active and intelligent on our side, and we should bind them with the ties of gratitude, and with the recollection of the advantages they had derived from our hands. Upon minds and characters like these, the whispers of faction could have no influence, and the calumnious report would make no impression. The town or the city which shall set the example of such an union will confer upon itself a glorious and memorable distinction; and when the delusions have passed away about itinerant lecturers, and mechanics' institutes, and stock-jobbing universities, it will be said of such a place, here it was that the first example was given, of uniting ancient institutions to modern inventions,—of buttressing the national with the endowed school,—and of uniting the solidity of the English character, and the accumulation of English charity, to the dispatch of the Madras system.

I am yours,

CLERICUS BATHONIENSIS.

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## ON DRAMATIC EXHIBITIONS.

*To the Editor of the Christian Remembrancer.*

SIR,

As nothing which has an effect on the public morals is out of your province as a Christian moralist, I beg leave to trouble your readers

with a few remarks on the present state of Dramatic Exhibitions in this country.

To decry the theatre altogether would be useless, as we well know that it *will* continue to be frequented. Nor, in fact, is there any thing in its essential constitution that is obnoxious. Professing to offer a picture of human life, it may as easily give a moral colouring as an immoral one. That it has a mighty and a seducing effect on the minds of the spectators, no one can deny who has ever felt its influence or watched its effect on others; and whilst such are its capabilities, the moralist may not unaptly address it—"Talis cum sis, utinam mster esses."

I do not here mean to assert that the whole of a drama can be actually a vehicle of morality. The generality of people would not pay to hear a moral lecture. But its wit and humour might be at least decent: its bad characters might shew the end of vice, and its good ones the triumph of innocence and virtue. Where morality could not be inculcated, there might at least be the absence of incentives to vice. There are many plays in our language written with the above characteristics, and some of them are sometimes acted; but I fear it may be justly said that the majority are of quite a different character. Although the gross plainness of Congreve or Vanbrugh is avoided, there is a refined licentiousness which is much more dangerous. And it must be remembered that the characters on the stage have, for the time being, the force of living examples:—and to see a prosperous knave or rake thus represented, must have an infinitely greater effect than the perusal of the most seductive novel. It is not surely too much to assert, that many have been thus initiated into the blandishments of vice, and their consequent ruin may be dated from the effects produced on them by attendance at the theatre.

On the other hand, what a magic and beautiful effect does a stroke of genuine nature and good feeling sometimes thus produce! I know of nothing of a similar kind that can exceed it. It was, doubtless, calculating on the patriotic effect produced by them, which caused the States of Greece to have public plays at such an enormous expense, sometimes, if I mistake not, exceeding 50 talents, or 10,000*l.* for a single drama. As an engine to move tears—to excite benevolence—to command respect to religion and the laws—to promote filial and paternal and conjugal affection—and to deter from wickedness—what might not the effects of the drama be, were such always its distinguishing qualities!

But I am going too far—I return to one other specific and powerful objection. I do not believe that even Asiatic luxury could devise more powerful excitements to lust than are offered in the *balléts* and some other parts of the representations. Doubtless this is naturally too consonant with the feelings of many of us. But are these the feelings which ought to be publicly encouraged, or checked? The licentious allurements directly held out in order to attract the thoughtless, and fill the houses, I have no hesitation in terming *abominable*. I wonder there are to be found those in office who can acknowledge this, and yet face the public eye.

Dr. Johnson affirms that it is no slight praise to increase the stock

of harmless pleasure. It must, therefore, be a good deed to purify it of harm. In these remarks I trust I shall not be deemed rigorous: a little knowledge of human nature will demonstrate that mild appeals are more effectual. But those who know how easily the unguarded are led astray, and how swift the progress of corruption is, will, I am sure, sympathize with any one who tries to prevent the unworthy barter of simplicity and innocence for a transient and dangerous amusement. I am also aware that not half of what might be effected will be done—as is the case in most human speculations. But if this humble remonstrance were to have the effect of exciting able pens and intellects, something might be done. And if a more innocent—a permanently innocent character were given to public amusements, and by that means thousands saved from misery and ruin—then I am sure, Mr. Editor, you as well as myself, would rejoice in having been among the first to arrest the public attention.

I remain, &c.

HOMO SUM.

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### CLERICAL SOCIETY\* AT ASHBY-DE-LA-ZOUCH.

*To the Editor of the Christian Remembrancer.*

SIR,

As the number of the *Christian Remembrancer* for March last, contained an account of a Clerical Society, held at Ashby-de-la-Zouch, of which I am a member, I have thought it might correspond with the motive which prompted that communication, to send you a copy of the Rules, to make such use of as you may think proper. I am, Sir,

Your obedient Servant,

SOCIUS ALTER.

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\* We do not know whether the following passage of Bishop Burnet has given the hint, in any case, for the formation of a Clerical Society; but it appears to us so apposite to the subject, that it may not be amiss to subjoin it. It occurs in chap. 8. of his "Discourse of the Pastoral Care."—"The clergy ought to contrive ways to meet often together, to enter into a brotherly correspondence, and into the concerns one of another, both in order to their progress in knowledge, and for consulting together in all their affairs. This would be a means to cement them into one body; hereby they might understand what were amiss in the conduct of any in their division, and try to correct it either by private advices and endeavours, or by laying it before the bishop, by whose private labours, if his clergy would be assisting to him, and give him free and full informations of things, many disorders might be cured, without rising to a public scandal, or forcing him to extreme censures. It is a false pity in any of the clergy, who see their brethren running into ill courses, to look on and say nothing; it is a cruelty to the church, and may prove a cruelty to the person of whom they are so unseasonably tender; for things may be more easily corrected at first, before they have grown to be public, or are hardened by habit and custom. Upon these accounts it is of great advantage, and may be matter of great edification to the clergy, to enter into a strict union together, to meet often, and to be helpful to one another; but if this should be made practicable,

“At a Meeting of Clergy, held at Ashby-de-la-Zouch, on the 10th day of May, 1819: the Rev. W. M'Douall, Vicar of Ashby-de-la-Zouch, in the chair: which meeting was of opinion, that much benefit, both of a public and private nature, is lost by the want of a more frequent personal communication of the clergy amongst each other: -

It was resolved—

1. That the Clergy residing in the vicinity of Ashby-de-la-Zouch, shall form a Society for the discussion of professional subjects, and for the purpose of promoting friendly intercourse and communication amongst its members.

2. That this Society be called the “Ashby-de-la-Zouch Clerical Society.”

3. That this Society shall meet four times in this year, at the Queen's Head Inn, in Ashby-de-la-Zouch, upon the third Thursday in the months of June, July, August, and September; at the last of which meetings, the meetings shall be fixed for the subsequent year. That an ordinary be provided, at 2s. 6d. a head; that the dinner be on the table at three o'clock precisely; and that the bill be called for at seven.

4. That each member who neglects to attend shall forfeit 2s. 6d. unless he be officially absent from his parish, or be resident on preferment not within ten miles of Ashby-de-la-Zouch; in which case, he shall be exempt from such fine, provided always that he shall give notice to the Secretary at least one fortnight before the time of meeting.

5. That any member shall be allowed to introduce a friend, provided he is in holy orders, and not resident within ten miles of Ashby-de-la-Zouch.

6. That the Clergy now present, do form this Society. That all future admission of members be by ballot; two negatives to exclude from the Society. The candidates to be proposed on the recommendation of two members. The recommendation to be given to the Secretary at the meeting previous to that on which the ballot takes place.

7. That the Venerable the Archdeacon of Leicester be requested to accept the office of President of this Society.

8. That the Rev. W. M'Douall, W. Gresby, and T. Jones, be requested to accept the office of Vice-Presidents of this Society, who, in the absence of the President, will take the chair in rotation.

9. That the Rev. F. Merewether be requested to accept the offices of Treasurer and Secretary to this Society.

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they must be extremely strict in those meetings, to observe so exact a sobriety, that there might be no colour given to censure them, as if these were merry meetings, in which they allowed themselves great liberties. It were good, if they could be brought to meet to fast and pray; but if that is a strain too high for the present age, at least they must keep so far within bounds, that there may be no room for calumny. For a disorder upon any such occasion would give a wound of an extraordinary nature to the reputation of the whole clergy, when every one would bear a share of the blame, which perhaps belonged but to a few. Four or five such meetings in a summer would neither be a great charge, nor give much trouble: but the advantages that might arise out of them would be very sensible.”—*The Clergyman's Instructor*, p. 209.

10. That the Society proceed to business after dinner, when, the minutes of the preceding meeting having been read by the Secretary, the ballot for new members shall take place.

11. That upon a requisition signed by four members, the Secretary shall be authorised to call a special meeting between the hours of one and three, for the purpose of deliberating upon any important subject: giving at least one fortnight's notice, by letter, to each member, of the precise object of the meeting.

12. That no alteration of, or addition to, these Resolutions shall be proposed, unless notice shall be given to the Chairman for the day, of the intention of such change, at a meeting previous to that at which the voting shall take place. And no new resolution shall be made, unless a majority of the members of the Society be present, and two-thirds of those present agree thereto.

13. That the thanks of the Society be given to the Rev. F. Merewether, and the Rev. Spencer Madan, for their zeal and activity in forming the Society.

W. M'DOULL, Chairman.

The Chairman having left the chair, it was moved, by Dr. Madan, and seconded by the Rev. F. Merewether, That the thanks of this meeting be presented to the Rev. W. M'Douall, for his able and judicious conduct in the chair.

FRANCIS MEREWETHER, Secretary.

May 10th, 1819.—A suggestion having been made after dinner, that it was desirable to connect a Book-Club with the Clerical Society:

It was resolved—

1. That a Book-Club be forthwith established, subject to detailed resolutions, which the Rev. Spencer Madan is requested to prepare, for consideration and adoption at the next meeting.

2. That for the above purpose, half-a-guinea be the subscription for the first year, beginning this day; to which all members admitted within the year shall be liable.

In pursuance of this resolution, subscriptions were entered into and paid, as stated in the Treasurer's account.

FRANCIS MEREWETHER, Secretary.

June 24th, 1819.—Mr. Madan having presented to the Society a series of resolutions, agreeably to the request made to him in the first resolution of the last meeting, respecting the Book Club, the same were read and considered, and after undergoing some alterations, were adopted as follow: viz.

1. That it is the opinion of this Society, that its objects will be promoted by the circulation of books and pamphlets on ecclesiastical subjects.

2. That an annual subscription of half-a-guinea each be raised for this purpose.

3. That each member may order books and pamphlets to the amount of his subscription or share in the fund, for the purchase of the same: where the price of the book exceeds that sum, two or more members may join in ordering it; except they be ordered at a general meeting.

4. That the Secretary do procure the books ordered, and cause them to be put into circulation.



5. That a list of the members be drawn up, with a view to the locality of their residences, so that each book and pamphlet be forwarded from one member to another, in rotation; beginning with the member who ordered it, and when circulated among all the subscribers, be returned to the Secretary. That this list be printed with columns for entering the date on which the book is received and forwarded by each member. That the Secretary cause a list to be inserted in each book, and that he also note down on the list the number of days (with reference to the size of the volume) which each is to be kept.

6. That a fine of sixpence be levied on each subscriber detaining a book or pamphlet three days beyond the limited time; and the same for every three days afterwards: such fine not to exceed the value of the book.

7. That books which have been circulated through the Society be sold by private auction, at the first meeting in each year after the first year: the member who ordered any book to take it at one-third of the original price, unless more be bid for it: the money raised by the sale and by fines to be applied generally for the benefit of the fund for the purchase of books.

8. That the Secretary be empowered, after Christmas, to lay out in the purchase of books any part of the funds not appropriated by the orders of the members.

9. That in future, subscriptions be paid annually, at the first meeting in the year.

10. That it is in the option of every member of the Clerical Society, whether he become a subscriber to the circulation of books, or not.

FRANCIS MEREWETHER, Secretary.

## POLITICAL RETROSPECT.

THE present situation of Spain must strongly excite the attention of every one. The incapacity of Ferdinand and his ministers is becoming every day apparent to every class in that country, and consequently the disaffection of the people increases. It is probable the majority of the Spanish people witnessed the overthrow of the Constitutional Government without regret; their minds were not prepared for the change; they were not capable of appreciating the advantages of a Constitutional Monarchy. But the present rule is not fitted for any people in the least enlightened or civilized. The present state of things can only be maintained by the overwhelming fear of a foreign army; as soon as it is removed, the crisis is at hand: it is folly to expect any change in Ferdinand. Spain must again be subjected to all the horrors of a civil war; light must again contend with darkness; but so general is the darkness, that the event is doubtful, and the consequences may be unprofitable; but they can scarcely change their present government for one more oppressive and degrading. Melancholy is the retrospect which the annals of Spain afford. During the late war, that unhappy country was long occupied by contending

armies, and necessarily suffered all the miseries and privations, which warfare induces; she, too, fought and bled for her altars and her king;—and she conquered. But peace came not to her. No sooner were her foreign invaders expelled, than the demon of civil dissension arose, and has continued to destroy every germ of prosperity. How signally have the injustice and cruelties committed by Spain in the New World been avenged!

The great fluctuations which have taken place in the funded securities during the last month, are not unworthy of notice. They have been greater than were ever known, without the foundation of some political event. It would be tedious to all, and, we are afraid, unintelligible to many, were we to attempt to detail the various causes which have been assigned for these fluctuations:—suffice it to say, there has been no circumstance in the political state of Great Britain which could justify the fever on the Stock Exchange. But there is one view of this question which must afford matter for reflection and of regret to every one;—the inducement which these fluctuations hold out to gamblers and rash speculators. The nature and result of one of these speculations were shewn on the late trial of T. W. Christmas, the once-respected and confidential clerk of Messrs. Hoare, bankers, for embezzling the property of his masters. Mr. C., possessed of not more than 4,000*l.*, stated that he, during a period of five months, by means of time bargains, made contracts for selling and purchasing stock to the amount of 950,000*l.*! Some, perhaps, may not exactly understand the nature of what is technically called a time bargain;—it is not necessary that either party should have any stock: thus, A, in January, engages to sell to B, in April, 5,000*l.* 3 per Cent. Bank Annuities, at 92. Should the stock be lower in April than 92, then B loses, and must pay to A the difference between the actual price and 92. But should the stock be higher, then A loses, and must pay B the difference. These speculations, though they are illegal, and cannot be enforced in a court of law, constitute part of the daily business of the Stock Exchange. It is evident, variations in the price of stocks encourage this species of gambling; and the success of a few leads thousands to neglect their proper avocations, and risk their fortunes in these illicit courses.

A statement has been printed of the quantity of gold and silver exported from England since 1st January, 1824, to end of last June; viz.

Gold . . . . . £8,550,000

Silver . . . . . £3,223,379

and some inferences have been drawn sufficiently alarming and irritating, but which seem, on a calm investigation of the matter, to be unfounded. In the first place, it is certain that every one can, if he pleases, demand gold for his bank-notes, whether they be issued by the Bank of England or any other bank. It seems, then, there is sufficient gold in the country to answer the purposes of money. Now, when a British merchant exports goods, he gets in return either other goods or specie. If the latter, would it not be the height of injustice to prevent him carrying it to the best market? He is allowed to sell his goods at what price he can get; why not the specie he receives in exchange for them? If, then, he finds there is a greater

demand, and consequently a better price to be obtained in some foreign country for specie than in England, he sends it thither. There is either sufficient specie in the country for the purposes of money, or there is not. If there is, then it is palpably absurd to suppose any advantage could be derived from preventing the exportation of bullion; for how could the nation be benefitted by possessing hoards of unused coin? If there is not, no statute could supply the want; but the demand would raise the price, and the merchant would find it to be his interest to bring in the necessary supply. Whenever there is a demand, the requisite supply will quickly follow; when the British merchant finds that, by sending goods abroad, he can purchase specie, and that he can make a profit by bringing it to the market at home, he will do so; if he imports it without deriving any profit, he neither benefits himself nor the country at large.

## MONTHLY REGISTER.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

#### BRISTOL DISTRICT COMMITTEE.

ON Thursday, August 18, was held, at the Cathedral Chapter-house, a Meeting of the friends and supporters of the three Institutions, the District Societies for the Promotion of Christian Knowledge, for the Propagation of the Gospel in Foreign Parts, and the Diocesan National School Society. In consequence of a previous arrangement, it was thought advisable to hold the anniversary of the three Societies on the same day; that a sermon should be preached at the cathedral; and that the children educated in the diocesan, and the different schools in connexion with the National Society, should attend. The sight was truly gratifying; there were upwards of 1300 children assembled together. The order, attention, and regularity, which were exhibited in the conduct of this interesting assemblage, was one proof, and perhaps not the least good effect, of what has resulted from Dr. Bell's system of education. Two of the choristers sung an anthem from the 18th Psalm, "Wherewithal shall a young man cleanse his ways," &c, most delightfully. The service was read by the Precentor, the Rev. Mr. Cross; and the Rev. Dr. Ran-

dolph, one of the Prebendaries, preached, on a text from the 10th of St. Matthew's Gospel, verses 32, 33, in vindication of the principles and doctrines of the Church of England. After the service, the friends and subscribers to the institution adjourned to the Chapter-house, to hear the Reports read by the Secretaries of the different Societies, together with an account of their funds, &c. &c. The Right Rev. the Bishop presided, who opened the business of the meeting, in words to the following purport:

He said, "that he should not do justice to his feelings, if, in opening the business of the day, he did not express the gratification which he had derived from the scene they had just witnessed, and congratulate the meeting on this success of their first attempt to assemble the children from the different National Schools at Bristol and its vicinity. They might have expected that, like most first attempts, it would have been attended only with partial success; that some disorder and confusion would have arisen, for which they would have been prepared to make due allowance. But in the present instance no such allowance was necessary: all

had been regular and decorous. This, doubtless, was principally owing to the excellent arrangements made by his friend the Dean, and by the other gentlemen who had kindly undertaken to direct the proceedings of the morning; but it was also partly to be ascribed to the habits of discipline and good order which the children had acquired by their attendance at the National Schools; and, as it afforded a striking proof of the beneficial effects produced by the schools, so it ought to operate upon all present as a powerful inducement to continued and increased exertion in their support. He begged leave further to trespass upon the attention of the meeting, while he offered a few observations suggested by the proceedings of the day. Among the charges which had been brought against the Clergy of the Established Church (and all present knew that those charges were sufficiently numerous), it had been said, that they were unfriendly to the general education of the people. It required no small share of hardihood to make this charge, at a time when four-fifths of the Clergy (he believed that he spoke within compass in mentioning that proportion) were contributing their money or their labour, or both, to the support of schools for the education of the poor. He alluded to the fact, not with the view of claiming any merit to the Clergy on that account (they were only discharging their duty, of which the religious instruction of the younger members of their flock formed an appointed and most important part), but for the purpose of shewing, that the adversaries of the church were less solicitous respecting the truth, than the number of their accusations. Perhaps, however, when it was said that the Clergy were unfriendly to the general education of the people, the meaning may be, that they were unfriendly to certain schemes which had been proposed for the accomplishment of that object. To the charge, so limited, they should, without hesitation, plead guilty. They were convinced, that unless a system of education had religion for its basis, unless it was addressed, not merely to the intellectual faculties, but also to the moral nature of man, there could be

no security that he would not pervert the knowledge which he might acquire, to his own injury, and to that of society. They, therefore, did object, and must continue to object, to any scheme which proceeded upon the principle, that provided a child was taught to read and write, it was not material how or by whom he was put in possession of that knowledge. Upon this principle it was immaterial, whether the first book which was put into the hands of the child, the book from which he was to acquire the elements of reading, was one of those in the Society's list, calculated to form in him habits of piety and goodness, or one of the licentious publications which, as appeared from recent investigations, too often formed a part of the furniture of an Irish cottage. The present was not the proper moment for entering upon the interesting question respecting the connexion between intellectual and moral improvement, between civilization and Christianity. We might admit, that the very reception of Christianity implied a certain degree of civilization in him who received it; that its sublime truths, and exquisite morality, could find no access to the mind of an untutored savage. But it by no means followed, that as individuals, or nations, advanced in civilization, a corresponding improvement took place in their moral character. In France, before the revolution, there was no want of science, no want of literature, no want of those arts and refinements, the possession of which is supposed to constitute the difference between civilized and uncivilized nations. But virtue was wanting, and we know the result. The history of that eventful period afforded melancholy proof, that a philosopher may be as destitute of every feeling of humanity, as little under the restraint of principle and conscience, as the rudest barbarian. It was religion alone which could change the corrupt nature of man. Civilization only varied the forms under which that corrupt nature displayed itself. It might be said, that *he* (the Bishop) was a prejudiced person; nor did he suppose that his mind, any more than the minds of others, was entirely free from bias.

Yet he felt, what he conceived to be a reasonable conviction, that, among the various schemes which had been devised for ameliorating the condition of the people, two, in the formation of which the Clergy of the Established Church had zealously co-operated, though less ambitious and pretending than some others, would be proved by experience to be inferior to none in real utility. He alluded to the institutions of savings banks and of national schools; of which, the former enabled the poor man to turn his earnings, the latter his time, to the best account; the combined operation of both was to generate in him habits of sobriety, frugality, and foresight. The leisure hours of the labourer and artizan were those in which they were exposed to the greatest danger: and the greatest benefit which could be conferred upon them, was to furnish them with the means of passing those hours innocently and usefully. All who heard him would remember, in the works of one who was himself a melancholy instance that there was no necessary connexion between intellectual and moral excellence, a poem, in which the cottager was described, after the labours of the day were done, as reading the sacred volumes to his assembled family, unfolding to them its saving truths, and guiding their feet into the path which leads to heaven. This was the mode in which the clergy wished that the leisure hours of the labourer and artizan should be employed; this was the picture they wished to realise, being convinced, that should they succeed in realising it, they should do more towards promoting the real interests of the poor, more towards securing the permanent prosperity and happiness of their country, than they who represent them as men of bigotted temper and narrow views, will ever accomplish by institutions for what is termed the "scientific education of the people." Not that the clergy objected to the instruction of the mechanic and artizan in those branches of natural and mechanical philosophy which are connected with their respective occupations, but to the principle of substituting scientific or literary acquirement, in the place of moral improvement, as the

ultimate object of education. The Bishop concluded with observing, that at a time when the clergy were held up as using their utmost endeavours to obstruct the march of the human intellect, it became necessary for them to show, not for the purpose of assuming merit, but in self-defence, that they were exerting themselves, less ostentatiously, perhaps, but not less zealously or effectually, than others, to ameliorate the general condition of the people."

The Report of the District Committee of the Society for promoting Christian Knowledge, was then read, by the Rev. F. Rouch, the Secretary, a part of which alluded to a small debt which had for some time impeded the exertions and wishes of the Committee to distribute more of the Society's excellent books and tracts than it had been enabled to do; which difficulty, we understand, was removed, by several gentlemen instantly stepping forward, with the Bishop at their head, to contribute their quotas to its discharge. This timely relief to the fund, it is expected, will enable a sub-committee to make arrangements, in the course of the year, to extend the benefit of the institution; and the Very Rev. the Dean announced an extension which had already taken place, by which books might now be had on application to the master of the diocesan school, where the Society's depository is placed, every day in the week, except Saturday and Sunday, between the hours of twelve and two.

The Report from the Society for the Propagation of the Gospel in Foreign Parts, was read by the Rev. W. Knight; it entered into some very pleasing particulars of the progress which the missionaries in Canada, and other places, were making in the dissemination of Christianity; churches and schools were announced to be in progress in numerous places, and the Society, it appeared, had now no less than 103 missionaries engaged in its service. It was a subject of distress, that in consequence of the great exertions which the Society had lately made, it had been compelled to reduce its funded capital, 23,000*l.*,—a sum which we hope will speedily

be replaced, by the contributions of every friend of the Church.

The Report from the Diocesan School Committee was read by the Rev. A. Hellicar. It alluded to the successful progress of the Schools, and spoke in very flattering terms of the exertions of the ladies, who devoted so much of their valuable time to its success.

The following Resolutions were proposed and adopted, viz.—

1.—On the motion of the Very Rev. the Dean of Bristol, seconded by George Gibbs, Esq., That the Reports now read be received and adopted.

2.—On the motion of the Rev. H. Green, seconded by E. B. Fripp, Esq. That the thanks of this Meeting be given to the Sub-Committee for their services during the last year; and that they be requested to continue the same during the year ensuing.

3.—On the motion of the Rev. J. Taylor, seconded by Mr. J. M. Gutch, That the Thanks of this Meeting be given to the Treasurers and Secretaries of the several Societies for their past services, and that they be requested to continue the same.

4.—On the motion of the Rev. R. Carrow, seconded by the Rev. W. Gray, That the thanks of this Meeting

be given to the Rev. Dr. Randolph, for the Sermon preached by him this day before the Members of these Societies.

5.—On the motion of the Rev. S. Seyer, seconded by Stephen Horsley, Esq., That the thanks of this Meeting be given to the Dean and Chapter, for the accommodation afforded to the Children of the Schools, and for the use of the Chapter-house on this occasion; and, that the Dean be also requested to accept the best thanks of this Assembly for his kind and assiduous exertions in directing the arrangements in the Cathedral.

J. BRISTOL, Chairman.

The Lord Bishop having left the Chair, it was unanimously resolved, on the motion of the Very Rev. the Dean, seconded by George Gibbs, Esq., That the thanks of this Meeting be presented to his Lordship, for his obliging conduct in superintending the business of the day.

J. EDEN,  
J. LATEY,  
W. KNIGHT, } Secretaries.  
F. ROUGH,  
W. WATSON, }

Bristol, Aug. 19, 1825.

#### DEANERY OF ACKLEY DISTRICT COMMITTEE.

In offering their Seventh Annual Report to the notice of the public, the Committee present the details of the last year, under the following arrangement:

Subscribers to Parent Society, being a decrease of two	93
Ditto to District, being an increase of eighteen	62
Donations to District	23
No. of Children educated from the Society's Tracts in the Schools returned from fourteen parishes	2319
Books distributed in the Parishes of Appleby, Ashby-de-la-Zouch, Barrow-on-Soar, Castle-Donington, Church Gresley, Charnwood Forest Chapel, Cole-Orton, Kegworth, Long-Whetton, Loughborough, Mount-Sorrel, Packington, Sheephead, Shuttington, and Whitwick:	

Bibles and Testaments	521
Prayer-Books and Psalters	520
Tracts, bound and stitched	1377
	<hr/> 2418

Parochial Libraries	5
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#### COLLECTIONS.

General, for the whole District, after a Sermon preached by the Rev. W. B. Sleath	20	8	3
Parochial, for the Parish of Cole-Orton, by the Rev. F. Merewether	4	3	6
	<hr/> £24	<hr/> 11	<hr/> 9

Subscription to the late Bishop of Calcutta's Monument, being a second	0	10	6
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The Committee then subjoin an aggregate statement of their exertions during the last seven years:

	1819	1820	1821	1822	1823	1824	1825	Total for Seven Years, besides gratuitous Papers.
No. of Subscribers to the Parent Society.....	63	87	101	102	97	95	133	
No. of ditto to District.....	13	18	23	29	26	41	55	
Donations to ditto.....	2	84	3			21	23	
No. of Children educated by Society's publications.....	1608	2006	2023	2735	2604	2161	2219	
<i>Books Distributed in several Parishes throughout the District.</i>								
Bibles .....	330	385	474	377	432	370	521	2895
Prayer-Books and Psalters ..	659	644	625	379	354	407	520	3788
Tracts.....	2650	2258	4558	2180	1191	1187	1377	15413
Total.....	3845	3287	5657	2945	1980	1964	2418	22096
Parochial Libraries.....			4	4	5	6	5	
General District Collections.....	£ 21 2 1	28 1 6	22 0 4	22 1 9	7 4 6	20 8 3	15 11 7	Total for 7 Years
Parochial ditto.....	£ 3 0 0	42 18 6	3 3 0	3 3 0	7 4 6	23 5 9	19 15 1	192 12 0
	£ 21 2 1	31 1 6	64 18 10	25 4 9	7 4 6	23 5 9	19 15 1	

Grants have been made, during the past year, of Books from the Local Depository, to the amount of two guineas to the parish of Ashby-de-la-Zouch, and of five pounds to the parish of Whitwick, disposable at the discretion of the respective incumbents.

The Quarterly Meetings are held alternately at Loughborough and

Ashby-de-la-Zouch; where also are the Local Depositories.

The County Anniversary still continues to prosper; and not only so, but farther to excite increased interest, and to obtain increased support. The Stewards for this year are Earl Denbigh, and the Rev. Robert Marriott, Rector of Cottesbach. The Preacher, the Rev. R. Gutch, Rector of Seagrave.

*The following is a Statement of the Receipts and Disbursements of the Committee, from January the 27th, 1824, to February the 7th, 1825.*

	£.	s.	d.		£.	s.	d.
Annual Subscriptions of Members to the Society .....	64	1	0	Balance due to the Treasurer	0	12	5½
Benefactions on admission of Members .....	4	4	0	Remitted to the Society's Office, on Account of Annual Subscriptions of Members..	64	1	0
For Books received by Members of the Society .....	31	18	8	Ditto, Benefactions on admission of Members .....	4	4	0
Annual Subscriptions to the District Fund .....	19	18	0	Ditto, one-third of a Collection, District Subscription, &c....	15	2	7
Donations to ditto.....	6	2	6	Ditto, for Books sent to Members .....	31	18	8
For Books issued from the Local Depository at Loughborough and Ashby-de-la-Zouch .....	52	5	10	Ditto, for ditto, ordered for Local Depositories at Loughborough and Ashby-de-la-Zouch .....	69	13	2
Collection after the Anniversary Sermon at Ashby, by the Rev. Dr. Sleath .....	20	8	3	For Postage on Society's Account .....	0	2	7½
Allowed by Society for Postage	0	2	7	Expenses of the Committee in Printing, Carriage of Books, Salaries to Booksellers, &c.	9	1	4
				For Books allowed to District Subscribers .....	0	10	6
				Balance paid over to Secretary	3	14	6
	£199	0	10		£199	0	10

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

THE Report of this Society has just made its appearance. It is full of interesting facts, though, we are sorry to observe, these are not set forth in the most interesting manner. We also notice an innovation in the arrangement of subscribers' names, which we certainly do not understand. Every subscriber of a guinea or upwards appears twice at the least; some twice in one page; others are to be found in four or five different places; and they are all put down as belonging to "Diocesan or District Committees, formed or forming;" of which Committees, we believe, it will be found, many have no existence at all. This imposing enumeration must have an injurious effect, in making the Society appear more powerfully supported than it really is.

But we shall take an opportunity of returning to the subject.

The following is a rough sketch of the amount of subscriptions and subscribers announced in the Report:

Subscriptions, donations, legacies, collections, &c. . . .	£.	s.	d.
Interest of capital . . .	3747	6	9½
Parliamentary Grants	3594	3	3
	20,281	5	0
DEFICIENCY.			
Sale of capital . . . . .	4393	19	5
Debt to Treasurer . . .			
	£32,016	14	5½

Incorporated subscribers	300
Associated ditto . . . . .	1950
Other annual subscribers	350
Donors under . . . . .	400

## NATIONAL SOCIETY FOR THE EDUCATION OF THE POOR.

### COMMITTEE OF THE SUSSEX WESTERN DIVISION.

*Report for 1825.*

SINCE the last Report, only one School on the national plan has been established within the district, and united to the Society, namely, in the parish of Fittleworth, where the children are instructed on Sundays in the chancel of the church. But the Committee learn with pleasure, that through the zeal of the Vicar, seconded by a few benevolent individuals, measures are taking to build a school-room, on a piece of ground kindly granted by the Lord Bishop of the diocese, as lord of the manor, capable of containing the poor children of that and the adjacent parishes of Cold-Waltham and Stopham; and thereby to add the benefits of daily to those of weekly instruction.

At Walberton the Sunday Schools have been re-organized, and are become daily schools, for the conduct and superintendence of which a master and mistress were trained in the Central Schools, and they are now discharging their several duties in a very creditable and satisfactory manner.

The managers of the school are also enlarging their school-room, having received a liberal pecuniary grant from the National Society for that purpose, and will thus be enabled to receive with convenience the poor children of the neighbouring parishes of Yapton and Barnham.

The Committee have also the satisfaction to state, that in the extensive and populous parish of Pagham, the Vicar and the more opulent parishioners, assisted by other benevolent persons connected with the parish, and by a liberal grant of 90*l.* from the National Society, have resolved to build a school-room, and to establish a school on the national plan.

Although a very small accession has been made within the year to the number of schools in connection with the Society, yet in regard to those already established, the Committee have the pleasure to report, that they continue to prosper; and that an augmentation of numbers, equal to that of the preceding year, has taken place in many



of them. By the returns of last year, it appeared, that there were 3497 children receiving the blessings of a moral and religious education in the several National Schools within the western district; and the Committee have now the means of stating, that they can add 186 to that number, which makes the total of the present year 3683.

The returns from the respective schools represent in favourable terms the progress of the children in the several branches of instruction extended to them, more especially in religious knowledge; and they also mention the good effects which have resulted in many instances from the adoption of the national system, as well with respect to the improved manners and habits of the children, while attending these schools, as to their general good conduct and behaviour, after they have quitted them. For one among other proofs of these beneficial results, the Committee refer to the Worthing Report. "Several of our girls," says that Report, "have gone into service, and have turned out well. We have even two of them in several families, and they are so highly approved, that we have frequent applications for others. As an inducement to them to stay in their places, we give them 12s. 6d. annually, to be deposited in a savings' bank on their account, so long as they continue in one service." The Report adds, "that the evening school for young labouring men between fourteen and twenty years of age, has been continued during the winter months, and has proved

very beneficial. Several of the scholars can read the Bible; and there is every reason to conclude, that by their having attended the evening school, they have been kept out of many temptations to evil."

Of the Central Schools, both as to discipline and progress, it is highly gratifying to the Committee to be enabled to speak in very satisfactory terms; and they feel, that they are only discharging a debt of justice to Mr. and Miss Robinson, the master and mistress, when they acknowledge, that to their unremitting energy and attention to their duties, the present excellent state of the two schools is mainly to be attributed.

The Committee had intended to have continued their annual appointment of General Visitors, for the purpose of inspecting the Daily Schools in a part of the Western District, and of awarding premiums to the most meritorious masters and mistresses; but some difficulties appearing likely to occur, and thereby to prevent the execution of this plan at the usual and most convenient period of the year, the Committee for this and other reasons resolved, after due consideration, to suspend for the present, but to resume next year, this important measure, from which they are convinced much good has already resulted.

The Committee close their Report, with a brief statement of the progress of the National Society generally during the past year. [For an account of which, see our No. for July, p. 453.]

Chichester, June 14, 1825.

*The following is a general Account of Receipt and Expenditure of the Committee, for the Year 1824.*

	£.	s.	d.		£.	s.	d.
To Balance of last Account .....	97	8	9	By Bills for Printing the Report of the Society, &c. ....	5	15	6
To Amount of Annual Subscriptions for the general purposes of the Society .....	11	14	0	By Postage, Carriage of Parcels, &c. .	0	16	7
To Amount of Contributions to the Central Schools, viz.				By Allowance to the Master and Mistress of the School at Walberton, while under instruction .....	3	12	0
Annual Subscriptions, &c. ....	188	8	6	By Premium to the Master of the School at Bersted .....	4	4	0
				By ditto to the Master of the Manhood School .....	2	2	0
				By ditto to the Master of the School at Midhurst .....	2	2	0
Carried forward £300 11 3				Carried forward £18 12 1			

*Brought forward* £300 11 3

Collection *after* the  
Charity Sermons  
in the Cathedral  
and St. John's  
Chapel ..... 49 10 4

Jan. 27, 1825.

These Accounts were examined,  
and compared with the Vouchers,  
and allowed.

By Order of the Committee,

CHARLES PILKINGTON,  
WILLIAM WATKINS,  
*Secretaries.*

£350 1 7

*Brought forward* £18 12 1

By ditto to the Mistress of the School  
at Aldingbourne ..... 2 2 0  
By ditto to the Mistress of the School  
at Boxgrove ..... 1 1 0  
By Quarter's Salary to the late Master  
of the Central School for Boys .... 20 0 0  
By Salary to the present Master of do. 70 0 0  
By Gratuity to ditto ..... 5 5 0  
By ditto to ditto for Superintending  
the Sunday School ..... 8 0 0  
By Salary to the late Mistress of the  
Central School for Girls ..... 46 16 0  
By Gratuity to ditto ..... 5 5 0  
By Quarter's Salary to the present  
Mistress ..... 13 2 6  
By Rewards to the Children, and Pay-  
ments from the Fund Book ..... 7 8 0  
By Bill for Elementary Books for the  
two Schools ..... 2 0 2  
By ditto for Bibles, Prayer-books, &c.  
for ditto ..... 3 12 5  
By ditto for Coals and Fuel for ditto . 5 15 0  
By ditto for Copy-books, Stationery,  
&c. for ditto ..... 5 16 2  
By ditto for Printing for ditto ..... 4 15 0  
By Insurance of Boys' School ..... 1 10 0  
By one Year's Rent of Girls' School . 17 0 0  
By re-payment in part of Money bor-  
rowed on account of ditto ..... 5 0 0  
By Sundry Bills for Repairs, and other  
incidental expenses ..... 43 16 1  
By Balance in the hands of the Trea-  
surer ..... 63 5 2

£350 1 7

## CHURCH PROCEEDINGS IN THE WEST INDIES.

### NEW CHURCH AT BRIDGETOWN, BARBADOES.

"YESTERDAY (July 26) was an interesting day to the people of this Colony. The Lord Bishop having appointed to lay the first stone of the New Church in this parish—an event most anxiously expected by our parishioners, and which his Lordship has entered into with every feeling of his heart—the gentlemen of the Committee made the usual arrangements for the completion of this most impressive, and to all who think seriously of the religious intention of it, this highly important ceremony.

To see the foundation begun of a building to be consecrated to the service of God, which shall receive hundreds of Christians, who for many,

many years have been prevented from joining in the public assemblies of the people in adoration and praise of their Almighty Father; to look with the eye of faith and hope into that future period when thousands yet unborn, of every rank and degree, shall join in prostrating themselves before the throne of Grace, in praying to the common Lord and Father of all, in pouring out their miseries and griefs before their Saviour, in joining with Christian charity and in mutual forgiveness of injuries at the feast of the holy table—what ought to be the frame of our minds on the contemplation of this solemn event? Do not our hearts burn within us, when we think of the

'blessings which are in prospect? And shall we not give our serious and hearty amen to the admirable prayer which our own Bishop offered up to the throne of God on this occasion, so interesting to the feelings of all who value the

comforts of religion, and the inestimable blessing of being admitted into the house of prayer?'

The following is the order in which the procession moved from King's-  
House, about one o'clock:—

The Band of the Christ Church and St. Philip's Battalions.

• Grand Tylers, with drawn swords.

The Model.

Brethren, not members of any Lodge, two and two.

The Lodges, according to their numbers, the juniors going first.

• Engraver, with the Plate.

Architect or Builder, with the Mallet.

Superintendent of Works, with the Plan.

Grand Deacons.

Grand Secretary, with Book of Constitutions on a cushion.

Grand Treasurer.

Visitors of distinction.

Junior Grand Warden, with Plumb.

Steward, with Wand. Standard of the Grand Lodge. Steward, with Wand.

Senior Grand Warden, with Level.

Steward, with Wand. { Volume of the Sacred Law, Square and  
Compasses, on a velvet cushion. } Steward, with Wand.

Deputy Grand Master, with Square.

The Clerk and Sexton of the Cathedral.

The Boys of the Central School.

The Master of the Central School, in his robes.

The Organist of St. Michael's Parish.

The Warden of St. Michael's Parish.

The Vestrymen of St. Michael's Parish.

The Band of the Royal Regiment.

The Field Officers of the Militia.

Gentlemen of the Island.

Physicians of the Island.

The Harbour Master, and Captain of the Port.

His Majesty's Justices of the Peace.

The Chairman and Treasurer of the Society for Promoting Christian Knowledge.

The Band of His Majesty's 93d Regiment.

The Registrar and Marshal of the Court of Vice Admiralty.

The Officers of His Majesty's Customs.

The Clerk of the Crown, in his robes.

The Private Secretaries of his Honour the President and the Lord Bishop of the Diocese.

The Registrar of the Diocese, with a Roll.

The Barons of the Exchequer and Justices of the other Courts.

The Gentlemen of the Bar, in their robes.

The Band of His Majesty's 35th Regiment.

The Secretary of the Church-building Committee, with the Minute-book of their Proceedings.

The Treasurer of the Church-building Committee, with the Subscription-roll.

The Members of the Church-building Committee, with white Wands.

The Officers of His Majesty's Commissariat Department.

The Officers of His Majesty's Army and Navy.

The Reverend the Clergy, in their robes.

The Venerable the Archdeacon of Barbadoes, in his robes.

The Clerks of the House of Assembly.

The Treasurer of the Island.

The Members of the House of Assembly.

The Mace Bearer.

The Speaker of the House of Assembly.

The Secretary of the Island.

The Sergeant at Arms.

The Members of His Majesty's Council.

Steward, with Wand. { The Provincial Grand Master's  
Standard Bearer. } Steward, with Wand.

### The Grand Sword Bearer.

Steward, with Wand. { The Provincial Grand Master, in } Steward, with Wand.  
full costume.

The Reverend the Chaplains of the Bishop.  
Verger, bearing the Mace.

**The Aides-de-Camp of the Commander-in-Chief.**

The Lord Bishop of the Diocese and his Honour the President.

**The Footmen of the Bishop and President.**

The procession having arrived on the ground near to the north-east corner of the spot marked out for the building, opened to the right and left, and formed a lane. The Royal regiment, drawn up in a square, presented arms, the artillery fired a salute, and the bands played "God Save the King!" During which his Honour the President, the Lord Bishop, the Provincial Grand Master, &c., moved up the lane towards where the stone was to be laid.

When every preparation had been made for the ceremony, the Lord Bishop, standing upon a platform, most devoutly offered up the following prayer:—

“ Lord God Almighty, without whom nothing is strong, nothing is holy, look down from Heaven, thy dwelling-place, and bless the undertaking of thy humble servants. We desire to raise our edifice to Thy honour and glory, and the good of our fellow-creatures, wherein high and low, rich and poor, bond and free, may meet together to worship their common Father and Redeemer. Incline, we beseech Thee, every heart to this work of piety and love; give skill to our architect, and strength to our labourers; and grant, if it be Thy good pleasure, that all we assembled this day before Thee, may live to behold the completion of our work in its solemn dedication to Thee our God. Thou dwellest not in Temples made with hands: as saith the Prophet, ‘ Heaven is Thy throne, and Earth Thy footstool;’ yet didst Thou command Solomon to build Thee an house — ‘ Prosper,’ we pray Thee, ‘ the work of our hands upon us, O prosper Thou our handy work.’

"Graft in our hearts the love of Thy name; increase in us true religion; nourish us with all goodness; and of Thy great mercy so keep us in the same, that perfectly joined together in the same mind, and in the same judg-

ment, and built up on the foundation of the Prophets and Apostles, Jesus Christ himself being the chief cornerstone, we may grow up an holy temple in Thee, an habitation of God, through the Spirit, for the sake of Jesus Christ Thy Son, our Lord, in whose most perfect prayer we conclude our imperfect addresses. Our Father, &c."

The Rev. Mr. Garnett read the inscription on the plate: a copy of which we here subjoin:—

D. O. M.

Hujus. Adis

Beatæ Mariæ Virgini.

**Dicate.**

Impensis. Partim. Britannicis.

Partim. Vero. Colonieis.

Extractæ.

Assistente. Præside. Senatuque.

Faventibus. Omnium, Votis.

Guilielmus.

Insularum, Caribbearum.

Episcopus.

Primum. Lapidem. Posuit.

VIII. Kal. Aug. A. D. MD. CCCXXV.

The Lord Bishop having received the plate from Mr. Garnett, and the coins from the Treasurer of the Committee, descended the steps, deposited the plate and coins in their proper places; and the Grand Master presenting his Lordship with the silver trowel and cement, laid the cement and returned to the platform.

The stone was then gradually lowered, during which the children of the Central School chanted the 100th Psalm, accompanied by the band of the 93d Regiment.

Then the Lord Bishop went down, with the Grand Master, who examined the stone with masonic ceremonies.

The Bishop concluded with the blessing, "The peace of God," &c., and retired with the procession to the temple, where the model, a beautiful piece of workmanship, was exhibited for the inspection of the public.

The Royal Regiment, on the procession moving off, presented arms,

the bands struck up "God Save the King!" and the Artillery again saluted.

This novel and gratifying spectacle attracted universal attention. So many persons, not only of this parish, but from all parts of the country, have scarcely at any period within our recollection been seen in this town. The arrangements were highly creditable to the Committee: to the zealous and indefatigable labours of the Secretary, particularly, we are greatly indebted. Every thing was conducted with perfect regularity and order, and we were pleased to see that the immense crowd of negroes behaved with great de-

corum. Through the whole line of procession from St. Michael's-row to the Old Church-yard, the balconies and windows of the houses were literally filled with spectators, principally ladies and children. Using the language of the English reporters on such occasions, we may say, probably with great truth, "all the beauty and fashion" of the island was concentrated yesterday in this town. The attention of the gentlemen of His Majesty's Army and Navy was very gratifying. The masonic procession was very numerous, and the Royal Regiment, greatly to their credit, made a most respectable muster."

## UNIVERSITY AND CLERICAL INTELLIGENCE.

### ORDINATION.

August 28.

At a general Ordination by the Lord Bishop of Bristol, in the Cathedral Church of Bristol.

#### DEACONS.

Bright, J. H. B. A. St. John's College, Cambridge.

Capper, J. L. B. A. Pembroke College, Oxford.

Chichester, G. A. F. B. A. Downing College, Cambridge.

*Let. Dim. from the Bishop of Chichester.*

Clayton, A. P. B. A. Caius College, Cambridge.

*From the Bishop of Salisbury.*

Douglas, P. W. M. A. Christ Church, Oxford.

Duthie, A. H. M. A. Trinity College, Cambridge.

Gunning, W. S. C. L. Christ College, Cambridge.

*From the Bishop of Salisbury.*

Punnett, J. B. A. Clare Hall, Cambridge.

*From the Bishop of Exeter.*

Sandys, E. W. Bayntun, M. A. Trinity College, Cambridge.

*From the Bishop of Norwich.*

Welsh, J. S. H. B. A. Queen's College, Oxford.

*From the Archbishop of Canterbury.*

#### PRIESTS.

Bond, J. B. A. Wadham College, Oxford.

Brice, H. C. B. A. Christ College, Cambridge.

Devenish, M. B. A. Jesus College, Cambridge.

Graham, John.

*From the Bishop of Rochester.*

Hollway, T. B. A. St. John's College, Cambridge.

Johnson, W. B. A. Sidney Sussex College, Cambridge.

*From the Bishop of Lincoln.*

Owen, C. G. B. A. Queen's College, Oxford.

Thomas, F. W.

*From the Bishop of Llandaff.*

Uiquhart, F. B. A. Brasenose College, Oxford.

### PREFERMENTS.

Allport, J. to the Perpetual Curacy of Atherstone; Patron, the Vicar of Manchester.

Barker, Samuel, M. A. to be Chaplain to his Royal Highness the Duke of York.

Chichester, J. H. J. of Magdalene College, Cambridge, Chaplain to Earl Dalhousie, and Rector of Arlington, Devon, to the Rectory of Loxhore, Devon.

Day, George, Rector of Earsham, to the Vicarage of Bedingham, Norfolk; Patron, Robert Stone, Esq.

Greaves, H. A. to the Head Mastership of the Devonport Classical and Mathematical School.

Hampden, John, B. A. to the Rectory of Winterbourne Steikland, Dorsetshire; Patroness, Lady Caroline Damer.

Hodgkinson, Edmund, to the Perpetual Curacy of Baildon, Yorkshire.

Johnson, William, B. A. of Sidney Sussex College, Cambridge, to the Vicarage of Billesby, Lincolnshire; Patroness, Mrs. Wayte.

Johnson, Francis Charles, B. A. to the Vicarage of Whitelackington, Somersetshire, void by forfeiture, under the statute 57 Geo. III. at the Presentation of the Prebendary of Whitelackington, in Wells Cathedral.

Mallock, Rawlin, S. C. L. to the Perpetual Curacies of Tormoham and Cockington, Devon; Patron, Rev. R. Mallock.

Mingaye, George, Rector of Kennet, Cambridgeshire, to be Surrogate for the Archdeaconry of Sudbury.

Nantes, Daniel, M. A. of Trinity College, Cambridge, to the Rectory of Powderham, Devon.

Paynter, Samuel, B. A. of Trinity College, Cambridge, Domestic Chaplain to the Earl of Cassilis, to the Rectory of Hatford, Berks.; Patron, Francis Paynter, Esq.

Pretyman, G. T. B. C. L. to a Prebendal Stall in the Cathedral Church of Winchester; Patron, the Bishop of Winchester.

Pretyman, Richard, M. A. to the Rectory of Wroughton, Wilts.; Patron, the Bishop of Winchester.

Randall, John, to the Perpetual Curacy of Stouelhouse, Devonshire; Patron, the Vicar of St. Andrews, Plymouth.

Turnour, Hon. A. A. to the Vicarage of Besthorpe, Norfolk; Patron, the Earl of Winterton.

Vivian, Charles Pasley, B. C. L. to the Vicarage of Wellingborough, Northamptonshire; Patron, John Vivian, Esq.

#### CLERGYMEN MARRIED.

Baker, John, LL. B. of Trinity Hall, Cambridge, to Charlotte, youngest daughter of the late Major General Kersteman, R. E. formerly of Bishop's Hull, Somerset.

Blakiston, Peyton, B. A. Fellow of Emmanuel College, Cambridge, to Frances, eldest daughter of John Folliot Powell, Esq.

Board, Richard, of Westerham, Kent, to Elizabeth, second daughter of the late John Jones, Esq. of Dery Ormond, Cardiganshire.

Cholmondeley, Horace George, of Balliol College, Oxford, to Mary Elizabeth, daughter of the late Godschall Johnson, Esq. and granddaughter of Sir Philip Francis.

Clapp, J. C. Rector of Coulston, Wilts, to Emma, second daughter of Captain Edward Lawrence.

Eden, Hon. Robert, Rector of Egam, to Mary, eldest daughter of Francis Hurst, Esq. of Alderwarley, Derbyshire.

Foulkes, H. D. D. Principal of Jesus College, Oxford, to Mary, youngest daughter of John Houghton, Esq. of Wavertree, Lancashire.

Franklyn, Thomas Ward, B. A. of St. John's College, Cambridge, to Sophia, youngest daughter of William Holland, Esq. of Bevis Mount, Southampton.

Gay, William, B. A. to Elizabeth, second daughter of John Chippendale, Esq. of the Lodge, Hillingdon, Middlesex.

Geneste, Maximilian, B. A. of Queen's College, Oxford, to Sarah, daughter of the late John Goodwin, Esq. of Wycombe Marsh.

Hannan, Edward Pett, B. A. of St. John's College, Cambridge, to Maria, third daughter of the Rev. J. T. Lawton, Rector of Elmswell, Suffolk.

Harrison, Henry, Rector of Shimpling, Norfolk, to Jane Sarah, daughter of the late Rev. Thomas Decker, of Norwich.

Harvey, John, LL. B. Rector of Leringley, Notts, to Mrs. Mary Ann Percival, Widow of Captain Percival, R. N.

Howell, D. to Miss Cadwallader, of Swansea.

Ivime, Andrew, B. D. of the Charterhouse, Assistant Preacher at the Temple, to Eliza, eldest daughter of John Rawlinson, Esq. of Russell-square.

Irving, William, of Midhope, and Curate of Bolterstone, to Miss Grayson, of Bolterstone.

Jones, Henry, M. A. Vicar of Northop, Flint, Domestic Chaplain to Lord Braybrooke, to Mary Frances Ford, eldest daughter of the late J. M. Allen, Esq. of Lymington.

Kingdon, W. of Beardon, to Jane, eldest daughter of the Rev. J. S. Hawker, of Stratton, Cornwall.

Lee, Charles, M. A. Lecturer of Hexham, Northumberland, to Mary Louisa, eldest daughter of Thomas Ikin, Esq. of Leventhorpe House.

Masgrave, C. J. M. A. to Miss Hasell, eldest daughter of E. Hasell, Esq. of Dilemain, Cumberland.

Pearson, George, B. D. Fellow of St. John's College, Cambridge, and Rector of Castle Camps, Cambridgeshire, to Catherine, second daughter of Philip Humberstone, Esq. of Friars, Chester.

Sparke, J. Henry, M. A. Prebendary of Ely, and Chancellor of the Diocese, to Agnes, youngest daughter of the late Sir Jacob Henry Astley, of Scaton Delaval, and Melton Constable, Bart. and sister of the present Baronet.

Wallis, William, of Somerton, Suffolk, to Anne, youngest daughter of Captain Macdonough, of Harwich.

#### CLERGYMEN DECEASED.

Baily, John, of Hurstbourne Farrant, Hants. Boudier, Henry, M. A. at Doddington, in the Isle of Ely.

Bradley, John, Vicar of Sedgely, Staffordshire, aged 75.

Braine, T. Vicar of West Wittering, Sussex, and Perpetual Curate of Barby, Yorkshire.

Brian, George, B. A. at Forrabury Parsonage, Cornwall, aged 31.

Browne, J. Curate of Cowbit, Lincolnshire, aged 25.

Chapman, John, Perpetual Curate of Baildon, Yorkshire, aged 74.

Clarke, S. Vicar of Cheriton, Wilts, aged 92.

Collett, William, Rector of Swanton Morley, with Worthing, and of Holkham, with Egmore, Norfolk.

Dennis, Whitehead, M. A. of Queen's College, Oxford, at Milford, Hants, aged 61.

Forster, Thomas, LL.B. Rector of Timwell, and of Hornfield, Rutlandshire, aged 87.

Green, John, B. D. Rector of South Killington, Yorkshire, and formerly Fellow of Sidney Sussex College, Cambridge, B. A. 1777. M. A. 1780. B. D. 1787.

Hornby, William, late of Gaiysbro', in July last, at Jamaica.

Johnson, Jas. B. D. late Rector of Hinton Blewett, Somerset, and Vicar of Langford, Berks.

Jones, David, Rector of Llanddoged, Denbighshire, and one of his Majesty's Justices of the Peace for the County of Carnarvon.

Moon, E. Rector of Thwaite and Bedingham, Norfolk, aged 71.

Nevill, George, aged 33.

Prevost, T. D. D. Vicar of Tisbury, Wilts, and of Rushmere, Suffolk, and Fellow of Christ College, Cambridge.

Smith, Bernard, M. A. Rector of Great Ponton, Lincolnshire, aged 37.

Tower, Charles, Curate of Brentwood Chapel, and Master of the Grammar School, Brentwood, aged 43.

Wingfield, Hon. —, at Powerscourt, Ireland.

Wisdom, Thomas, Rector of Farnham, Essex, and formerly Fellow of Trinity College, Oxford.

#### MONTHLY LIST OF PUBLICATIONS.

##### DIVINITY.

Sermons. By the Rev. Robert Gordon, D. D. 8vo. 10s. 6d.

Sermons. By J. Bruce. 8vo. 10s. 6d. Jesus Christ the True God and Eternal Life, by the Concurrent Voice and Testimony of the Scriptures. By Thomas F. Churchill, M. D. 8vo. 6s.

Remarks on the Different Sentiments entertained in Christendom, relative to the Weekly Sabbath. By Robert Burnside, A. M. Author of Religion of Mankind, &c. 12mo. 5s.

The Opinion of the Catholic Church, for the First Three Centuries, on the Necessity of believing that the Lord Jesus Christ is truly God, from the Latin of Bp. Bull, with a Memoir of his Life. By the Rev. T. Rankin. 8vo. 8s.

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A Letter to His Grace the Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, and President of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts; on the Present State of those Societies, and on the Benefits which might accrue to them from holding Public Meetings on their behalf. 8vo. 1s. 6d.

#### TO CORRESPONDENTS.

We ought to apologise to our Stokesly Correspondent, for not having before expressed our thanks for his communication, which has been safely received, and of course is not forgotten.

To the "Ten-Year Man," who addresses us under the signature of C. we must plead guilty of not having read either Philo-Theologus, or the Review upon which he animadvert. He seems, however, to advocate the cause of his brethren with some force of reason. "Non anni domuere decem," he may say with confidence of himself at least.

THE  
CHRISTIAN  
REMEMBRANCER.

NOVEMBER, 1825.

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*THE LIFE OF THOMAS BILNEY,\**

FELLOW OF TRINITY HALL, AND MARTYR, 1531.

THOMAS BILNEY was educated at Cambridge, where he was the first to produce a powerful impulse in favour of the Reformation †. Since the teaching, indeed, of Wicliffe and of Bishop Pecock, the leaven of reformation had begun to diffuse itself in both Universities, but Oxford had hitherto taken the lead in turning away from the vanities of Popish superstition. At Cambridge, the dominion of bigotry to the established corruptions of religion continued less disturbed for a longer period. The scriptural learning and piety, however, of this distinguished individual, were the means of awakening the dormant spirit of true religion, and stimulating others of the same University to like zeal in the holy cause. Hence the rise of those great lights of the Reformation, Cranmer, Latimer, and Ridley, all members of that University; of whom Latimer was the immediate friend and companion of Bilney, whose son he was in the Gospel, having been converted by Bilney, and instructed by daily conversation with him, as they constantly walked together, on the subjects of religion‡.

In what year Bilney was born, or in what part of England, Fox has not stated. His history, indeed, is confined to the period of his active labours and sufferings in promoting the principles of the reformed religion. We only know certainly, that he was a Bachelor of Civil Law, and Fellow of Trinity Hall. As Latimer, however, was born about 1470, and Bilney was his companion at the University, Bilney's birth was probably about the same time, if not before: and as we hear of him chiefly in Norfolk when he was not at Cambridge, it may not unreasonably be supposed that he was a native of that county. The mode in which he was reclaimed from Popery, he has himself recorded, in a letter written to Bishop Tonstal: from which we learn, that he had bought a copy of the New Testament, being curious to read it chiefly on account of the Latinity for which it was praised, and that at the first reading he struck upon this passage of St. Paul: "This is a faithful saying, and worthy

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\* See Fox's Acts and Monuments; and Notes to the Life of Bilney, in Wordsworth's Ecclesiastical Biography, Vol. II.

† Fox calls him "the first framer of that University in the knowledge of Christ."

‡ See Life of Bishop Latimer, Christian Remembrancer, Vol. VI. p. 703.



of all acceptation, that Christ Jesus "came into the world to save sinners, of whom I am chief." This one sentence, he says, so exhilarated his heart, after all the vain efforts which he had previously made to obtain comfort by masses and confessions, that "being before wounded with the guilt of his sins, and being almost in despair, immediately he felt a marvellous comfort and quietness, insomuch that his bruised bones leaped for joy." The Scriptures, after this, became "more pleasant to him than the honey, or the honey-comb," and he began to labour in imparting to others the same convictions which had brought light to his own soul. Having prosecuted his evangelical undertaking, for some time at the university, and there brought many over to the better faith which he had himself adopted, he quitted Cambridge, and associating with him Thomas Arthur, one of his converts there, visited different places, both instructing the people in religion, and declaiming against the pomp of the Romish clergy, and the arrogant pretensions of the Papal authority.

These exertions, so formidable to the repose of a priesthood whose domineering ascendancy rested its title on the popular ignorance, soon attracted the vigilant eye of Cardinal Wolsey, who, by a summary exercise of power, caused both Bilney and Arthur to be apprehended and imprisoned. On the 27th of November, 1527, the Cardinal summoned them both to appear before him at Westminster, where he convened several bishops, with many others, both divines and lawyers. Bilney and Arthur were brought into the Chapter-house, where the assembly had met, and Bilney was first examined. He was asked by the Cardinal, "whether he had privately or publicly preached or taught to the people, the opinions of Luther, or any other condemned by the Church, contrary to the determination of the Church." To which question he replied, "that wittingly he had not preached or taught any of Luther's opinions, or any other contrary to the Catholic Church." The Cardinal next asked, "whether he had not once made an oath before, that he would not preach, rehearse, or defend any of Luther's opinions, but would impugn the same every where?" He answered, "that he had made such an oath, but not judicially." After these interrogatories, Wolsey then caused him to swear that he would answer plainly to the articles which he had set forth in his preaching, not only in the city and diocese of London, but in that of Norwich (which, it seems, had been a principal scene of his labours), and elsewhere, without qualifying or omitting any part of the truth. Arthur having then been examined in like manner, Bilney was again brought forward, and witnesses were called to give evidence respecting the doctrines which he had preached. Amongst these witnesses were John Huggen, Chief Provincial in England of the order of Preaching Friars, Geoffrey Julles, and Richard Jugworth, Doctors of Divinity, of the same order. Cardinal Wolsey, however, did not stay to prosecute the business in person, being called away by state affairs, but appointed a commission of inquiry, consisting of Cuthbert Tonsal, Bishop of London, and the other Bishops present, or any three of them, to proceed *ex officio* against all persons suspected of Lutheran opinions, and to search out any writings of Luther condemned by Pope Leo X., and either to compel the professors of the

obnoxious opinions to abjure, or, in case of their obstinacy, to deliver them over to the secular power.

Nothing decisive was done on the first day, in regard either to Bilney or Arthur. On the 2nd of December, the Bishops assembled again in the same place, and proceeded in the investigation. Arthur, being again examined, revoked the articles imputed to him, and submitted himself to the punishment and judgment of the Church. Other witnesses were then called against Bilney, who, more resolute than his friend, rejected all overtures of reconciliation to the corrupt Church. Upon this, the Bishop of London, in discharge of his conscience, as he said, handed to the notaries certain documents, among which was a schedule, containing the articles to which the examination had been directed, and Bilney's answers to them, to be copied by them, and registered.

Fox enumerates thirty-four different articles upon which Bilney was questioned, in most of which, he says, Bilney agreed, so far as not expressly to deny them, though he did not fully accede to them. To some, however, he objected more decisively. He did not approve of the accumulated Papal laws, urging the like complaint of St. Augustine, who "wondered how men could live in safety amongst so many snares of constitutions, whereas our first parents being pure before their fall, could not observe one only precept." That the Catholic Church could not err in faith, he allowed, but in a different sense from that of the Papists; for the Catholic Church, he said, was the whole congregation of the elect, and so known only unto God. Images in churches he approved, as the books of the laity, adding, that they should not adore the image, but its prototype. He did not believe the souls of the saints to be already in heaven. He thought it necessary that the people should have the Lord's Prayer and the Apostles' Creed in English, mentioring, that he had known many persons ignorant of the resurrection of the body, who, on learning the fact, professed themselves greatly stimulated to a virtuous life by the knowledge of it. He also wished the Epistles and Gospels to be read in English, agreeably to the precept of Chrysostom, who exhorted his hearers "to look upon books that they might the better commit unto memory those things which they had heard;" and to the example of Bede, who translated St. John's Gospel into English. As to the translation of the whole Scriptures, he expressed some doubt whether it would be expedient, but thought that misconstructions might be obviated, at least as far as the Epistles and Gospels were concerned, by marginal notes, giving the sense of the Fathers on difficult passages. To pardons and indulgences, as used in the Church of Rome, he was most adverse, viewing them as derogatory to Christ's passion.

The chief matters alleged against him by the depositions of the witnesses, were, that he had preached the sole mediation of Christ; the impossibility of merit in any human works: the futility and blasphemy of relying on such superstitious practices as the being buried in the cowl of a Franciscan\*, in order for the remission of penance;

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\* At one of his examinations, but at which it does not appear, a friar called him a heretic. To whom he replied, "If I be an heretic, then are you an

the folly of pilgrimages; the diabolical agency of the miracles alleged to have been performed at Walsingham, Canterbury, and Ipswich; that the Pope had not the keys of St. Peter, unless he lived like St. Peter; that he had exhorted the people to put away their idols of silver and gold, and asserted that Jews and Saracens would long ago have become Christians, but for the idolatry of Christians in offering candles, wax, and money, to stocks and stones; that he had forbidden prayer to the saints, or the worship of them, or setting lights \* before their images; that he had spoken against the Pope and his predecessors for five hundred years past; and condemned all former preachers as Antichrists, adding his hope that others would follow him to preach the true Gospel of Christ to the people.

On the 4th of December, Bishop Tonsal and his assessors assembled again in the Chapter-house at Westminster, and Bilney being brought before them, was exhorted to abjure and recant his opinions. He replied, that he would stand to his conscience. The depositions of the witnesses, the articles, and his answers, were then read. After that the Bishop exhorted him again to deliberate with himself, whether he would return to the Church and renounce his opinions, or no, and

Antichrist, who of late have buried a certain gentlewoman with you in St. Francis' cowl, assuring her to have salvation thereby." The friar denied the fact. The practice, however, was notorious. Archbishop Grindal says, in his Sermon at the funeral solemnity for the Emperor Ferdinand, that he had himself seen indulgences cast into the grave when a person was buried; and that to die in a friar's cowl, and afterwards to be buried in it, was reckoned a good preparation for death. King John's dead body was wrapped in a monk's cowl; and some of the Hastings family were interred in habits of the Minorites.—See *Wordsworth's Eccl. Biography*, Vol. II. p. 18, note; where we are referred for a fuller account of these things to Erasmus's Colloquy, entitled, *Ereque Scaphicæ*.

\* The importance which was attributed to this superstitious practice, is forcibly illustrated by the following story, which Dr. Wordsworth informs us, in his Notes to the Life of Bilney, continued to be read in churches even till after the death of Bilney:

"Also ther was a woman of evyll lyvyng, and shē dyd never good dede in her lyfe, but only founde a candell brennyng before our lady. So it happened, when she was deed, fendes came to her, and toke her soule. And when they were goynge, there came two aungels, and rebuked the fendes, why they were so bolde for to take the soule, without dome. Than sayd the fendes, ther needeth none (*no doom*); she dyde never good dede. Than sayd the aungels, take and brynge the soule before our lady, and so they dyde. But when it was founde that she dyde never good dede, she must nedes go to helle. Than sayd our lady, *She founde a candell brennyng afore me*, and it was ever her wyll whyle she lyved. And therfore I wyll be as kynde to her, as she was to me. And bad an aungel take a grete serge (*taper*), and lyght it, and set it before her in helle. And our lady charged and commanded that there sholde no fende come there nye; but let it stonde brennyng for ever more, to comforte all that ben in helle. Than sayd the fendes, they had lever (*rather*) leave the soule, than do so. Than badde our lady take the soule, and bere it to the body agayne. So they dyd. And when she was alyve, she bethought her oon her streyght dome there as she was at; and wente and shrove her to a prest, and lyved longe after: and she amended her lyf, and was ever after a good woman, and an holy."—*Festival*, fol. 91: *Eccl. Biography*, Vol. II. p. 22, note.

bad him retire for a while to deliberate with himself. This being done, the Bishop again solicited him to return to the Church. He only answered, "*Fiat justitia, et judicium in nomine Domini:*" and though repeatedly admonished to return to the Church, he made the same answer, adding, "*Hæc est dies quam fecit Dominus, exulemus et lætemur in ea.*" The Bishop then, after deliberation, putting off his cap, said, "In nomine Patris et Filii et Spiritus Sancti. Amen. Exurgat Deus et dissipentur inimici ejus." And making a cross on his forehead and breast, he gave sentence against Bilney in the following manner: "I, by the consent and counsel of my brethren here present, do pronounce thee, Thomas Bilney, who hast been accused of divers articles, to be convicted of heresy; and for the rest of the sentence we take deliberation till to-morrow."

On the morrow, accordingly, the Bishops once more assembled in the same place. But Bilney still persisted in his refusal to submit. He asked permission now to call witnesses in his favour, saying, "that he could have thirty men of honest life on his part against one to the contrary brought against him." Bishop Toustal said; that the request came too late, as such testimony could not then be legally received. He gave him, however, more time for consultation with his friends, suspending the proceedings until one o'clock in the afternoon. But when he was brought up again, he was still of the same mind. He expressed his willingness to submit, if they could prove that he was guilty of heresy, and again asked permission to call his witnesses. The Bishop consulted with his assessors, and determined as before, that the petition could not lawfully be granted. The question was then repeated, whether he would abjure, and on his answering in the negative, and desiring to have time to consult with his friends, the question was once more put to him, with the addition, that unless he did recant, the definitive sentence must be read forthwith. From the tenour of his answer, his resolution appears to have been shaken by the last threat, as he required to be allowed to consider with himself until the following day, as to the course which he would pursue. The Bishop hesitated, fearing that it might be his intention to appeal, but at last, from motives of humanity, (for his sense of duty as a Papist engaged him in a process to which his heart was disinclined) yielded the point, giving him the respite of two nights for further deliberation.

This occasioned a delay of the process until the 7th of December, when the court again sat. And now those apprehensions of the dreadful punishment decreed by law against the heretic, and which had induced him, it seems, to hold out some hope of his submission, by craving the indulgence of time for deliberation, had gained the mastery over him. He now said, "that he had been persuaded by his friends to tender his submission, trusting that they would deal gently with him in regard to both his abjuration and his penance." His form of abjuration being delivered to him at his request, he read it over to himself. It was as follows:

"In the name of God, Amen. I, Thomas Bilney, Priest, before you, Right Reverend Father in God, &c. confessing and acknowledging the true Catholic and Apostolic faith of holy Church, intend, by the grace of God, hereafter ever to persevere and abide in the true doc-

trine of holy Church, and to detest and abjure all manner of heresies and articles following, whereupon I am now defamed, noted, vehemently suspected, and convicted; that is to say, that men should pray only to God, and to no saints. Item, that Christian men ought to worship God, and no saints. Item, that Christian men ought to set up no lights before images of saints. Item, that men do not well to go on pilgrimages. Item, that man in no wise can merit by his own deeds. Item, that miracles daily shewed be wrought by the devil, by the sufferance of God. Item, that no Pope has such power and authority as Peter had, except he be of purity of life and perfection as Peter was. And in these articles, and in all other, I here expressly consent unto our Mother the holy Church of Rome, and apostolic doctrine of the same, and both in mouth and heart make knowledge, that whosoever hereafter doth preach, teach, or affirm, any of these articles, or any other heresies, contrary to the determination of the holy Church, is worthy to be excluded from the communion of the same. And in case hereafter I do teach, preach, hold, or affirm, any of these foresaid heresies, or any other, contrary to the determination of holy Church, which, by the grace of God, I intend never to do, then I shall submit myself to the correction of my Ordinary, according to the holy canons: and for these my trespasses and offences, I desire of you penance, which I promise by these holy Evangelists and contents of this book by me bodily touched, truly to do, observe, and fulfil. In witness whereof, to this my present abjuration, I have subscribed my name with my hand, and set to the sign of the cross."

He then declared himself ready to submit, and accordingly read aloud his abjuration, and subscribing it, delivered it to the Bishop of London, who thereupon gave him absolution, and enjoined his penance. The penance inflicted was, that he should remain in the prison appointed by Cardinal Wolsey, until released by the Cardinal's order; that the next day he should go before the procession in the cathedral church of St. Paul, bareheaded, with a faggot on his shoulder, and should stand before the preacher at Paul's Cross during the time of the sermon.

Fox subjoins to his account of the proceedings, an admirable letter written by Bilney to Bishop Tonstal, in which he sets forth his religious opinions with much feeling and force. But fortified as his mind was with scriptural truth, he was not proof, we find, against the first assault of strong temptation; but, as we have seen in several other melancholy instances of human weakness in a like extremity, the piety of the Christian gave way to the timorous suggestions of the flesh.

The relief which this unhappy concession of all that was dearest to his heart, obtained for him from bodily suffering, was temporary and trifling indeed, as he found by the experience of a bitter repentance. He returned to Cambridge after his degradation, but he was no longer the same Bilney who before had appeared the bold advocate of the reformed doctrine. He was degraded in self-estimation. His peace of mind forsook him, and from the intensity of his anguish of spirit, he appeared so lost to all interest in the world and in himself, that his friends were afraid to leave him alone. They resorted to

him with kind officiousness of attention both day and night, and endeavoured to comfort him as well as they could, but no comforts would avail with him. Even the words of the Scripture, in which he once so much delighted, were now daggers to his heart: they spoke peace where there was no peace: to apply them to him was, as Latimer says of him, "as though a man should run him through the heart with a sword." Nothing that he eat or drank seemed to convey any refreshment to his body, which pined away in sympathy with his soul. Though surrounded with friends, he still felt alone, as one forsaken of God; like that lonely wanderer of whom the poet speaks in those lines of exquisite pathos:

‘Ἄλλ’ ὅτε δὴ κἀκείνος ἀπήχθετο πᾶσι θεοῖσιν,  
 Ἦτοι ὁ καππεδίων τὸ Ἀλγῆϊον οἶος ἀλᾶτο,  
 Ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλείωνν.

That inward desolation, however, which he experienced, was only the painful discipline of a noble mind, by which it was hardened to a constancy and fortitude more worthy of itself. The struggles of remorse, and the sense of ignominy, acted on him as powerful combatants with whom he was to try his strength in daily wrestling, and, by such exercise, inure himself to some deed of desperate daring. Accordingly, having undergone this conflict for the space of nearly two years, when his resolution was firmly taken, he suddenly took leave of his friends in Trinity Hall at ten o'clock at night, saying, that he was going to Jerusalem, and should see them no more; with an allusion, Fox thinks, to the words and example of Christ on going up to Jerusalem before his passion, but more probably to the example of St. Paul, where he says, in bidding farewell to the elders of the Church of Ephesus, "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me." For so it was with this now devoted servant of the Gospel. He went forth, reckless of consequences, immediately after this solemn parting; going first into Norfolk, where he began with preaching privately in different houses, but at last openly preached in the fields, confessing his error, recalling his forced abjuration, and warning all to beware, from his example, how they trusted the recommendations of their worldly friends, so as to shrink from declaring the truth of the Gospel. Having arrived at Norwich, where he gave to a female recluse, one of his converts, a New Testament of Tindal's translation, and a tract by Tindal, intitled, "*The Obedience of a Christian Man*," he was there apprehended and cast into prison, by order of Nix, the Bishop of the diocese.

Here the friars, and certain doctors of the canon and civil law, resorted to him, importuning him not to die in the opinions which he had professed, upon the pain of eternal damnation both in body and soul. It is scarcely credible, as it has been scandalously asserted by Papist writers, that these divines should have had so much influence with a man whose mind was wrought up to the highest pitch of resolution by intense suffering of the pangs of remorse for a former submission, as to have induced him to recant. Fox argues against the

charge, referring to Latimer's statements in his sermons, where he speaks of Bilney, and to several respectable witnesses who were present at his execution, who testified to his adherence to his principles, and in particular to Archbishop Parker, who purposely came to the place on the day before, that he might be present, and did actually witness the whole scene. That Bilney held the doctrines of the mass and confession, is no proof, he urges, of recantation, as it does not appear that he ever denied these—his preaching being chiefly against invocation of saints, the worship of images, the false trust placed in human merits, and in general such points as seemed most derogatory to the blood of Christ.

His examination and condemnation ensued before Dr. Pelles, Chancellor of the diocese of Norwich. He was degraded by Suffragan Underwood (who probably acted in the stead of the diocesan Bishop, who was blind), according to the usual ceremonies, and was then delivered over into the hands of the sheriffs of the city. It happened that one of the sheriffs, by name Thomas Necton, was an intimate friend of Bilney; but such was the power of the ecclesiastical authorities, that he could not but second their act of iniquitous persecution. The circumstance, however, was fortunate for Bilney, as he thus obtained more personal comforts during the short period which he had yet to live, than he otherwise would have received from his exasperated opponents.

The prospect of a miserable death by the flames being now fully before his eyes, his mind, notwithstanding, retained that composure and cheerfulness, which the conscious satisfaction of having retrieved his past error had given him to feel. He had now voluntarily plunged himself into the danger from which he had before recoiled with unmanly or rather unchristian trepidation, and was himself again. He felt that surpassing joy and comfort which result from the persuasion, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, was able to separate him from the love of God which is in Christ Jesus our Lord."

On the night before his execution he was visited by several of his friends, in his prison at the Guildhall, in Norwich. They found him cheerfully partaking of a repast; and one of them expressing the pleasure which he felt at finding him able to enjoy such a refreshment, so immediately upon the eve of the dreadful suffering which awaited him;—"Oh," said he, "I follow the example of the husbandmen of the country, who having a ruinous house to dwell in, yet bestow cost as long as they may, to hold it up; and so do I now with this ruinous house of my body, and with God's creatures, in thanks to him, refresh the same, as you see." He then joined in religious conversation with his friends, edifying them by word, as well as by his example of patient resignation. In the course of the evening some suggested to him, "that though the fire which he would suffer the next day, would be of great heat to his body, yet the comfort of God's Spirit would cool it, to his everlasting refreshing." Bilney upon this, putting his hand towards the flame of the candle burning before them (which he did repeatedly), and feeling the heat, exclaimed, "Oh, I feel by ex-

perience, and have known it long by philosophy, that fire by God's ordinance is naturally hot; but yet I am persuaded by God's holy word, and by the experience of some spoken of in the same, that in the flame they felt no heat, and in the fire they felt no consumption: and I constantly believe, that however the stubble of this my body shall be wasted by it, yet my soul and my spirit shall be purged thereby; a pain for the time, whereon, notwithstanding, followeth joy unspeakable." Then quoting the following passage from Isaiah, "Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour:"—he proceeded to discourse on it both in application to himself and his friends. And so powerful was the impression which his pathetic eloquence produced; thus poured forth as the solemn dirge of his own funeral, and the real requiem of his departing soul, that some of them had those words of the Prophet written out on tablets, and some in their books, as a fond memorial of the dying saint, and of the good which they had derived from his last admonitions.

On the following morning, of the 31st of August 1531\*, when the officers came to lead him forth to the place of execution, without the gate of the city, called the Bishop's Gate, as he left the prison under the armed escort, one of his friends approached him, and in few words, such as he durst utter, intreated him, in God's behalf, to be constant, and take his death with all possible patience. To this person Bilney replied with a calm and mild countenance: "Ye see when the mariner is entered his ship to sail on the troublous sea, how he for a while is tossed in the billows of the same; but yet in hope that he shall once come to the quiet haven, he beareth in better comfort the perils which he feeleth: so am I now toward this sailing; and whatever storms I shall feel, yet shortly after shall my ship be in the haven: as I doubt not thereof, by the grace of God; desiring you to help me with your prayers to the same effect."

He was accompanied to the place of execution by Dr. Warner (who is described as a Doctor of Divinity, and Parson of Winterton), an old acquaintance, whom he had particularly chosen, to be present with him, as his spiritual assistant, in that last solemnity. He was dressed in the frock of a layman, with hanging sleeves, which left his arms uncovered: and his hair, according to the usual practice in degrading an ecclesiastic, was clipped round, so as to remove the appearance of the clerical tonsure. As he passed along, he distributed alms among the people by the hands of a friend.

At length he reached the appointed place of execution. This was situated in a low valley, commonly called the Lollard's Pit, under St. Leonard's Hill; the hills forming a sort of amphitheatre round

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\* The Register of the diocese of Norwich has these words: "Iste, Thomas Bilney, postea die Sabbati, 31 August, 1531, combustus fuit Norvici propter Heresim, et relapsum in eandem."—*Collier's Eccl. Hist.* Vol. II. p. 25.



the spot adapted for the mournful spectacle, where cruelty more barbarous than those gladiatorian conflicts which Roman amphitheatres beheld, was to be contemplated by Christian eyes. The stake being prepared, he stood by it in the view of the people, a little man in stature, but commanding attention by his erect and manly countenance. During the interval occupied in completing the preparations, he requested to be allowed to address the people, and accordingly spoke to the following effect: "Good people, I am come hither to die, and born I was to five under that condition, naturally to die again; and that ye might testify that I depart out of this present life, as a true Christian man, in a right belief towards Almighty God, I will rehearse unto you, in a fast faith, the articles of my creed." Here then he went in order through the Apostles' Creed, often uplifting his eyes and hands to Almighty God as he repeated it. At the article "*born of the Virgin Mary*," he stopped to meditate awhile with himself; and on coming to the word "*crucified*," he humbly bowed his head with deep reverence. Again, when he came to the mention of *the Holy Catholic Church*\*, he paused to observe respecting it: "I must here confess to have offended the Church in preaching once against the prohibition of the same, at a poor cure belonging to Trinity Hall, in Cambridge, where I was Fellow, earnestly intreated thereunto by the Curate, and other good people of the parish, shewing that they had no sermon there of long time before; and so in my conscience moved I did make a poor collation unto them, and thereby ran into disobedience of certain authority in the Church by whom I was prohibited. Howbeit, I trust, at the general day, charity, that moved me to this act, shall bear me out at the judgment-seat of God." In this strain of meekness he proceeded, without recantation of any kind, or charging any persons with being accessory to his death.

After this address, he put off the layman's frock in which he was habited, and kneeling on a ledge, made projecting out of the stake, for the purpose of giving him a more elevated and conspicuous stand during his burning, he offered up secret prayer, with eyes and hands raised towards heaven; and with such evident earnestness of soul, that he seemed to be insensible to any impressions of terror from the fearful apparatus of death with which he was surrounded, so absorbed was he in communion with God. At last he closed this affecting scene of devotion with the words of the 143d Psalm. "Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate. I remember the days of old; I meditate on all thy works; I muse on the work of

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\* Fox quotes this article thus: "I believe the Catholic Church;" which, as we have seen in the Life of Bishop Pecock, was the manner in which that prelate wished this clause of the creed to be understood, instead of professing a belief in the Catholic Church.

thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Hear me speedily, O Lord: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loying-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness. Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant." This verse in particular, "*And enter not into judgment with thy servant, for in thy sight shall no man living be justified,*" he repeated thrice with deep emphasis.

Having thus concluded his prayers, he turned to the officers, and asked them if they were ready. They informed him that all was ready. He then put off the remainder of his garments, except his hose and shirt, and took his stand on the ledge on which he had before kneeled down. The chain was passed round his body, which fastened him to the stake. His friend, Dr. Warner, then came up to him, to bid him farewell, as well as he could for weeping. But Bilney, looking at him with a gentle smile, and stooping down to thank him for his kindness, said to him, "O master Doctor,—*Pasce gregem tuum, pasce gregem tuum, ut cum venerit Dominus, inveniatur te sic facientem*:—and farewell, good master Doctor, and pray for me." These were his last words to his friend, whose grief so overwhelmed him, that he withdrew without being able to return any answer.

While he was thus standing upon the ledge at the stake, certain friars who were present came to him, and said: "Master Bilney, the people be persuaded that we be the causers of your death, and that we have procured the same, and thereupon it is like that they will withdraw their charitable alms from us all, except you declare your charity towards us, and discharge us of the matter." Whereupon he declared with a loud voice to the people, "I pray you, good people, be never the worse to these men for my sake, as though they should be the authors of my death; it was not they." This was all that he said.

The reeds and faggots were then piled round his body, and fire was put to the reeds. The flames quickly darted up, and scorched his face, disfiguring his countenance, whilst the poor sufferer held up his hands, and beat his breast, crying out at one time, *Jesus*, at another, *credo*. But the wind, which blew with great violence on that day, drove the flame from him at first, so that it was some time before the wood was sufficiently kindled to consume his body. When he had thus endured the torture of successive scorplings of the flame, as it rose from the pile upon him, and then receded, he was at length involved in the mass of conflagration, and his body being withered, he bowed downward upon the chain, and expired. An officer came, and with his halberd forced out the staple in the stake behind him, upon which the body fell into the bottom of the fire, and wood being laid upon it, was burned to ashes.

So gallantly did this faithful soldier of Christ redeem the ignominy of his former flight, and with such awful circumstances did he realize his symbolical declaration to his friends, on taking leave of them at Cambridge, of his intended journey to Jerusalem. He had felt how insufferable was the anguish of a wounded spirit, and that the comfort, which had been purchased at the sacrifice of peace of conscience, was the sorest discomfort in the end. Accordingly, he collected all his energies for a deed by which his former disgrace might effectually be retrieved. For a time, indeed, the spirit of the Christian martyr was obscured under a cloud, but it was only to emerge with more vivid radiance, before its day was spent: its noon-tide glories may have been overcast with deep shadows, but its evening was bright and serene; and full of the promise of a far brighter succeeding dawn in that land, where the wicked cease from troubling, and the voice of the oppressor is heard no more.

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## REVIEW OF NEW PUBLICATIONS.\*

*A Sermon, preached in Lambeth Chapel, on Sunday, July 24, 1825, at the Consecration of the Right Rev. John Banks, D. D.† Lord Bishop of St. David's. By the Rev. G. CHANDLER, LL.D. Rector of All Souls, St. Marylebone, &c. Published at the command of his Grace the Lord Archbishop of Canterbury. London: Rivingtons. 1825. 4to. pp. 24.*

UNDER any circumstances, the Epistles of St. Paul to Timothy and Titus are of peculiar value and importance, as most instructive manuals to Christian ministers. But on such solemn occasions as that on which the discourse before us was delivered, the preacher observes, they will more naturally and irresistibly command our particular attention. Hence he takes as his subject the admonition to Titus (ii. 8), which bears a peculiar reference to the light in which the conduct of Christian ministers will be viewed by their *opponents*: "That he that is of the contrary part may be ashamed, having no evil thing to say of you." Dr. Chandler commences with a few excellent and pertinent observations, on the important instruction which these parts of the apostolic writings are calculated to convey to those who, as the successors of the Apostles, are called to preside over the church; but judiciously abstains from going far into such topics, lest he should be thought (as with becoming diffidence he expresses it) to set himself up in the place of a monitor

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\* For "Rector of Chatham," in the title of a Sermon reviewed in the last Number, p. 622, read "Rector of Chartham."

† We have not usually seen Prelates designated by the title of Doctor subjoined to their *Christian* names.

to persons who can need no instructions for the execution of their office; least of all such as he is able to give. But from the general spirit of this portion of Scripture, and especially the words of the text, he proceeds to remark, that St. Paul perpetually fixes an observant eye upon the effect of the ministerial office, and of the conduct of those who are invested with it, upon them *that are without*. This, in fact, is a topic of peculiar interest to the Clergy at all times, and in none more than the present.

Without requiring that he should be believed to be exempt from the natural partiality which every man must feel for his own order and profession, our author states it to be the firm and dispassionate conviction of his own mind, that our National Church, on a consideration of its actual services, so far from deserving to be discredited and vilified, has a fair claim, not merely to the support, but to the respect and gratitude of the country. Accordingly, he adduces in his discourse some strong grounds on which such a claim may be established.

After adverting to the unreasonable outcry raised in certain quarters on the subject of the wealth of the Church, the preacher proceeds to comment on the necessity and utility of a diversity of ranks and inequality of emoluments among our ministers. In this point of view, he observes, that ecclesiastical rewards may properly be considered, not merely with respect to the individual who receives them, but in their effect upon others, as a motive and incentive to exertion. If such prospects were withheld, a due supply of men of talent would be wanting. The practical effect would be to divert every highly-gifted individual into other walks of life, and leave the sacred profession to the dull, the ignorant, or the indolent; to those who have no hope of ennobling or advancing themselves elsewhere. And looking at the practical results of this system, the rich harvest of talent, and the long list of eminent divines, which it has produced, we cannot but feel well satisfied that it is fully adapted to the purpose wanted. Our author then proceeds to another illustration:

“ So, to take another and not very dissimilar view of the question,— We know how much more effect is produced upon the life and conversation by intercourse with characters of gravity and piety, than by merely hearing their instructions on stated occasions. Knowing also that men will not, or, more properly cannot, engage in easy familiarity with persons of education and manners widely different from their own; we may also see the wisdom of establishing gradations of rank within the Church in another respect; viz. as it gives proper and acceptable associates out of the clerical body to all classes of the laity. To say nothing of the more worldly consideration of creating an interest in favour of the Church in persons of influence and authority; to look only to the moral effects of the system; when we recollect how much the presence of a clergyman keeps awake the thoughts

of religion ; how much it checks vice, and imposes at least an outward restraint upon licentiousness ; we shall find that no small good is effected by that disposition of things, which provides that no society, not even the highest, shall be deprived of its clerical associate, by his unfitness to move in that sphere of life. In point of fact, it is observed, that in those countries where the rewards in the Church are so inconsiderable, as to induce none to enter it, but those whose previous habits almost necessarily exclude them from the society of the polished and noble, the polished and noble were too often characterized by a disregard and indifference, if not contempt, for religion. While in this country, where the highest Peer may find a clergyman in all respects his equal, one of the most favourable, one of the most cheering signs, that distinguish us, is the general propriety of deportment, and the prevalence of religion, among the upper classes. Neither is it experimentally found, that while the constitution of our Church thus seems to consult the interests of the superior orders, those of the lower orders are neglected ; in other words, that the instruments receive so fine a temper, and so high a polish, as to unfit them for work of a coarser nature. Observation cannot fail to remind us of the most exemplary parochial ministers among those who have received the highest cultivation from literature and science. In fact, it is a beautiful sight—and happily it is one by no means uncommon—to see the most distinguished scholars voluntarily bringing themselves down to the understanding of the most illiterate peasant ; lowering their style, their tone, their course of thought ; and apparently availing themselves of their more refined education, only as it furnishes them with higher conceptions of their duty, nobler motives for the discharge of their obligations, and a wider range of information toward carrying their good designs into execution !” P. 9.

In pursuing his subject, Dr. Chandler comments next on the utility of the labours of the Clergy in respect to continual exhortation and admonition, even though the increased diffusion of knowledge should render them less necessary in respect to actual instruction. It is on this account, he shews, eminently beneficial to every portion of the country that it should possess its regular minister, who may perpetually renew the impressions of religion, not only by his admonitions, but by his example also, as a pattern of good works. This leads to an excellent descriptive view of the different circumstances under which the ministerial functions are exercised in different ages :

“ But it should be farther and more particularly noticed, that the same change in the constitution of society, which has in part shared with the clergy the office of religious instruction, has, on the other hand, imposed on them a variety of new and not very light duties. In all respects, they must, if they would maintain their character of usefulness, keep pace with the altered condition of society. It is pleasing and refreshing to the mind, amid the toilsome and harassing duties of the present age, to look back on the simpler days of antiquity, and to contemplate the Pastor of old, profoundly versed in theological lore, and acquiring a piety, almost saint-like, from his secluded habits,

and from his inexperience in the commerce of the world. And God forbid that we should be supposed for a moment, or in the slightest degree, to disparage deep erudition, unblemished sanctity of manners, and that ignorance of the corrupt ways of mankind, which is as unsuspecting, as it is guiltless, of evil. I only wish to remark, that different times require different and peculiar qualities in those who would be useful. And at present, from the highest to the lowliest stations in the Church, a more active spirit—a spirit that is more conversant in the affairs of life, that can mix with greater effect in the world; in a word, that combines with the harmlessness of the dove a larger proportion of the wisdom of the serpent, is needed. Such a need does indeed place before the clergy snares, against which they should be especially cautious and vigilant. It exposes them, in no slight degree, to the danger of forgetting their sacred character in the demands which the world has upon them. But while I proceed briefly to point out a few of the requisitions now made on the time, the talents, and the exertions of the clergy, I would express my sincere opinion that the danger is perceived, and in a considerable degree avoided.” P. 13.

The importance of the Clergy in their capacity of superintendents of the education of the poor, is next discussed, and the peculiar difficulties encountered in the discharge of this branch of duty are ably described.

The excellence of our numerous charitable institutions, is another subject of consideration, under which Dr. C. points out the extensive services of the Clergy, as characterized by an enlightened benevolence, and a zeal accompanied with discretion. And he argues, that considering the active part taken by the Clergy in conducting such charities, the extent of good done, and the still greater probable extent of misery prevented by their means, the gratitude of the public is powerfully demanded towards that body, which is both willing and able thus to devote itself to the public service.

The conduct of the Clergy in the eyes of the Dissenters is another important topic, next adverted to; and, in general, the arduous relation in which the Pastor stands with respect to all around him, is thus forcibly depicted:

“If I could with the least propriety enter into such details, I might farther mention the various and minute labours which every day, and almost every hour of every day, imposes, in the present condition of society, on the parochial Minister. Let him live as he ought to live, the Pastor to whom his flock look for support and protection, the spiritual father, to whom his children have recourse for advice in every difficulty, for commiseration in every sorrow, for relief in every distress; let him be the person to whom, in every emergency that can befall, they immediately and without hesitation betake themselves; who is to settle every difference, and to interpose on every occasion that requires peculiar delicacy of treatment; and then let *him*, who can speak from experience, say to what extent his time is devoted to cares, not one of them perhaps very important in itself, or capable

of being very exactly defined, but altogether amounting to a constant occupation. And under this head it may be added, that if information on parochial or local matters be required by any of the constituted authorities of the state, application is made to the clergy, as a body of individuals distributed throughout the country, both capable and willing to collect, to arrange, and to transmit the information that is needed." P. 18.

The important services which the Clergy may fulfil, in taking an active part, by their advice and co-operation, in administering the temporal affairs of their parishes, especially in regard to the management of the poor, follow in the order of discussion. This is a topic which we think requires a few further observations.

In those cases where the clergyman, by natural talent, by habitual acquaintance with business, by the influence he has acquired among his parishioners, and by the pre-eminence which experience naturally confers, is duly fitted to take an active and leading part in the management of the temporal concerns of his parish, there is no doubt that the greatest benefit may accrue from his undertaking such a service. But even in this case, we must state our firm conviction, that if there be in the parish any *layman* who possesses these qualifications in any tolerable degree, the clergyman had far better resign the office into his hands. Whatever ability we assign to the minister, he is, in entering upon such engagements, in our humble opinion, entering upon a field of exertion remote from the peculiar duties of his profession. Nay, we are not sure whether we would not go so far as to say, that (of course excepting some rare instances of a happy combination of talent) to acquire such qualifications would appear to us almost incompatible with a devoted study of the proper subjects of the clerical profession. And even supposing the one not neglected in devoting the attention requisite to the acquisition of the other, still we must think, that the peculiar habits of thought which this attention to temporal business must of necessity generate, are very unfavourable to the cultivation of those dispositions, and that frame of mind, which belong to the ministerial character, and should be distinctive of it.

But supposing all these considerations put out of the question: let us look only at the probable effect of such an interference in temporal matters on the part of the minister, *upon the light in which he is viewed by his parishioners*. A spontaneous and gratuitous undertaking of laborious services for the public good, with no other object, is a thing perfectly incomprehensible to the mass of mankind. And that a man makes himself conspicuous in doing good, is a sufficient reason why the shafts of envy and calumny should be incessantly directed against him.

The more disinterested a man's motives appear *prima facie*, the more convinced are certain speculators on human conduct that there are the most sordid designs concealed beneath his apparent zeal and simplicity. Of this character are, the host of prejudices, and the torrent of obloquy with which the clergyman, in his attempts to manage parochial business, is so often importunately assailed. So penetrating are the perceptions of the multitude, that whatever measures he may propose, some sinister motive is readily and evidently discovered. Whatever steps he may take, it is directly perceived that they tend to nothing but self-interest and oppression. And however ridiculous such charges may be in themselves, the effect which they produce of generating and nourishing the most illiberal prejudices in the minds of those who circulate and adopt them, is not less real and lamentable. And what sort of *reception* will await, on the part of such hearers, the *religious exhortations* and *instructions* of a pastor towards whom they are thus disposed, is a question which we think deserves the most serious consideration. It is, in fact, to the issue of this question, that we should be disposed to refer a very large number of those subordinate ones which arise respecting various points of clerical conduct in general, as well as this particular point of interference in temporal affairs. The view which the people at large will adopt, and the prejudices which they will take up, upon any point of ministerial conduct, however foolish and unfounded they may be, ought never to be lost sight of in deliberating on the expediency of that line of conduct, on account of the *influence* they will have on the *reception of the preaching* of the minister. And supposing (as we are now doing) that it be a point not connected with the faithful discharge of any of the vital functions of the clerical office, we cannot but think that much apparent benefit to the people in things *temporal* ought to be unhesitatingly sacrificed, for the sake of better promoting their interests in things *spiritual*. We know well how reluctant they are at best to give an attentive ear to pastoral admonitions. Surely, then, nothing but paramount necessity ought to allow the Clergy to do any thing which *may diminish that disposition to hear them*: but, on the contrary, is it not in every way most reasonable, nay, imperative upon them, to sacrifice all *indifferent* things for the sake of the great end of, *securing the attention* of their flocks to the salvation of their souls.

But to return to the immediate subject of parochial business. If, further, the minister is *not* possessed of really pre-eminent talents for business, we think all the evils already adverted to will only be increased tenfold. Surely, then, infinitely more good would be done, if each would be content to move in his proper sphere. Let the squire, the farmer, and the churchwarden, manage the parish business,



if they have the wish to do so. The assistance of the clergyman, unless peculiarly called for, is generally at best unthankfully received, and in the great majority of cases much more likely to do harm than good; if his interference is obviously disliked, let him possess what talent for business he may, he had much better keep aloof; and if he have no talent this way, let the parish wiseacres pursue what measures they please; let them approve themselves the worthy rivals of Dogberry and Verges in legislation; let them bring their affairs into irretrievable ruin; but only let the Minister of the Church keep out of their counsels. We do not hesitate to say, that possessed of such ideas of business as fall to the lot of the great majority, and given to habits of retirement congenial to his profession, the Clergyman is infinitely better employed in the remotest niceties of philology, in the most distant abstraction of metaphysics, in the minutest investigations of physical science, nay, almost in hunting and shooting, rather than in raising unnecessary prejudices against himself, and *consequently against the doctrine he teaches*, by interfering in affairs which he cannot assist.

Dr. Chandler, in speaking of the services which the Clergyman may confer on his parish by administering its temporal affairs, has not adverted to these difficulties and objections in the way of doing so; and this has induced us to go perhaps rather beyond our proper limits, in order to consider the matter more in detail. In the sequel, our author observes the great combination of talent which is requisite to discharge such multifarious duties. With all due deference, we cannot help expressing our opinion, that the more the grand principle of a *division of labour* gains ground, the more effectually are the purposes of all institutions likely to be promoted. And in this point of view we would contemplate the work of the ministry. In a semi-barbarous age, when the Clergy were almost the only enlightened part of the community, an amazing complication of duties, not properly spiritual, fell to their share. The principle of division of labour invariably extends itself as civilization advances; and in proportion as the age improved, the spiritual duties, in the natural course of things, became more distinct from the secular part of the administration of parishes. The maintenance of the poor, and of the edifice of the Church, were taken from the clerical functions at the period of the Reformation. The maintenance of hospitality gradually declined. The reference of disputes, and other business, to the parson for determination, is now nearly obsolete: but then the spiritual duties have increased in extent both with increased population and increased education: and we conceive it is the natural tendency of things to go on in this way. It is resolvable into a great law, equally of nature and of revelation, that there

are many members in the body, but all have not the same office ; there are diversities of gifts and administrations : and the most perfect condition of the institutions of society, civil or religious, is, when each individual finds his attention and exertions confined to that one determinate object, for which he is by natural genius and acquired habits peculiarly qualified : exercising that one pre-eminent qualification, whatever it may be, he is discharging his duty with double satisfaction to himself, and advantage to the community. The duties of the Clergy, in most instances, are certainly of a complex kind ; but there are generally sufficient opportunities to admit of considerable attention to this sort of judicious adaptation : and even in comparatively neglecting what he is *not* qualified to do, in order to do better that for which he *is* qualified, we contend, that the Minister, so far from shewing any negligence in his functions, is in fact taking the very best and most commendable way to their due and efficacious discharge.

The conclusion of Dr. Chandler's discourse is very excellent and impressive ; we had intended to extract it ; but our limits will only now allow us strongly to recommend it, and the whole sermon, to our clerical readers.

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- I.—*A Sermon on the Church, delivered before the Annual Convention of the Protestant Episcopal Church of North Carolina. By the Right Rev. J S. RAVENSCROFT, D. D. 12mo. pp. 22. Annapolis, 1825.*
- II.—*An Address delivered at the Commencement of the General Theological Seminary of the Protestant Episcopal Church, in the United States, held in Christ Church, New-York, on the 29th Day of July, 1825. By JAMES KEMP, D. D. Bishop of the Protestant Episcopal Church in Maryland. pp. 16. New York, 1825.*
- III.—*An Address delivered before the Trustees, Professors and Students of the General Theological Seminary of the Protestant Episcopal Church in the United States, on occasion of the Opening of the said Seminary after Vacation : in Trinity Church, New York, on the Evening of the Festival of All Saints, Monday, November 1, 1824. By BENJAMIN T. ONDERDONK, A. M. Professor of the Nature, Ministry, and Polity of the Church, and, an Assistant Minister of Trinity Church, New York. 8vo. pp. 28. New York, 1825. .*

THE three publications, whose titles we have copied above, independently of the excellent matter contained in them, possess a strong interest as the productions of members of the Protestant Episcopal Church of the United States of America. Nothing connected with the welfare of that sound branch of the Church of Christ can be regarded, we think, with indifference. All genuine Englishmen, indeed, by which term we mean such as

love their church no less than their country, and identify the two in one common feeling of patriotism, cannot but feel an honest pride in watching the growth and prosperity of the American Church, when they behold in it a daughter of their own Sion. We reckon, therefore, with confidence upon the interest of our readers as accompanying us in adverting to its proceedings, and endeavouring to make its worth and importance more familiarly known.

The most important inquiry in such a subject is---what is the character of the present ministers of that Church? For essential as is the character of the Clergy to the health and vigour of every church, it is peculiarly so in one which is rising into greater notice from comparative obscurity, and enlarging the borders of its sanctuary. The minister of religion, who has to act the part of a missionary in a community already civilized, and dismembered by sectarianism, must possess qualities which may invite and command attention to his message, or he will pass unheeded and despised. Where a church is already established in an ascendancy, and has the affections of the majority of the people with it, the minister is in a great measure supported and countenanced by the repute in which his order, and the message itself which he brings, are held at large. He has a *presumption* of respect in his favour, which is a great advantage over him who has to trust comparatively almost entirely to his personal credentials.

From all that we have heard and seen, we do not hesitate to profess our opinion, that the American Clergy are men eminently qualified for the evangelical work to which they have devoted themselves, and that every hope may be conceived of the success of their exertions in extending the communion of the Church. The means which they have provided for transmitting their apostolical commission to men of piety and competent learning, and to ensure at the same time an uniformity of doctrine and discipline, by the establishment of a theological seminary under the supervision of their bishops, sufficiently prove the wisdom and zeal with which they have commenced their Christian enterprise. And of their personal learning both in the Scriptures and the accessory stores of human knowledge, as well as their fidelity as pastors in administering the word of exhortation, we have no inconsiderable evidence in those of their published discourses and "addresses" which have fallen under our observation. We have seen, indeed, some specimens of their controversial ability in defending the Church against that bane of modern times, the influx of latitudinarianism, which shew that, amidst their immediate evangelical exertions in adding to the fold of believers, they are no less diligent and dexterous in guarding against "false doctrine, heresy, and schism."

That we may impart to others some portion of that satisfaction

on this point which we have derived in particular from the publications before us, especially as they are not likely to fall into the hands of many *Cis-Atlantic* readers, we will proceed to give some account of their contents, with some extracts from them.

The first is the production of the bishop of North Carolina, Dr. Ravenscroft, and appears to be the preliminary discourse delivered to his flock on his entering upon the episcopal charge. It may be considered as an *exposé* of the principles by which he was actuated, and which he intended to make the rule of his administration of his diocese. He takes his text from Amos, 7th chap. ver. 8th, "*By whom shall Jacob arise? for he is small.*" Upon these words the preacher founds an exposition of the nature of the Church, and of the means by which it is to be raised up to greater strength and importance, directing his observations more particularly to that part of the United States which comes under his pastoral superintendence. The divine origin of the Church—the purpose of its institution—its covenanted and peculiar character—are successively pointed out with much energy and perspicuity. Upon the first point he observes:

"That the Church is divine in its origin, and in the appointments connected with it, is so generally admitted a doctrine, that the less may suffice on this point; yet it ought ever to be borne in mind, that this divine institution of the wisdom and goodness of God is not an abstract idea to be entertained in the mind, but an actual, visible, accessible body or society, for practical use, deriving its constitution, laws, and authority directly from God. As such, it is placed beyond the reach of any human appointment, addition, or alteration; and this so strictly, that all the wisdom, piety, and authority in the world, congregated together, is just as incompetent to originate a Church, as to call another universe into existence."—P. 4.

He then proceeds more fully to develop the truth here stated, by going at once to the consideration of the purpose of such an institution as a Church. Here he shews the intimate connexion of a visible Church with the maintenance of true religion, giving a rapid sketch of the successive dispensations of God from the beginning of the world. In the patriarchal age each family composed a church in itself; but this method of preserving religion being found in process of time, as the world became generally corrupt, inadequate to its purpose, a selection was made of a particular family, in which thenceforward was to be found the only true Church of God. From this point is dated the peculiar and covenanted character which belongs to the Church.

"In this the second dispensation of true religion, provided for mankind, the distinction from that which preceded it, to be most carefully marked and considered by us, is, its covenanted and peculiar character;

in other words, the limited and prescribed conditions, on which only its privileges and advantages can be obtained. If we overlook this, we overlook its most distinguishing feature, lose that deeply impressive lesson which it was intended to teach us, and pass over the most interesting, because most influential, part of the whole transaction—that of a new relation to God, conferred upon men by outward and visible marks, and henceforth confined and limited within this institution. For it is this, and this only, my brethren and friends, which marks its separation from the rest of the world, as the Church, the peculiar, the elect of God.”—P. 6. .

As parts of this distinctive character of the Church,—its appropriate office of preserving the oracles of God, as well as of transmitting testimony to Christ—the subordination of temporal events to its advancement—the divine institution of the priesthood—are successively noticed: and the unity and perpetuity attributed to it in the Scriptures, are inferred from these peculiar appointments by which it is characterized.

The Bishop then proceeds to enforce the important truth upon his hearers, that to become a partaker of the promises of God, it is necessary to be a member of that visible Church, to which, as appears from its divine origin, constitution, and appointments, the promises must be exclusively attached.

“ This, my brethren and hearers, is that deeply impressive and influential character, in which the Church of the living God is presented to our notice and use, in working out our eternal salvation. This is that commanding feature, by which it is to be distinguished by us from all imitations of it, by either the piety or the presumption of fallible men, and it is by tracing it according to this its specific character, through all the dealings and providences of its founder, that we, at this day, are enabled to discover and distinguish this ark of safety—this special deposit of the promises of God to a fallen world—this authorized source of agency between heaven and earth. For the Church of Christ under the New Testament dispensation, is not a new or fresh appointment of God, in the sense and meaning too commonly entertained; but a continuation of the old, in all its essential provisions. The same, and not a new divine origination; the same, and not a fresh devised constitution of government, administration, and authority; with the same, and not another holy purpose of separation, certainty, and assurance to men, in things spiritual and invisible; and this upon the sure ground, that ‘ Jesus Christ is the same yesterday, to-day, and for ever.’

“ From not attending to this essential point to the very being of a Church, room has been given for the intrusion of man’s presumption into this sacred appointment, and to deal with it as the creature of his contrivance, as a thing subject to his alteration and amendment. By losing sight of the intimate relation and analogy between the Old and New Testament dispensations; by failing to consider the one as perfective of the other, confusion and obscurity on this subject have spread over the Christian world; and division and destruction, instead of union and peace, have been the bitter fruit; while the event has fulfilled the prediction of our Lord, in impeding the progress of the gospel, and

encouraging that infidel spirit, which turns away from the truth, because those who call themselves the disciples of Christ bite and devour one another. Above all—by neglecting to apply the test which God himself has provided, whereby to determine the certainty with which we are transacting our spiritual affairs, in the very natural inquiry—‘By what authority doest thou these things?’ and substituting, in lieu thereof, the reputed piety and holiness of particular men, has the darkness become thicker and blacker, and the powerful prejudices of pride and profession have been enlisted against the truth; so that men, reasonable beings, with the light of God’s word in their hands, contentedly trust their souls to a security, on which they would not risk their estates.”—P. 8.

After thus insisting on the peculiar character of the Church of God, the Bishop passes on to make some observations on the present condition of that portion of it committed to his charge. Those who are conversant with the early proceedings of the Society for the Propagation of the Gospel, will remember that in North Carolina the Society saw on the whole but little fruits of its labours, from the very great difficulties which its missionaries had to encounter in that province. At the separation consequently of the American States from the Mother Country, that province was left in a very unprovided condition as to the services of the Church. Here, therefore, sectarianism found the field open---and under the variety of conflicting sects “the vital doctrine of the visible unity of the Church” was weakened, and infidelity and impiety, the natural consequences of laxity of opinion on this point, made rapid strides among the people. Dr. Ravenscroft having adverted to these circumstances,---which he devoutly ascribes to an overruling Providence visiting the sins of the people, while the course of political events was their proximate cause,---considers next, by what means the Church in that province might be raised from its present depressed state. And here he first expresses his trust in the favour of Divine Providence to bring about the happy result, in the following eloquent passage:

“On that promise I am built; on that providence I am staid; and when I consider the marked interposition of his hand, in the commencement and progress of this work: when I reflect, that by him who inspireth the counsels and ordereth the doings of the children of men, I meet you here this day, in the station which I fill in his Church; I bend in humble confidence before his wonder-working power; I rely with unshaken confidence in his abiding faithfulness; and give myself to the work, in the firm belief that the set time to favour Zion is come. Well may we say, dear brethren, ‘what hath God wrought!’ and in contemplation of what he hath already done, be strengthened and encouraged to be workers together with him, in building up the waste places of Jerusalem. I have been among them, my brethren—among the earliest records of the piety of our forefathers; and my heart yearned over the ancient and decaying, and now too often silent temples.

I have been among the "ancient Simeons and Annas, servants of the Lord, who 'take pleasure in the stones, and favour even the dust of Zion;' who have prayed, and fainted not, through a long night of darkness and bereavement; and I have seen the smile of transport, and the flush of hope, and the fervour of devout and grateful praise, light up their patriarchal countenances, as the promise of a brighter day dawned upon their children, and I felt that it would not be disappointed."—P. 11.

The necessity of holiness conformable to the profession taken upon themselves, is then urged by Dr. Ravenscroft as a point of the most essential importance to the welfare of the Church. In the next place, the duty incumbent on all, but especially on the Clergy, of faithful adherence to the Articles and Liturgy of the Church, is placed in a striking point of view as a means of raising the Church. In dwelling on this point, having summed up his exhortations on the head of doctrine, with directing the Clergy to preach "salvation by grace, through faith, not of works, lest any man should boast"—he requires them to inculcate on their flocks just notions of the nature of the Church---a point on which, he observes, a most lamentable ignorance prevails.---We wish we could say such ignorance was confined to North Carolina alone, where the Bishop may plead as some palliative of the censure,

"Res dura et regni novitas me talia cogunt  
Moliri——"

Unhappily, it is evidenced too clearly among ourselves, by its baneful effects, in the facility with which many deluded members of Christ's flock, forgetful that there is but ONE fold, ONE Shepherd, transfer themselves to sects of every various denomination in the nomenclature of heresy, and erect according to their own fancies anomalous churches, not looking to that "rock whence they are hewn, nor to the hole of the pit whence they are digged." The prevalence of this ignorance is in no small degree owing to the kindly feelings of our nature which error enlists on its side. Charity forbids us to think harshly of our brethren, and we shrink from the painfulness of denouncing them heretical in their secession. From wishing, therefore, not to think evil of them, we endeavour to reconcile our judgment to a more lenient view of their case, and thus many sophistically argue themselves into a belief that all professions of Christianity are nearly, if not altogether, on the same footing of divine right. And hence we find many most excellent persons, who would be shocked to have their own attachment to the Church at all suspected, giving way virtually to the dismembering policy of schismatics, by holding out to them the *indiscriminate* hand of fellowship, though their creed may go to the undermining of the holiest verities of the Christian faith. In counteraction to this plausible delusion, Dr. Ravenscroft

cautions his clergy to withstand the lure of specious liberality which it holds out; and to compromise in no respect the character of the Church.

“ In aid of this dereliction of duty, the points objected are artfully represented as things indifferent in themselves, and therefore to be yielded in favour of Christian fellowship. All this, however, is mere pretence; for if they are points really indifferent, the fault must ever be with those who on such grounds separate themselves from what never can be viewed with indifference by any serious person. And whatever pretences may be urged, they are all fallacious, and proved to be so by experience. For whatever the principle of accommodation may be capable of in other things, it has ever failed in point of religious dissent; and I am yet to learn in what instances the surrender of principles, or even of distinctive points, has profited those who have tried the dangerous experiment. My brethren, the attempt has ever been in vain, and has issued in weakening and degrading those who have resorted to it; and the reason is obvious: principles, religious principles especially, are presumed to be well considered—adopted as the best, and on the highest authority. To hold them then, as things that may be dispensed with, may be accommodated, may be yielded, is viewed as the mark of a weak or an insincere mind.

“ To act upon this expectation, then, is to court defeat; while it is at the same time to expose ourselves to contempt; as men of lax principles and designing conduct: a stigma of all others the most severe upon a minister of religion, who, in common with all Christians, but in a higher degree, ought to have his conversation in the world, in simplicity and godly sincerity. And what has been the effect of such a course, in the trials that have unhappily been made by episcopal clergymen? Has our communion gained or lost by it? Where is the addition obtained by this surrender of private and public principles? It has lost, my reverend and lay brethren, by this Judas-like method of betraying it into the hands of its enemies, with a kiss.

“ And what have the individuals, who have thus acted, gained by it? They have gained the name, perhaps, of liberal and charitable, and have lost the esteem of all sound Churchmen; while they have not gained the confidence of those who nevertheless flattered their enlarged views of Christian liberty and evangelical piety, because, in the midst of this flattery, they are obliged to view them as false to the most solemn pledges that can be given of sincerity of opinion and integrity of practice.”—P. 16.

The remainder of the discourse contains some excellent observations on the duty of family religion as instrumental to the increase of true godliness among the people; in the course of which the following glowing passage occurs:

“ O! it is a heart-cheering, soul-enlivening vision, to go in the mind’s meditation, with the faithful father and mother, to the same awful tribunal, and see the holy confidence with which they stand and say,—‘ Behold us, Lord, and the children thou hast given us. We have taught them thy fear, and, by thy grace, kept them in the way; we surrender them to thy mercy, through thy dear Son.’ ‘ Well done, good and faithful



servants, ye have been faithful in a few things, enter ye into the joy of your Lord.' But who can speak that joy, when all the deaf ties of nature in this life shall be refined, purified, and perpetuated in glory; when conjugal, parental, and filial love shall be swallowed up, but not lost, in the love and enjoyment of God for ever." P. 18.

In conclusion, the duty of reserving their pecuniary means for the pressing wants of their own communion, is powerfully enforced on his hearers, and vindicated from the imputation of illiberality.

The Addresses of Bishop Kemp and Professor Onderdonk were delivered, on two different occasions, before the General Theological Seminary of the Church:---that of Bishop Kemp, at "The Commencement," (a term, we presume, to be understood in its Cambridge sense,) when the candidates for orders had completed their allotted period of study;---Professor Onderdonk's on the opening of the Seminary after the vacation in November, 1824, when the institution was entering upon its fourth year. Bishop Kemp accordingly addresses himself entirely to the candidates for orders. He gives a simple and brief statement of "the primitive order of the Church, her liturgy, and her faith"---prefacing his observations with some admonitions respecting the important objects proposed to the Christian minister, and making a natural transition to his principal subject, by adverting to the connexion between these objects and a regard to the established order of the Church. Under the first head, the appointment of three distinct orders in the Church is stated as capable of being traced to apostolic times, though the appropriation of the names of the orders is not of equal antiquity.

"It will surely cease to be contended, that the deacons were merely intended to be the agents of the charities of the Church, when the qualifications required were so high; when it is found to be a matter of fact, that they preached and administered baptism; and when, in the view of St. Paul, they were an order in the ministry passing through a probationary state to a higher degree.

"Nor is it of the least consequence to allege, that presbyters were in the apostolic church sometimes designated overseers, or bishops. For the orders then were, deacons, presbyters, and apostles. The term bishop was not appropriated to the highest order until after the age of the apostles. When presbyters, therefore, were called overseers, or bishops, it was in reference to their own flocks or cures.

"To these divinely-constituted orders of the ministry were allotted duties corresponding to their age and station. The deacons preached and baptized. The presbyters preached, administered both the sacraments, and governed their own churches. The bishops, in addition to these, performed the awful duty of ordination, superintended the conduct of the other orders, and confirmed the baptized."---Pp. 6, 7.

This is safe and unassailable ground, on which our Church polity may be rested. Some writers have, we think, endeavoured

to carry the point too far, by urging the case of the seventy disciples as that of presbyters ordained by our Lord himself: this is to infer more from the simple fact than the fact itself will warrant. 'We only hear of these persons being sent by our Lord on a particular commission, which may have expired when the occasion itself ceased on which they were sent. And we do not read of our Lord having ordained them by any form, as he did the Apostles, when he breathed on them, and said, "Receive ye the Holy Ghost," &c. He gifted them with supernatural powers; but we cannot argue their ordination to the priesthood from that circumstance, as the gift of tongues was afterwards conferred on many who only held the rank of believers. Besides, if the tradition preserved by Epiphanius\* be true, that the seven deacons, first ordained by the Apostles, were chosen out of these seventy, it is impossible that they could have been already priests, as an ordination to a subordinate office would then have been unnecessary. Indeed, the supposition that the seventy were ordained priests, militates, in our opinion, with the economy of the preaching of the gospel. Christ selected certain men as his Apostles, whom he appointed as the heirs of his ministry to preach the gospel to every creature when his own course should be finished. So long as he was himself on earth, he was, as it should seem, *the only Priest* of the New Covenant; but when he departed, he then sent the Holy Spirit, which, descending on his Apostles *immediately* should through them perpetuate that priesthood, as far as man could execute its functions, which he had discharged so long as he was present among us in his own person. The Apostles accordingly must be regarded as his *full* representatives---as occupying by a delegated authority that place which the Saviour himself had held as a minister, in virtue of his word; "As my Father hath sent me, *even so send I you*;"---and the subdivision of the ministry ought therefore, in the natural order of things, to be referred to them exclusively, acting under the influence of the Divine Spirit, as well in the peculiar appointments which they made for the salvation of men's souls, as in the doctrines which they taught. *They* received his full authority---to others after them they could depute either that authority in its full extent which would originate the order of bishops, or such portions of it as they might deem requisite, under the guidance of the Holy Spirit, for the dispensation of the gospel to the people---whence would arise the limited authorities of the priest and the deacon.\*

Dr. Kemp argues, that even supposing the polity of the Church to be merely a human constitution, it ought to be acted

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\* See some excellent observations on the subject of Episcopacy by Bishop Heber, in his *Life of Jeremy Taylor*, p. 181---189. *Taylor's Works*, Vol. I.

upon according to its special provisions. But regarding it as a sacred institution, we cannot alter it unless upon the presumption that there are any among us equal in gifts to the Apostles: and that as spiritual blessings are the objects proposed in the Church, we cannot hope to obtain these in any other way than by the channels which Divine mercy has appointed. He observes, that we find the same kind of proof of the character and provisions of the Church by historical documents; which we have of any temporal government; and that ecclesiastical polity, being spiritual, is not a thing to be accommodated to circumstances and times, but must remain the same under all civil governments. He alludes to the abandonment of episcopacy on the part of the continental reformers, notwithstanding the attachment of many of them to it as the primitive order of the Church, as attributable to their hasty zeal in precipitating the measure of reformation, and not leaving the result to the sure workings of Divine Providence. And while he refrains from condemning all those societies of Christians which have departed from the apostolic model, as guilty of vanity or wickedness, he asserts it to be the bounden duty of all to follow that order in the Church which has been appointed.

“But living, as we do, under a divine religion, where the means are prescribed as well as the end, we consider ourselves neither at liberty to neglect the one nor to disregard the other. And while our blessed Lord told his followers, ‘that there should arise false Christs and false prophets, and should shew great signs and wonders, in so much that if it were possible they should deceive the very elect,’ we need not wonder that there should also arise false churches.—But when we maintain the character of the Church, we must not forget that this Church was formed ‘for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.’”—Pp. 10, 11.

Under the second head of his “Address,” Dr. Kemp points out the divine excellence of the Liturgy as a form of prayer. The value of appointed forms he infers from the fact that they are the collective wisdom of the Church; whereas private forms must savour of the peculiar weaknesses of individuals; and refers to the services described in the Old Testament, as affording an example of such devotional forms as those employed in the Church, especially in the matter of alternate divine praise from the minister and congregation.

Lastly, he treats of the faith of the Church. And here he is employed in shewing the importance of established formularies containing the articles of religion professed by the Church.

“Although holy Scripture be the source of all truth, yet considering that the doctrines of our Saviour are to be drawn from conversations that he held, and instructions that he delivered, for about three years;

considering, that the illustrations, the defence, and the application of these doctrines by his inspired followers, are spread through a number of epistles, written on different occasions, and addressed to different nations; and that the primitive history of the Church, while under inspired rulers, extends to several years; it was surely of great use to collect the most important of these doctrines into a small compass. This, it seems, was done before the death of the apostles, and was termed '*the form of sound words,*' '*the words of faith,*' or '*the principles of the doctrine of Christ,*' and afterwards *the Creed*." '*The ancient Churches,*' says Archbishop Secker, '*had many such creeds: some longer, others shorter, differing on several heads in phrase, but agreeing in method and sense; of which that called the Apostles' Creed is one.*' And indeed it is hardly possible to conceive how a Church can exist without a creed. For while the Scriptures are referred to as the only creed, this will open a door for great latitude of interpretation and endless schisms in the Church."—Pp. 14, 15.

The Bishop further insists on the necessity of fixing, at an early period, correct notions of the Church and of religion in general, from the difficulty of attaining the truth, even by vigorous efforts, where the mind has already been pre-occupied with error.

"It is of immense importance for young clergymen to be correctly instructed in the character of the Church and the principles of religion at an early period. For when great labour and pains are taken to fix in the mind erroneous systems, and to chain it down to false views, as soon as mature judgment and free inquiry prevail, the mind will break its shackles, and unless controlled by divine influence, will rush into a variety of doctrines, bearing perhaps no nearer resemblance to the truth. The commotions and changes that have taken place in this country, yield but too faithful a practical commentary on this position."—P. 15.

He concludes his "Address" with the following exhortation:

"The Church, Gentlemen, through Divine goodness, having established this Seminary, may well be considered as holding the following language to you, her beloved children—'*Ye are the salt of the earth.*' Through this immense country, scattered as you will no doubt be, by a wise Providence, you are to carry the doctrines and the consolation of grace, to raise your fellow men from a state of moral disease and weakness, and to supply them with the means of spiritual health and salvation. '*Ye are the light of the world.*' The chastized and holy characters, which, through the discipline of the Church and the influence of grace, you have acquired, will shine as specimens of Christian purity; and while you teach what Christians ought to know, you will shew what Christians ought to be.

"May God of his infinite goodness bless, preserve, and keep you; may he render you the happy instruments of introducing many inhabitants into the realms of bliss, so that when your ministry shall draw towards a close, you may be able to adopt the language of St. Paul, '*I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteous-*

ness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” —Pp. 15, 16.

The “Address” of Professor Onderdonk has for its subject the relation which such an institution as that of the Theological Seminary of the Episcopal Church of the United States bears to the interests of religion and the Church.

Commencing with some general observations on the insufficiency of human reason in its unassisted state, to originate, or at any rate to preserve an uncorrupt religion in the world, and hence arguing the necessity of a revelation, which revelation is alone to be found in the volume of the Bible; he deduces from these facts the importance of such an institution of religious education as that which then occupied their attention. For the Bible, he argues, being considered as the source of all true religion, demands learning and study in consequence of its peculiar character, in order to obtain from it the wisdom necessary for salvation. All need not go through the same labour of investigation; but there should always be some furnished with the means of making the truth clear to the understanding of others who are not themselves qualified for the task of interpretation.

“That all may be thus benefited and enlightened by a process for which few have time, and many not ability, the teachers of religion should devote themselves to this accurate and careful study of revelation; and should, consequently, be provided with the knowledge, and inured to the labour, which it requires.

“To this great end our Theological Seminary is designed to be conducive.”—Pp. 8, 9.

The Professor then adverts to the various departments of inquiry which ought to engage the attention of the theological student, and which accordingly enter into the system of education adopted at the Seminary, such as—The examination into the evidences of the genuineness and authenticity of the Bible—the critical study of the languages in which it is written, and of the just principles of its interpretation—the systematic development of the Scriptural doctrines and precepts—and the inquiry into the nature and constitution of the Christian Church. The importance of the last subject is well enforced in the following passage:

“If there is, as from revelation it is obvious that there is, in the world, a divinely-constituted society of such a high and holy character, and so intimately connected with the integrity and advancement of the religion of the Redeemer, and with man’s spiritual and eternal welfare, surely to those who duly appreciate the great and precious privileges of the gospel, it must be regarded as of the utmost importance to ascertain where this society is to be found, in order that its blessings may be enjoyed. And when we consider the state of things in the present day, and how, from various and opposite quarters, and under

various and discordant circumstances, we hear the claims, Lo! here it is, and lo! it is there, he must have little sensibility to the importance of the divine precept, 'One Lord, one faith, one baptism,' who does not see the vital importance of entering seriously and at large into an inquiry for that Church which Christ established."—Pp. 11, 12.

The objection to theological learning, drawn from a mistaken notion of the sufficiency of the Scriptures, is afterwards obviated—first, from the simple fact that the Scriptures must be read by the generality of Christians in the form of *translations*, and then from the circumstance that *religious teachers* are a divine appointment no less than the written word.

"Allowing, however, that translations could and did give a completely accurate view of the original Scriptures, the objection may be met on another ground. God's dealings and dispensations towards us are to be received as they are vouchsafed. It is clearly obvious that besides giving us the Scriptures, as the source of all religious knowledge, God has ever been pleased to appoint in his Church *religious teachers*. As, however, it is still true that the Bible is the source of all religious knowledge, it follows that these teachers were designed to explain and enforce the doctrines and precepts of the Bible; and consequently, that there are qualifications for explaining and enforcing those doctrines and precepts, to which Christians at large are not to be supposed to have attained. That, therefore, it is right and necessary, in order that the Scriptures may produce their full effect, that the instructions of a well-qualified ministry go with them, is no derogation from the perfection of the Scriptures, because they were not designed to be otherwise sufficient. This is the clear order of God's providence, and, therefore, is right and the best, and demands our grateful assent and co-operation.

"The explanations of Holy Writ which the members of the Church are to derive from its ministers, are not to be received and admitted merely because they are theirs. They must exhibit the warranty of Scripture for what they advance, and give such reasons and proofs as will render the people's assent an enlightened one."—Pp. 15, 16.

Having thus deduced, from the course of instruction pursued, the important relation which the Theological Seminary bears to the inculcation of true religion, the Professor further points out its great subserviency to the interests of the Church.

"And besides, and intimately connected with, this favourable bearing upon the interests of *religion generally*, our Seminary must exert a most happy influence on the interests of that *Church* which,

'Founded in truth; by blood of martyrdom  
Cemented; by the hands of wisdom reared  
In beauty of holiness; with ordered pomp  
Decent and unreprieved;'

commands our admiration, concentrates our affections, is approved by our judgments, is recommended by experience of its instrumentality to edification and holiness, and ought to have our best prayers, and our most willing and devoted efforts in its behalf. That Church, my brethren, in these days of increasing indifference to the great and pre-

cious truths, and the holy requisitions, of the gospel, stands as the gospel's best and most efficient friend, firmly maintaining, and strongly guarding, its distinctive principles, and incessantly enforcing them, in all their purity and all their fulness. It provides a sure resting place for those who are wearied and disquieted with being carried about with every wind of doctrine, and a truly evangelical bond of unity for those who like not the distractions of divers and jarring systems of ecclesiastical order.

"Through the means of our Seminary, the character of that Church is to be raised in the community, her principles better understood, and more duly appreciated, and, as is always the consequence, her borders enlarged, and her influence increased."—P. 19.

The excellence of the Institution having been thus illustrated by the important objects to which it has reference, its claims on public patronage and support are ably enforced in the sequel of the "Address."

"Much yet remains to be done to give the Seminary a fair opportunity of effecting all the good for which it is designed and fitted. Surely it will not, and cannot be that so good a cause will be urged in vain. That cause is urged by society at large, which sees in the religion to be thus extended and enforced, the best friend to its good order, and to that pure morality which lies at the basis of its welfare. It is urged by our country, which recognizes that religion as the most efficient mean of national prosperity and honour. It is urged by the sweet endearments and the pure enjoyments of domestic life, and of friendly intercourse, which see in it the fostering of those tender affections, and the inculcation of those pure and heavenly principles, which draw still more closely every social tie, and confirm and hallow every virtuous sensibility. It is urged by the blessed gospel, to the inculcation and enforcement of whose principles and precepts, in their genuine purity and sanctity, this Seminary is devoted. It is urged by the Church, which the Redeemer loved even unto death, for it is consecrated to the promotion of its primitive unity and purity, and of its best interests. It is urged by the Divine Head of the Church, who sees in this identity of the cause of our Seminary with that of his mystical body, an humble, but, through his blessing, *efficient* mean of promoting the spiritual and eternal good designed by the stupendous plan of man's redemption."—P. 22.

Among the objects for which increased funds are required for the Institution, Mr. Onderdonk mentions the erection of buildings and immediate pecuniary assistance to such of the students as were in need of it. The Trustees, we are happy to find, have determined on proceeding with the requisite buildings, in the full confidence of future support. As to a collection for the latter object, the author informs us in a note, that it was made according to custom, though some of the friends of the Institution doubted its expediency. He shews, in answer to the objections of such persons, that many, from the want of such help, had been compelled to seek other channels of ob-

taining a livelihood, when their hearts were given to the ministerial profession, or to divide their attention with other pursuits necessary for their support; which must of course diminish their efficiency in the actual exercise of the sacred profession, whose immediate duties would not allow them much leisure for retrieving lost ground. He also adverts to the fact that candidates of the Episcopal Church had found a refuge in the seminaries of other communions, where they had been most liberally aided, and in some instances entirely supported, while prosecuting their theological studies. This circumstance, while it is highly honourable to those communions which have thus reared the scions of another stock, ought certainly to provoke to jealousy in good works the friends of the Church, that she may not be less kind to her own than strangers have proved themselves. Haply, too, such fostering in alien arms may be the means of transferring the affections of the persons so essentially benefited, from their natural parent, the Episcopal Church, to those societies of Christians which have adopted them. And scarcely indeed could such persons be blamed if they preferred that religious fraternity which greeted them with open heart and hand, above that whose ear seemed deaf to their calls for support and encouragement. It is time indeed for all true Episcopalians in the United States to look to the means of securing such persons from the contagious influence of heterodox opinions, which so powerfully recommend themselves by acts of kindness. The opportunity is past for considering the expediency of giving charitable help to such as may require it—the duty is imperatively forced upon them. The Professor, however, by no means despairs of that support for which he so earnestly pleads. He anticipates the period when permanent endowments shall be established in the American Theological Seminary correspondent to those at our Universities, which have been, he justly observes, “under God, the means of blessing the world with the burning and shining lights of evangelical knowledge, which have been afforded in a large portion of the distinguished prelates, and other able divines, whom that Church has reared since the Reformation.”

The Church of England owes indeed a deep debt of gratitude to those institutions, in which her noble band of teachers and pastors of the Word have been nurtured and trained to their holy calling. And those on whom is devolved the task of laying the foundation of an institution of clerical education, cannot do better than imitate the sound wisdom in which the universities of this land have been devised and framed. The characteristic points in which one country differs from another, must of course be regarded, in any attempt to introduce into one, institutions formed and matured in another. Our universities pre-suppose an established and predominant national religion. But where,



on the other hand, as in the United States of America, there is no established religion, there can be no extensive combination for the purposes of general learning. Those who determine to exclude religion from their course of education, may unite in some general plan of instruction, as we have seen in the recent irreligious project of a "London University;" but such teaching as that proposed by our metropolitan illuminators, whose only test of admission to their *φροντιστήριον* is,

"Ποιους θεους ὁμῶς σὺ; πρῶτον γὰρ θεοὶ  
'Ἡμῖν νόμισμ' οὐκ ἔστι" \*

is happily not a symptom of American education. Religion is regarded in the United States in its proper light, as the grand object of all education---as that which must be taught at any rate, however it may fare with other branches of knowledge. As all sects, therefore, are on a parity there, as far as the State is concerned, each must have its appropriate seminary of learning, if it would maintain an orthodox faith according to its own views. And from this circumstance will result a more exclusive devotion to theological studies in each seminary, as it is in its theological opinions that its distinctive character consists. Whereas our Universities, on the other hand, are far from being merely theological seminaries. The promotion of sound religion is their grand object, but it is not their sole, nor, in all cases, their direct object. They endeavour rather to cultivate and discipline the mind of the student previously, that he may enter more competently on the study of the architectonic science of theology.

Regarding, however, the Theological Seminary of the Protestant Episcopal Church of the United States as the best plan of education which can be adopted under existing circumstances, we cannot but admire the excellent arrangements which have been made in it for conveying professional instruction. If it is not adapted to produce theologians of that gigantic stature which a more various and extended course of erudition can alone produce---such as were those veteran champions of our Church who pleaded the Lord's controversy with the Papists and the Sectaries of another day---still it is admirably suited to bring a great quantity of that talent which falls to the lot of the majority, into the service of religion, and to render it most effective in the cause. It is no small praise of an institution, to say that it is calculated to produce a number of valuable parochial ministers, and to furnish them with that wisdom which shall enable them to direct the souls of men into the way of everlasting life. In one thing, certainly, our American brethren of the Episcopal

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\* Their *νόμισμα*, their current coin, is of a far more material and palpable nature, such as suffices to pay the interest of capital and salaries of lecturers.

Church hold forth an example to us all, whether as members of an university or as private Christians---that single eye with which all their proceedings appear to be directed to the glory of God.

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## MISCELLANEOUS.

### AN EXAMINATION INTO THE CHARGE OF HETERO-DOXY BROUGHT AGAINST EMINENT MEN.

ON THE RELIGIOUS OPINIONS OF LOCKE.

*In a Second Letter to the Editor of the Christian Remembrancer.*

DEAR SIR,

IN a former letter I offered some remarks relative to the religious opinions of Sir I. Newton: at the conclusion of that letter, I led your readers to expect a similar inquiry into the cases of other individuals, who have fallen under the same imputation of heterodoxy. From the review taken of Sir I. Newton's opinions, it is, I trust, evident, that while I contend for the absence of all proof of his alleged Socinianism, and the existence of several clear avowals very hostile to such an imputation, yet I am far from maintaining that his belief in every particular was perfectly free from error. I make this remark in order that my object in offering those as well as the present observations may be clearly understood.

The examples of great philosophers are brought forward with triumph by the Unitarian writers, that the superficial disciples of a system arrogating to itself a peculiarly philosophical character, might, by the sanction of such distinguished names, be brought to suppose that the principles of true philosophy required the rejection of all mysteries in religion. If, therefore, it can be shewn, that the distinguished persons alluded to did not adopt any such principles of theological investigation in connexion with *philosophical considerations*, and did not deny any article of faith on the *ground of philosophical views*, the main object of the inquiry will be answered. And even if, in their detail, the religious opinions of these philosophers should be far from orthodox, still the *principle* upon which those opinions were taken up being shewn to be entirely unconnected with philosophy, the sanction of their authority cannot be any longer urged for that unwarrantable perversion both of philosophy and religion, which is ably characterized by Lord Bacon, as "*Philosophia phantastica, religio hæretica.*"

These remarks will apply, perhaps, more peculiarly to the case I am now about to consider, than to that before discussed. It is the groundwork rather than the superstructure of the religious opinions of that profound thinker, Locke, that I am at present engaged to examine.\*

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\* Some statements on this subject will be found in Archbishop Magee's work, Vol. iii. Note, p. 115, &c.

The writings of this eminent man on theological subjects are both more numerous and more directly bearing on the great doctrines of Christianity than those of Newton. In his works there is much to which neither I, nor any orthodox son of the Church of England, can subscribe. At the same time it is fair to say, that his views have been to a great extent misrepresented, and censured for faults which, it appears to me, cannot by any certain proofs be detected in them. Those who are in the least acquainted with the history of theological controversy in this country, are well aware with what unusual bitterness and acrimony the attack was raised against his work on *The Reasonableness of Christianity*. The imputation of Socinianism was among the mildest which were then heaped upon him. In reference to the present inquiry, it will be quite unnecessary to enter upon the arguments urged on either side in these controversies. My primary object is to ascertain, from what Locke has himself avowed, whether he considered any abstract principle of reason to form a ground for rejecting the mysteries of religion; as well as to exhibit, by his mode of stating the doctrines of Christianity, to what extent and in what sense he maintained them.

It has always appeared to me that if a man once admits the existence of a Deity, he is, in fact, admitting the most incomprehensible of all mysteries, and therefore cannot in consistency reject any others if sufficiently proved by revelation. How far such a view may have influenced Locke's belief, I do not know; but his admission of the unspeakable mysteriousness of this primary truth is most unequivocal. I shall content myself by merely referring the reader to the Essay, Book ii. Ch. 15, § 3, 12, compared with Book iv. Ch. 10. His work entitled "*The Reasonableness of Christianity as delivered in the Scriptures*," is founded entirely on the principle that Scripture is to be implicitly followed as the sole guide in the search after religious truth; and in the very first page of this book he expressly condemns those who would reduce the gospel to a mere system of morality, and make Christ only the restorer of natural religion. On the other hand he controverts the doctrine of the condemnation of man by the fall of Adam, as inconsistent with the divine goodness; but this it should seem chiefly on the ground that he does not conceive the *words of Scripture* to warrant such an interpretation. His peculiar hypothesis of the nature of the scheme of redemption, and the design of the gospel, whilst it is opposed to the latter doctrine, is not less so to the former, which he considers an equally culpable opposite extreme.

It is in the developement of this hypothesis, both in the work last mentioned, and in his Commentary on the Epistles, that the author is led to deny the condemnation of mankind as involved in the sentence pronounced on Adam. He restricts the meaning of that sentence solely to corporeal death, and makes the restoration of immortality to be the object of Christ's coming. But all this, it seems to me most evident, is only the result of his not taking a sufficiently accurate and extended view of the contents of Scripture; of his resting too exclusively on a detached portion of the sacred writings, and not taking due care to compare and combine the testimony afforded by the whole. No part of this interpretation is, as far as I can ascertain, adopted upon the ground of any peculiar philosophic theory, or upon any *à priori* as-

sumptions respecting the nature of the divine attributes or dispensations. It is solely upheld in conformity with the idea the author entertained (founded too upon an over literal interpretation of a passage in Scripture) that "to the poor the gospel was preached," and consequently nothing ought to be found in it but what would be plain to their apprehensions. (Pp. 2, 304. folio, 1740.)

In regard to the general principle of submitting our understandings to the reception of divine mysteries, the following passage will, I think, be regarded as a very clear admission of its reasonableness. (P. 255.) "It is enough to justify the fitness of any thing to be done, by resolving it into the *wisdom of God*, who has done it; whereof our narrow understandings and short views may utterly incapacitate us to judge. We know little of this visible, and nothing at all of the state of that intellectual world—wherein are infinite numbers and degrees of spirits out of the reach of our ken or guess—and therefore know not what transactions there were between God and our Saviour, in reference to his kingdom. We know not what need there was to set up a head and a chieftain, in opposition to the *prince of this world*, the *prince of the power of the air*, &c., whereof there are more than obscure intimations in Scripture. And we shall take too much upon us, if we shall call God's wisdom or providence to account, and perty condemn for needless, all that our weak and perhaps biassed *understandings* cannot account for.

"Though this general answer be reply enough to the forementioned demand, and such as a rational man or fair searcher after truth will acquiesce in, yet in this particular case the wisdom and goodness of God has shewn itself so visibly to common apprehensions, that it hath furnished us abundantly wherewithal to satisfy the curious and inquisitive, who will not take a blessing, unless they be instructed what need they had of it, and why it was bestowed upon them.

"The great and many advantages we receive by the coming of *Jesus the Messiah*, will shew that it was not without need, that he was sent into the world."

To the same purport is the following observation (p. 300): "All divine revelation requires the obedience of faith;" and every one is "to receive all the parts of it with a docility and disposition prepared to embrace and assent to all truths coming from God, and submit his mind to whatever shall appear to him to bear that character." See also Second Vind. p. 265.

In one place (Second Vind. p. 281) Locke expressly denies that he is a follower of any sect or party; a disciple neither of Socinus, Arminius, Calvin, or any other; but simply a Christian.

One of the principal grounds of accusation with which Locke was assailed, was, that he endeavoured to reduce the whole of the Christian faith to one single article, and wished to overlook a large portion of the New Testament, and consider a variety of doctrines usually esteemed important, as unessential. I am at present but little concerned in wishing to vindicate him from this charge in a general point of view: my inquiry is directed to this particular question:—does this attempt at simplification lead to any thing like Socinian doctrines, or was it conducted in any thing like the same spirit, or on the same principles as those which characterize Unitarianism? The following, among many other

passages which might be quoted, appears to me to afford a tolerably decisive answer. (Second Vind. p. 270.) "This," (viz. all that is necessary to salvation,) "though it be contained in a few words, and those not hard to be understood; though it be in one voluntary act of the mind, relinquishing all irregular courses, and submitting itself to the Rule of him whom God had sent to be our King, and promised to be our Saviour; yet it having relation to the race of mankind, from the first man Adam, to the end of the world, it being a contrivance wherein God has displayed so much of his wisdom and goodness to the corrupt and lost sons of men, and it being a design to which the Almighty had a peculiar regard in the whole constitution and economy of the *Jews*, as well as in the prophecies and history of the Old Testament: this was a foundation capable of large superstructures; 1. In explaining the occasion, necessity, use, and end of his Coming; 2. Next in proving him to be the Person Promised by a correspondence of his birth, life, sufferings, death, and resurrection, to all those prophecies and types of him, which had given the expectation of such a Deliverer; and to those descriptions of him whereby he might be known when he did come; 3. In the discovery of the sort, constitution, extent, and management of his Kingdom; 4. In shewing from what we are delivered by him, and how that deliverance is wrought out, and what are the consequences of it.

"These, and a great many more the like, afford great numbers of truths, delivered both in the historical, epistolary, and prophetic writings of the New Testament, wherein the mysteries of the gospel, hidden from former ages, were discovered, and that more fully, I grant, after the pouring out of the Holy Ghost upon the Apostles."

With respect to the particular doctrine of the sentence passed on Adam and his posterity, this, as I have already observed, is understood by the author as involving only corporeal death. Immortality he represents as the gift of God conferred on the righteous by Jesus Christ; exclusion from Paradise and loss of immortality being the portion of sinners. (P. 13.) He maintains the doctrine of justification by faith; those who are not thus justified being, it should seem, merely deprived of immortality. But it is somewhat remarkable, that he afterwards speaks of the wicked at the day of judgment "receiving death, the just reward of sin," and terms it "a second death." (P. 208.)

Besides this, he subsequently, in giving an outline of our Lord's precepts, mentions his forbidding sins, "on pain of hell fire." (P. 218.) The expression is used without any comment. In another place (p. 231) he still more expressly speaks of our Lord urging his commandments on his disciples "with the enforcement of *unspeakable rewards and punishments in another world*, according to their obedience or disobedience." Again, "Does he their king command, and is it an indifferent thing? or will their happiness or misery not at all depend upon it whether they obey or no?" (Ibid.)

He afterwards quotes the expressions of our Lord descriptive of the last judgment, and of the sentences of retribution both on the good and wicked, without the least attempt to explain away or omit the expressions relating to future punishments; his object all along being to shew the necessity of moral obedience as the consequence of a justifying

faith, and that the future retribution will be according to men's works. In another passage he speaks of the prospect of "heaven and hell," as that which must "cast a slight upon the short pleasures and pains of this present state." (P. 288.) See also his Commentary on the Epistles, Rom. ii. 8, and Eph. v. 6.

These instances appear to me very clear indications that though the author did not consider the sentence passed on Adam, to involve eternal perdition, yet in maintaining this opinion he by no means intended to deny the doctrine of future punishments for the actual sins of men, as the Socinians do.

As to Locke's opinion on the grand doctrine of our Lord's divinity, the following are, I think, clear and express testimonies. (Reasonableness, p. 171.) "Indeed (John xiv. 9) our Saviour tells *Philip, he that hath seen me hath seen the Father*. And adds (v. 10), *Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works*. Which being in answer to *Philip's* words (v. 9) *Shew us the Father*, seem to import thus much: *No man hath seen God at any time; he is known only by his works*. And that he is my Father, and I the Son of God, i. e. the *Messiah*, you may know by the works I have done; which it is impossible I could do of myself, but by the union I have with God my Father. For that, by being *in God* and *God in him*, he signifies such an union with God, that God operates in and by him, appears not only by the words above cited out of v. 10, (which can scarce otherwise be made coherent sense,) but also from the same phrase used again by our Saviour presently after (v. 20): *At that day, viz. after his resurrection, when they should see him again, ye shall know that I am in my Father, and you in me, and I in you: i. e.* By the works I shall enable you to do, through a power I have received from the Father: which whoever sees me do, must acknowledge the Father to be in me; and whoever sees you do, must acknowledge me to be in you. And therefore he says (v. 12), *Verily, verily, I say unto you, he that believeth on me, the works that I do shall he also do; because I go unto my Father*. Though I go away, yet I shall be in you who believe in me; and ye shall be enabled to do miracles also for the carrying on of my kingdom, as I have done; that it may be manifested to others that you are sent by me, as I have evidenced to you that I am sent by the Father. And hence it is that he says in the immediately preceding (v. 11), *Believe me that I am in the Father, and the Father in me; if not, believe me for the sake of the works themselves*. Let the works that I have done convince you that I am sent by the Father; that he is with me, and that I do nothing but by his will, and by virtue of the union I have with him; and that consequently I am the *Messiah*, who am anointed, sanctified, and separate by the Father to the work for which he hath sent me.

"God nevertheless out of his infinite mercy willing to bestow eternal life on mortal men, sends Jesus Christ into the world; who being conceived in the womb of a virgin (that had not known man) by the immediate power of God, was properly the Son of God, according to what the angel declared to his mother, Luke i. 30—35, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow

thee : therefore also that Holy Thing which shall be born of thee shall be called the Son of God.' So that being the Son of God, he was, like his Father, immortal : as he tells us, John v. 26, 'As the Father hath life in himself, so hath he given to the Son to have life in himself.'

"This may serve a little to explain the *immortality* of the Sons of God, who are in this like their Father made after his image and likeness. But that our Saviour was so, he himself further declares (John x. 18), where speaking of his life he says, *No one taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again* : which he could not have had, if he had been a mortal man, the son of a man, of the seed of Adam, or else had by any transgression forfeited his life ; *for the wages of sin is death.*" See also Second Vind. pp. 301, 339, 377.

To these may be added one or two equally strong passages from his Commentary on the Epistles. Thus he says (Rom. i. 3, Paraph.), "Concerning his Son Jesus Christ our Lord, who according to the flesh, i. e. as to the body which he took in the womb of the blessed Virgin, his Mother, was of the posterity and lineage of David according to the spirit of holiness, i. e. as to that more pure and spiritual part which in him overruled all, and kept even his frail flesh holy and spotless from the least taint of sin, and was of another extraction, &c. Note.—'According to the spirit of holiness,' is here manifestly opposed to 'according to the flesh,' in the foregoing verse ; and so must mean that more pure and spiritual part in him, which, by divine extraction, he had immediately from God. Unless this be so understood, the antithesis is lost."

In that remarkable passage, Rom. ix. 5, which, the reader will remember, has afforded room for so singularly clever a display of critical acumen to Mr. Belsham and his friends, Locke has made a difference in the rendering, which has been ably criticized by Archbishop Magee, Vol. iii. Note, p. 115, et seq. But while, by this alteration, he would take away one part of the testimony to our Lord's divinity, it is remarkable that he allows to remain the other part of the text, which is in effect almost equivalent. The paraphrase is, "Of them" (the Jews) "as to his *fleshly* extraction, Christ is come, he who is over all, *God be blessed for ever, Amen.*"

The sufferings of Christ are scarcely at all alluded to in the treatise on the "Reasonableness," &c. This indeed was one of the most weighty charges brought against the author, and on which he has taken particular pains to defend himself in his "Vindication." From examining the tenor of his reasoning, I am disposed to think, that in whatever light Locke really regarded this event, his silence respecting it was rather because the doctrinal explanation of it did not materially affect the peculiar hypothesis he was maintaining. The following incidental notices of it are deserving attention. After maintaining, as before quoted, that our Lord's nature was not that of a mortal man, he gives this as the reason why he was able to lay down his life for others. Thus (p. 206) :

"And he that hath incurred death for his own transgression, cannot lay down his life for another, as our Saviour professes he did. 'For he was the Just One ;' Acts vii. 57 and xii. 14, 'Who knew no sin ;'

2 Cor. v. 21 : ' Who did no sin, neither was guile found in his mouth.' And thus, ' As by man came death, so by man came the resurrection of the dead.' For as in Adam all die, so in Christ shall all be made alive.'

" For this laying down his life for others, our Saviour tells us, John x. 17, ' Therefore does my Father love me, because I lay down my life that I might take it again.' And this his obedience and suffering was rewarded with a kingdom," &c.

In the controversy which arose between Locke and Mr. Edwards, his omission of any express mention of the satisfaction wrought by the death of Christ became a prominent topic of discussion. How far Locke may have succeeded in defending himself for the omission, I will not undertake to determine, but content myself with referring the reader to First Vind. p. 265 ; Second Vind. pp. 120, 128, 307.

In another passage he speaks of " an impious and irreligious epithet given to the Holy Jesus," and designates it as " a profane expression applied to the Captain of our salvation, who freely gave himself up to death for us." (Second Vind. p. 326.)

Some extracts in vindication of Locke's omission of " the Satisfaction," from Mr. Bold, who had defended him in the controversy, are given (Second Vind. p. 379, &c.) A remark which Locke has introduced appears to me so full and explicit a statement of his real views on this important topic, that I must be allowed to extract it, at the same time premising that though I am far from considering it altogether favourable to his orthodoxy, it must be admitted that the sentiments it contains are widely remote from those of Socinianism.

" Mr. Bold says right that this is a doctrine that is of mighty importance for a Christian to be well acquainted with. And I will add to it, that it is very hard for a Christian, who reads the Scripture with attention and an unprejudiced mind, to deny the *Satisfaction of Christ*. But it being a term not used by the Holy Ghost in the Scripture, and very variously explained by those that do use it, and very much stumbled at by those I was there speaking to, who were such as I there say, ' who will not take a blessing, unless they be instructed what need they had of it, and why it was bestowed upon them ;' I left it, with the other disputed doctrines of Christianity, to be looked into (to see what it was Christ had taught concerning it) by those who were Christians, and believed Jesus to be the Saviour promised and sent from God. And to those who yet doubted that he was so, and made this objection, ' What need was there of a Saviour ?' I thought it most reasonable to offer such particulars only as were capable of no dispute, but must be acknowledged by every body to be needful."

There is another passage to which I must briefly allude, as bearing on the opinions respecting the death of Christ, because it is one which has been in a remarkable way laid hold of by the modern Unitarians, as establishing their doctrine, but which Locke interprets in a sense wholly different, and in fact in the only sense which it will reasonably bear. I allude to the declaration of our Lord before Pilate, John xviii. 36, " For this end was I born, and for this cause came I into the world, that I should bear witness to the truth." This text, the reader will remember, is the key-stone of the modern Unitarian creed, and is



*rationaly* interpreted to mean that the death of Christ was only an ordinary martyrdom, by which he bore witness to the truth of his doctrine. Locke, however, understands it as referring to the whole course of our Lord's life instead of his death:—"Our Saviour," says he, "declares that his great business in the world was to testify and make good this great truth, that he was a King, i. e. in other words, that he was the Messiah." (P. 146.)

In a subsequent passage he expressly specifies and dwells upon the assistance of the Holy Spirit, as one of the great benefits procured by the coming of Christ. (P. 289.)

If we turn to the Commentary on the Epistles, there are several much more decided expressions relative to the subject of our Saviour's death. A few of the most remarkable are as follow:—

1 Cor. i. 17, 18, Paraphrase.—"For Christ sent me not to baptize, but to preach the gospel, not with learned and eloquent harangues, lest thereby the *virtue and efficacy of Christ's sufferings and death* should be overlooked and neglected."

Rom. iii. 24, 25, Paraph.—"Being made righteous gratis by the favour of God, through the redemption which is by Jesus Christ; whom God hath set forth to be the propitiatory or mercy-seat in his own blood," &c. In a note he mentions that this translation of *ἱλαστήριον* is countenanced by Mede. In a subsequent note he maintains the exact analogy between Christ as the spiritual mercy-seat and the atonement made by blood under the Mosaical law.

Eph. v. 2, Paraph.—"Christ also hath loved us and hath given himself for us an offering and an acceptable sacrifice to God."

Rom. viii. 3, Paraph.—"God sending his Son in flesh, that in all things except sin was like unto our frail sinful flesh, and sending him also to be an offering for sin, he put to death sin," &c.

It is observable here, that the expression "offering for sin" is adopted by our commentator as necessary to make out the sense: it does not occur in the authorized translation, where it is rendered simply "for sin." This surely does not savour much of Socinianism.

See also his Paraph. on 2 Cor. v. 21.

Upon a candid and unbiassed review of Locke's theological writings, I am persuaded that no such charge as that of Socinianism can be fairly substantiated against him. That he in many instances departed from the received faith, must of course be admitted; but neither in the detail of his doctrines, nor in the *principles* on which he framed them, can the Unitarians make out any thing like a valid claim to get him as their partizan. As to the merits of his hypothesis of the gospel scheme, it is foreign to my present purpose to say any thing. The question with which I am most concerned regards the *principle* on which Locke deduced his peculiar views. To this, I think, a candid and unbiassed examination of his writings will easily supply the most satisfactory answer.

Not to mention the general declaration in the Preface to his "Reasonableness," let us recollect the following more particular account which he gives in his letter to Mr. Bold (Second Vind. Pref. p. xi.):—"How much I was pleased with the growing discovery, every day, whilst I was employed in this search, I need not say. The wonderful

harmony, that, the farther I went, disclosed itself, tending to the same points in all the parts of the sacred history of the gospel, was of no small weight with me and another person, who every day, from the beginning to the end of my search, saw the progress of it, and knew at my first setting out that I was ignorant whither it would lead me, and therefore every day asked me, what more the Scripture had taught me; so far was I from the thoughts of Socinianism, or an intention to write for that or any other party, or to publish any thing at all."

But for the most exact and full delineation of Locke's sentiments and views in regard to the principle on which his faith was grounded, and on which he conceived the meaning of the sacred writers was to be interpreted, the reader will not fail to refer to his Commentary on the Epistles. In particular, his prefatory essay on the right mode of understanding St. Paul's Epistles will afford abundant evidence of the caution and diligence which he used in endeavouring to discover the true line of the Apostle's argument. He deprecates in the strongest terms the plan of taking up a pre-conceived theory, and then interpreting Scripture to suit it. More particularly still, in his Paraphrase on 1 Cor. iii. 1, he represents Christian faith as being founded on an implicit reception of the mysteries of revelation, in opposition to the deductions of human reason and philosophy.

From these and other passages, not less than by the tenor of the whole inquiry, it will be clearly evident that his theory is not of a nature taken up, *a priori*, upon certain abstract principles of imaginary reasonableness and congruity. It is, on the contrary, obviously the result of too confined a view of the tenor of the Holy Scriptures. He took up the sacred volume with a reverence utterly unknown to Unitarian expounders, and examined it in a frame of mind essentially different from that which is displayed in their comments. He had already with distinguished success cleared away the unstable edifices of scholastic metaphysics, and reduced to order and simplicity the science of ideas. But a subject of this kind required for its prosecution no other acquirements than the analyzing power of his penetrating intellect. He hence fell into the very natural error of supposing that in other paths of inquiry the same powers would suffice to carry him along with equal success. Deeply and reverentially impressed with a sense of the divine authority of the Holy Scriptures, he came to the examination of them with a fixed resolution to adopt whatever he should find clearly and unequivocally revealed in them. Having some reason to be disgusted with scholastic learning in general, it was not unnatural that systems of polemical theology should be among the rest objects of his dislike: thus conceiving a distaste for what he (from want of sufficient examination) considered an interference of human authority in matters of faith, he rejected the systems which the labour and erudition of a succession of men eminent for talent and diligence had constructed out of the Holy Scriptures. And perceiving that such authorities were of no force in metaphysical inquiry, he presumed they were of none in theological; and that as in the one he had, *proprio Marte*, explored the true path, so he might also in the other. The process of analysis and simplification was that which had produced him such success in the one sort of investigation: he therefore thought the

same process must apply also to the other. Without any disparagement to his assiduity in studying the Scripture, it may safely be said, that that habit of mind which is most favourable to the simplification and analysis of philosophical truth, is by no means the best suited for collecting and weighing, accumulating and estimating, masses of evidence, or for extracting the tenor of the doctrine in a multifarious, unconnected, collection of books and documents by a variety of authors. For this a different class of faculties must be brought into exercise: and here the theologian will easily perceive it was that Locke failed. He set out with no extravagant pretensions, like the modern Unitarians: he claimed no peculiar distinction as setting about to reform religion on rational principles, but merely undertook to simplify the essentials of a Christian's belief upon a literal examination of the New Testament. He was wanting in an enlarged comprehensive method of viewing the subject, of looking into the doctrines in all their bearings, of examining the accumulated testimony of passages which singly may be of little force; but slightly acquainted with the labours of previous inquirers, and in many cases entertaining a contempt for them. These deficiencies in his qualifications for the work of a theologian, are those to which the peculiar faults of his speculations on these subjects may very clearly be traced. Nor is the admission of these deficiencies at all incompatible with our highest and most unqualified praises of his powers as a metaphysical philosopher. They were the very natural accompaniments of such intellectual habits as metaphysical researches at once required and created. But these defects are of a description entirely different from those which characterize the Unitarian system.

Upon such principles as those on which Locke proceeded, no inquirer could ever be led to adopt those vain and empty conceits which the self-called philosopher of the Unitarian school dignifies by the name of rational views of religion.

Locke, from taking too confined a view of certain portions of Scripture, formed, what we cannot but regard, an incorrect estimate of the nature of the gospel dispensation. The Unitarians, from assuming the most unbounded licence in representing Scripture as best suits their purpose, virtually do away the gospel altogether.

Locke approached the Scriptures, inadequately prepared, indeed, to search for their true import: the Unitarians come, superabundantly prepared,—to find in them their own preconceived theories.

I may here then safely leave the case to the judgment of the unprejudiced reader, and with little doubt as to what his answer will be, ask him, whether, if he wishes to set up for a philosopher, and to take Locke for his model, he can from that model find any reason whatever for making Unitarianism a part of his scheme; or if hesitating on the verge of Unitarianism, he can derive any encouragement to proceed from the example of one, who, into whatever misconception he may have fallen, acknowledged an implicit submission to whatever was taught in revelation, admitted a future state of retribution, the divinity of Christ, the expiation for sins by his death, and the influence of the Holy Spirit; and was remarkable for a devout and constant adherence to the worship of the Church of England.

A few remarks on other instances in which the degree of connexion

subsisting between philosophical acquirements and peculiar religious views may be well illustrated, will, perhaps, form the subject of a future communication.

I remain, Dear Sir,

Very truly yours,  
B. P.

P. S. The following testimonies as to the accusation of Socinianism brought against Locke, were accidentally omitted when I put together the remarks comprised in my Letter on his Religious Opinions. They appear to me, especially the last, to be very decisive on the point.

B. P.

"I shall leave the Socinians themselves to answer his\* charge against them, and shall examine his proof of my being a Socinian. It stands thus: 'When he (the author of *The Reasonableness of Christianity*) proceeds to mention the advantages and benefits of Christ's coming into the world and appearing in the flesh, he hath not one syllable of his satisfying for us, or by his death purchasing life or salvation, or any thing that sounds like it. This and several other things shew that he is all over Socinianized,' which in effect is, that because I have not *set down* all that this author perhaps would have done, therefore I am a Socinian. But what if I should say, I set down as much as my argument required, and yet *AM NO SOCINIAN*? would he, from my silence and omission, give me the lie, and say, I am one?

"Surmises that may be overturned by a single denial are poor arguments, and such as some men would be ashamed of: at least, if they are to be permitted to men of this gentleman's skill and zeal, they require a good memory to keep them from recoiling upon the author. He might have taken notice of these words in my book, 'From this estate of death *JESUS CHRIST RESTORES* all mankind to life;' and a little lower, 'The life which *JESUS CHRIST RESTORES* to all men;' and 'He that hath incurred death by his own transgression, cannot *LAY DOWN HIS LIFE FOR ANOTHER*, as our Saviour professes he did.' This, methinks, *SOUNDS SOMETHING* like Christ's purchasing life for us by his death. But this reverend gentleman has an answer ready. It was not in the place he would have had it in; it was not where I mention the advantages and benefits of Christ's coming: and therefore this and several other things that might be offered, shew that I am 'all over Socinianized.'—A very clear and ingenious proof: let him enjoy it.

"Another thing laid to my charge is, my 'forgetting or rather wilfully omitting some plain and obvious passages and some famous testimonies in the Evangelists, namely, Matt. xxviii. 19, and John. i. 1 and 14.' Mine, it seems, are all sins of omission. (*First Vindication. Locke's Works, folio, 1740, Vol. II. p. 590.*) If the omission of other texts of Scripture (which are all true also, and no one of them to be disbelieved) be a fault, it might have been expected that Mr. Edwards should have accused me for leaving out Mat. i. 18 to 23, and Mat. xxvii. 24, 35, 50, 60, for these are 'plain and obvious passages, and famous testimonies in the Evangelists.' Socinianism, then, is not the

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\*- Mr. Edwards, who charged Locke with favouring Socinianism.

fault of my book, whatever else it may be; for, I repeat it again, THERE IS NOT ONE WORD OF SOCINIANISM IN IT." (Ibid. p. 592.)

I add one quotation more, namely, from Locke's "Reply to the Bishop of Worcester."

"I find one thing more your Lordship charges on me in reference to the Unitarian controversy, and that is where your Lordship says that if these (i. e. my notions of nature and person) hold, your Lordship does not see how it is possible to defend the doctrine of the Trinity.

"My Lord, since I have a great opinion that your Lordship sees as far as any one, I should be ready to give up what your Lordship pronounces so untenable, *were it any other cause but that of an article of the Christian faith; for these I am sure shall all be defended and stand firm to the world's end*, though we are not always sure what hand shall defend them.

"I know as much may be expected from your Lordship's in the case as any body's, and therefore I conclude, when you have taken a view of the matter again, out of the heat of dispute, you will have a better opinion of the articles of the Christian faith and your own ability to defend them."\*

In this quotation it is evident that Locke expressly pronounces the doctrine of the Trinity to be one of the articles of the Christian faith, "which he is sure shall stand firm to the world's end."

## ON THE RECEPTION OF THE COMMUNION BY THE MINISTER.

*To the Editor of the Christian Remembrancer.*

SIR,

As ours is a united Church in doctrinal sentiments (at least so far as a professed reception of clearly-defined articles forms a union), I think it of importance, that in all its discipline and ceremony, there should be a prevalent uniformity. I believe it is generally allowed, that the Rubric contains full and sufficient direction for the officiating minister, in every part of his sacred functions:—on what ground is it, then, that on partaking of the bread and wine at the Sacrament, the priest, or bishop (for I have heard both), uses a form of words adapted to a *personal* reception, although no audible repetition of such form be enjoined in the Rubric, which merely states, that "the minister shall first receive the Communion in both kinds himself?" And, if the above custom be allowed, how is it that some clergymen use a suppletory form, and say, "May I be thankful?" while others express their devotional gratitude by saying, "and am thankful?" If you would obligingly insert these queries in your "Remembrancer," it may lead to some satisfactory information being imparted to, Sir,

Yours, &c.

L. Y.

Perhaps the following passage from Archdeacon Sharpe, on the Rubric, may be satisfactory to our Correspondent. The Archdeacon is speaking of what he terms "deficient Rubrics."

"Likewise in the Communion Office, the minister is ordered first of all to receive the Communion in both kinds himself, before he administers it to the people. But how, or in what form of words, he shall take it himself, is not said; which is apt to produce some variety of expression on such occasions. Bishop Cosins indeed had drawn up a form which all the clergy were to follow when they received the Communion themselves; but it was not put in at the last revision.

"To these instances more might be added from the Rubrics at the head of the Offices of Public and Private Baptism: upon all which I observe in general, that where the Rubrics are defective, or capable of two senses, or of doubtful interpretation, there is no stating a minister's obligation to observe them: nor is uniformity in practice to be expected; because every minister must be allowed a liberty of judgment, and consequently of practice, in cases not sufficiently clear or capable of various constructions, so as he make no breach upon those Rubrics that are plain and express. In several of those points that I have mentioned above, the Clergy take different ways: and they may safely and honestly do so, for there is no room to say that any of them do wrong, since there is not evidence enough which of those ways are right. Something may perhaps be pleaded for them all. But then whatsoever is pleaded, as it is only upon the foot of private sentiments, we remain still at liberty to follow our own judgment and discretion in those points, till they who have authority do settle a rule for us concerning them. And if, in the mean time, any of us have real scruples upon these points, our proper recourse is to the Ordinary of the diocese for satisfaction; because his determination in all doubtful cases is authoritative, safe, and legal; and is granted to us as a supply for all the deficiencies we meet with in the letter of the Rubric." *Visitation Charges. Works, Vol. III. p. 78. 8vo. 1763.*

### \* LINES ON BISHOP WILSON.

*To the Editor of the Christian Remembrancer.*

MR. EDITOR,

The following tribute to the memory of the apostolical Bishop Wilson, is much at your service.

I remain, your obedient Servant,

CLERICUS.

If patient zeal, and fortitude severe,  
Unmix'd with pride; if charity sincere;  
If diligence, that ne'er would leave undone  
One act by which the conscience might be won;—  
If these, with meek simplicity combin'd,  
Mark our for praise and reverence the mind,  
In WILSON such an object we shall find.  
Modest and humble, a deep-felt distrust  
Of his own pow'rs (to merit how unjust!)

Led him, his patron's choice, to disallow  
 The mitre which was destin'd for his brow.  
 Till forc'd at length, and driv'n from his retreat,  
 Reluctantly he took the Prelate's seat ;  
 Where, guarded still by sanctity of soul,  
 He govern'd with a mild, yet firm controul.  
 The wild and headstrong will he taught to bend,  
 And in the pastor to discern the friend.  
 Can memory forget the trying hour,  
 When to a dungeon dragg'd by lawless power,  
 He saw his priestly office set at nought,  
 And every low device of rancorous thought  
 Employ'd to render each affront more keen,  
 As if oppression made its victim mean ?  
 Yet when at length th' intrepid Prelate saw  
 Let loose upon his head the outrag'd law,  
 No hasty burst of indignation broke  
 From lips with vengeance charg'd, but calm he spoke,  
 And strove by temperate address to tame  
 Within his people's breast the struggling flame.  
 Unmov'd by wrongs, by insults unsubdued,  
 His enemies with kindness he pursued ;  
 In strict obedience to his Saviour's will,  
 Meekly returning ever good for ill.

What wonder that a course from blame so clear,  
 His person and his memory should endear  
 To those who long had witness'd, every hour,  
 His bounty pouring forth a silent show'r ?  
 What wonder that with this commanding claim  
 To reverence, gratitude, and deathless fame,  
 Mona should praise and bless her WILSON's name.

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## POLITICAL RETROSPECT.

INDIA.—We cannot yet congratulate our readers upon the English forces in this quarter having accomplished their purpose of obtaining redress: “for the cruel murders and numerous insults the arrogant Court of Ava had the presumption to inflict upon, and to offer to, the subjects of the British Government in a time of profound peace.” (*Proclamation.*) From the jealousy always entertained by the Government of Ava of all foreign intercourse, the information contained in our books respecting the Burman Empire cannot be relied on, and in some instances the invading army has already found it to be inaccurate. We have not, therefore, sufficient data to calculate satisfactorily the advantages and difficulties which our troops may experience in their attempt. Situated between the tropics, the country is subject to very heavy rains, which usually commence about the middle of May, and continue till the middle of October ; but this year great quantities

of rain fell early in March, in consequence of which, and of the woods and jungles, the army experienced very serious difficulties in its advance. The present Burman Empire is composed of three states, formerly independent; Ava, Arracan, and Pegue. The province of Arracan, divided from Ava and Pegue by a range of mountains, through which there are very few passes, extends along the coast about 500 miles, and possesses some ports well adapted for commerce, from the advantages of which, however, it has been entirely precluded, by the policy of its present governors. Arracan, the principal town in the province, is situated on an arm of the sea. Although defended by 10,000 men, it was taken the latter end of March by General Morrison, with a very small force, composed of British and Sepoy soldiers, and the whole province has since been overrun and subjugated. It has been stated, that it is the intention of the Indian Government to annex this province to the other English possessions in the East, that the insolent aggressions of the Court of Ava may be easily checked in future. The country is stated to be fertile, and the climate more congenial to the constitution of Europeans than Bengal: there can be no doubt, therefore, but that Arracan, under a liberal government, might become a valuable possession in a commercial as well as in a political point of view. At Arracan and other places the Burmese have displayed considerable skill and science in the choice of their military positions; but when once they are driven from their positions and their fortifications, they have not hitherto attempted to make a stand in the field, although they have had an overwhelming superiority in numbers. Their principal fortification is a stockade, which is merely a wooden wall, sixteen or seventeen feet high, supported by heaps of clay and mud: behind which wall is a platform to stand or kneel upon, made of bamboos. On the outside of the stockade there are several trenches, frequently eight or nine, four feet from each other, and nine feet wide and deep; and in the bottom are stakes of bamboo hardened by burning, which are also very much scattered about. These give much trouble, and inflict very serious wounds; for though not longer or much thicker than the blade of a common knife, they penetrate the thickest shoes. These defences give the Burmese the opportunity of firing with security; but when the trenches are passed, they do not await a charge with the bayonet, but immediately fly. Their mode of attack appears very singular: "they extend in line, each man taking five or six feet, which he burrows in, and makes himself perfectly secure from all sorts of shot:—he loads, pops up his head, and fires; earths again, and repeats this as long as his ammunition serves. In this manner hundreds may be near you, without any sign of them, except the earth they have thrown up." From the nature of the defences, mortars and rockets have been found of great use. The attack upon the Burman empire from the south has been intrusted to Sir Archibald Campbell, that from the west to General Morrison. Sir A. Campbell disembarked his forces at Rangoon, the principal port in the province of Pegue. This province has, since its conquest in 1757, been much oppressed by the Government of Ava, and its inhabitants have been treated as a proscribed race, few of them being admitted to any public employment. Hence we were not surprised by



a circumstance noticed by Sir A. Campbell, that the people of the country beheld with joy the expulsion of their Burmese oppressors, and were bringing in provisions for the use of the army, besides offering their services in the formation of roads. Sir A. Campbell left Rangoon about the middle of February, with 2000 men, intending to proceed to Ummerapoora, the capital of the empire, and seat of government. At the same time General Cotton, with a similar purpose, set out with 1000 men, by a different route; but it was intended that the two corps should unite if either was attacked.

The latest accounts state, that Sir A. Campbell and General Cotton had experienced no opposition except at Donabew, which was overcome by their united forces, and that they were advancing with great rapidity towards Prome. This town, about one-third of the way to Ummerapoora, is on the eastern banks of the river Irrawaddy, in a healthy situation, and is described as naturally strong, and as the key to Ava Proper. A rumour was in circulation at Calcutta, that the King of Ava had made propositions for peace, but that they had been refused by Sir A. Campbell, who was determined to obtain possession of Prome, as that place would not only afford a secure military position for the army, but, being in a more healthy situation, would preserve the troops from the consequences to be apprehended from occupying the low country during the rainy season, which was approaching. The Persians against Alexander, and even the Peruvians against Pizarro, displayed more courage in the field than the Burmese: it is evident the invaders of their country have but little to fear from their prowess. If this were not the case, what would be thought of the rashness of Sir Archibald Campbell, who, by his advance to Prome, has left behind him at Danoobyoo, a place between Rangoon and Prome, a Burmese army of 50,000 men? But the nature of the country, and the difficulty of obtaining the requisite supplies, seem to present very great and serious difficulties;—difficulties which are hardly surmounted by the skill and perseverance of British soldiers.

**COMBINATION LAWS.**—The great evil which results from an unwise law has been signally manifested by the effect produced by the law passed in 1824, on the subject of the combination of workmen. In a former number we pointed out the impolicy of that enactment, and referred to the act of the last session by which it was repealed. But, unfortunately, the mischief which originated in the enactment of 1824, has not been remedied by the repeal—the plague is not stayed. Although the efficacy of the common law against illegal associations has been restored; although it has been expressly enacted that all who force, or endeavour to force, threaten, molest, obstruct, or compel by any means whatever, others, either to leave their work, or to join any combination or union of workmen, may be punished by a simple and summary process, the workmen in all parts of the country have openly combined for purposes decidedly illegal, and by their refractory conduct have endangered the existence of the manufactures in which they are engaged. Although we are sure that the Act of 1824 was the origin of those calamitous disorders, we are still of opinion that since the repeal, the masters have not acted with sufficient spirit; they have too often overcome the disaffected by a compromise, when the powers of

the law would have been more properly exerted. We are aware that it is extremely difficult to overcome a large body of men by the powers of any law; but as the evil is great, so must be the exertion; and surely no one should be induced by his private convenience to encourage a system, which, if not speedily put an end to, would destroy the whole commerce of the country. We have been glad to observe, however, in some instances, lately, that the proper refusal of masters to accede to exorbitant demands has finally prevailed; many of the workmen have returned to their obedience, and have renounced the authority of their seditious leaders.

GREECE.—Upon the act by which Greece has invoked the protection of England, it would be useless to comment. Unable to free herself from the dominion of a Power to which she has long been subject, she seeks the aid of England. Our Government answers by a Proclamation that it takes no part in the contest, and that all its subjects shall observe the same strict neutrality. There is one inference to be drawn from this act, which, we regret to say, appears unavoidable—that Greece is no longer able to continue the contest; that her strength is unavailing. We are perplexed by the various statements which appear respecting the operations of the Greeks; but this is certain, that Ibrahim Pacha traversed the country with a force of but 8000 men.

REVENUE.—The statement of the last quarter's revenue is very gratifying. Notwithstanding the numerous taxes repealed, viz. those on coals, law stamps, wool, assessed taxes, wines, silk, salt, and spirits, the revenue continues to increase. The excess of the quarter ending the 10th instant, over that of the corresponding quarter in last year, is 137,594*l*. This result, under the circumstances, is a certain proof of the increasing prosperity of the nation; for it shews that the means of consumption are increased. No sooner is part of the weight removed which presses upon the energies of the people, than those energies rise into beneficial exertion.—The revenue of France is also prosperous. The produce of the first three quarters of 1825 exceeds the produce of the corresponding quarters of 1824 by more than half a million sterling. But it must be observed, that, in the course of the last nine months, the public debt of France has been increased by the sum of 40 millions sterling voted to the Emigrants.

WEST INDIES.—We were sanguine in our expectations that much good would result from the measure of sending out Bishops to preside over our West-India Colonies. We trusted that measures would be adopted by them, by which the moral and intellectual condition of the slave population would be improved; by which, while the Negroes were taught their privileges as men, they would also be taught their duties as Christians. We believed that the proprietors, notwithstanding the assertions respecting them which some propagate, would readily concur in such measures. We have not been disappointed. At a numerous meeting of proprietors of estates held in Barbadoes, it was, amongst other resolutions, unanimously resolved, "That a respectful address be presented to the Lord Bishop of the Diocese, assuring him of our cheerful co-operation with his Lordship in any measures which can promote the interests of religion; and, in particular, of our readiness and anxiety to afford every opportunity in our power for the religious

instruction and moral improvement of the slave-population of this Island." We cannot give our readers a better idea of the advantages which the Diocese of Barbadoes and the Leeward Islands will probably derive from the residence of its excellent Bishop, than by simply recording what he has done. In the course of five months he has visited all the parishes of the Island; he has paid frequent visits to the Central School, and manifested a sincere anxiety for its interest; he has established four schools on the same system (Dr. Bell's) for the gratuitous instruction of slave and free coloured children in religion; he has appointed that lectures be preached twice a week to the Negroes; he has abolished the payment of a fee for baptisms; he has directed that baptisms and marriages be performed in the several churches of the Island; he has held two ordinations and one confirmation; he has preached, and otherwise assisted in the Church service, frequently; on the Sunday preceding his return to England, he administered the sacrament to 600 persons—a most gratifying proof that his labours are not fruitless;—through his exertions, in the first instance, a new church is building; he has also visited the different Leeward Islands; finally, by his example an increased spirit of religion has been diffused among all ranks.

## MONTHLY REGISTER.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

#### EXETER DIOCESAN COMMITTEE.

On Thursday (Sept. 22), the Anniversary Sermon for this Diocesan Committee was preached at the Cathedral. The outer centre aisle was completely filled; and among the assembly were most of the respectable persons of the city and its neighbourhood with their families. But not the least interesting and gratifying sight was the presence of 1,563 clean, well-clothed, and healthy-looking children, who are all receiving education in the National Schools.—From the excellent arrangements made by the Dignitaries of the Cathedral, the utmost order prevailed. A stage was erected for the choir in front of the screen. The number of voices joining in the responses of the service, had a sublime effect.—The anthem, by Jackson, taken from the 52d chapter of Isaiah, "Awake, put on thy strength, O Zion," was performed in excellent style; and the 100th Psalm was sung

by the children in a way that delighted every one present.—The Rev. Canon Rogers preached from the 41st chapter of Isaiah, 18th and 19th verses, "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water," &c.—At the conclusion of the sermon the children sang part of the 16th Psalm, "My lot is fallen in that blest land;" and service being ended, a collection was made at the doors amounting to £93. 6s. 11d. The plates were held by Lady Frances Ley, Mrs. Henry Porter, Mrs. Swete of Oxtou, Mrs. Heberden, The Hon. Gen. Broderick, Colonel Fulford, Mr. Lyon, Mr. Bul-ler, jun., Mr. Hull, Mr. Bidgood, Mr. Creswell, and the Rev. Dr. Barnes.

The Annual Meeting was held at the Guildhall at two o'clock, the Right Rev. the Lord Bishop in the Chair,

who read the following Report of the proceedings of the past year:—

“ When the Exeter Diocesan Committee of the Society for Promoting Christian Knowledge made their Annual Report last year, it will be remembered that they ventured to recommend, in the strongest terms, a recurrence to the original plan of their union, by the formation of all the friends of the society throughout the Diocese, into one Diocesan Association, and the annual transmission of the several Reports of the District Committees to the General Diocesan Committee. They have now the high satisfaction of informing the General Meeting, that not only was the suggestion approved and adopted at the time, but the several District Committees have generally signified their entire acquiescence in the proposed plan—the greater part have already forwarded their Reports to the acting Diocesan Secretary, and the Committee are assured that nothing but accident, or the inconvenient period of the Annual District Meetings, has occasioned the delays or incompleteness of the rest. It becomes, therefore, the first and most pleasing duty of the Diocesan Committee, to acknowledge the ready and cordial co-operation of the District Committees, and to offer, in the name of the Association, their best and warmest thanks—especially to those who, perhaps to their own embarrassment, have kindly altered the time of their regular meetings, in order to accommodate it to that of the Diocesan Committee. Nor can they offer these their thanks, without, at the same time, congratulating the Society at large upon the prospect which is thus opened to them of a more systematic method of operation, and, as they hope, of an increased activity and an extended sphere of usefulness. The abstract of the Fund Reports which have been received, will abundantly shew that the interests of the Society, which are, in fact, the interests of mankind, are steadily and rapidly advancing. There is not one report that does not bear testimony to an increase, either in the funds of the District Committee, or in the dispersion of its books and tracts, or in the zeal and prudence with which its concerns are managed;

and, at the expiration of another year, when the object of the Association, and the proceedings of the Diocesan Committee, shall be better understood, still more ample, and still more cheering returns, may be confidently anticipated. By that time, not only will the number of Bibles, Testaments, Prayer Books, Psalters, bound books, and tracts, distributed through the Diocese, be clearly and separately ascertained, but lists also of the Parochial Lending Libraries formed, upon the rules of the Society, and of children educated at schools under its auspices, will be more fully made out, and all the information required by the Parent Society on these points will be more easily and accurately supplied. The Committee, indeed, have good hope that the next Report will contain the most complete and satisfactory accounts upon both these important heads; for they cannot for a moment allow themselves to doubt the steady progress and ultimate success of measures which are in themselves so eminently calculated to prepare the young, and preserve the old, in the true faith and fear of God, and have been already found by experience so salutary and efficacious. Neither can they doubt the zealous concurrence of all the friends of sound religion and social order, in the furtherance of designs which have been so often and so earnestly recommended by the Lord Bishop of the Diocese, more particularly during his late visitation. They are therefore ready to bestow whatever means the liberality of the public may leave them possessed of, after the ordinary claims of the Society have been attended to, in the further aid and encouragement of National Schools and Parochial Lending Libraries; convinced as they are, that, although the more immediate evils which these Institutions were originally intended to counteract, may have passed away, yet there is still, and ever must be, in the actual condition of society, abundant reason for their continued employment and support.

“ But if the general aspect of the concerns of the Society throughout the Diocese is thus promising, its progressive advancement in the District of Exeter is still more encouraging. It

appears, by the returns from the Depository, that whereas the numbers reported to have been issued last year were,

Bibles .....	835
Testaments and Psalters ..	1555
Prayer Books .....	2615
Bound Books and Tracts ..	16705

Making altogether a total of 21,710,

"The numbers now reported (exclusive of Cards and Papers, on Confirmation, amounting to 8224,) are

Bibles .....	1031
Testaments .....	1299
Prayer Books .....	3370
Psalters .....	692
Bound Books and Tracts ..	16565

Making a total of 22,957, and an increase upon the whole year of above 1000 Books.

"It may also be interesting to the Meeting to know, that of the Books and Tracts thus issued, there were delivered gratuitously, or to be re-sold at one-third of the Society's prices,

Bibles .....	105
Prayer Books .....	253
Testaments and Psalters ..	112
Tracts, &c. ....	1041

In all, 1511.

"And that the whole number of volumes dispersed during the last nine years in this District, amounts to

Bibles .....	5452
Testaments and Psalters ..	11,586
Prayer Books .....	19,833
Bound Books, &c. ....	131,244

In all, 168,115.

"The Committee are unwilling to detain the Meeting with farther observations, even upon the enlargement of their stock, or the great addition of new subscribers to the Local Fund, or of members to the Parent Society. But there is one point to which they feel obliged in conclusion to advert. It appears, from the several items of books issued from the Diocesan Repository during the last year, that while there has been a trifling diminution in the number of Tracts sold, there has been a very considerable increase in the other articles, and particularly in Bibles and Prayer Books. Indeed, of the latter alone, 755 have been dispersed beyond the issue of last year, a circumstance, which the Committee, as members of the universal Church of Christ, no less than friends to the

Established Church of England, are bound to notice with gratitude, and record with joy. For at a time when education is making the most rapid strides in all directions, and knowledge, in the apprehension of many, is likely to outstrip the sober pace of true wisdom, they cannot but rejoice at the extended circulation of that most admirable manual of Christian faith and practice, which the learning, the piety, and the moderation of the great Fathers of the English Church were united to compile; a manual, which is at once a standing monument to their honour, and a lasting blessing to their descendants; for no human composition can furnish a greater incentive to devotion, a safer guide to truth, or a more faithful exposition of Holy Writ, than that 'form of sound words,' which, with the very Scriptures upon which it is founded, it has ever been the peculiar pride and province of this Society to recommend and distribute."

The Bishop said, "he could not sit down without congratulating the Meeting on the very satisfactory nature of the Report he had just read, which shewed that the improvement which had taken place in the affairs of the Society, was not confined to one single point, but extended equally to all. Whether he looked to the number of new subscribers, or to the distribution of books and tracts, there was equal reason for satisfaction and congratulation. Indeed, the subscriptions and the distribution of books and tracts acted mutually upon each other; for enlarged subscriptions furnished fresh means of distribution, and the distribution again could not fail to secure fresh subscribers. There was one point, however, upon which, from his situation, he was able to communicate more information than the Committee could possess, namely, the formation of Parochial Lending Libraries. During his late visitation of the Diocese, he had made a point of ascertaining their progress, and he had the high satisfaction of assuring the Meeting, that throughout the whole Diocese there was a very general feeling in their favour, and a very general determination to carry them into effect.

"As to the excellence of the Institution which they had assembled that

day to support, it was not necessary for him to say any thing, especially after the Report which he had had the honour of reading to them. As had been well observed, it extends its care to the young and to the old—to man in every stage of his existence from the cradle to the grave. It furnishes books of instruction to the infant mind; of amusement and religious knowledge to persons farther advanced in life; while to all it gives the Bible, with its best commentary and accompaniment, the Book of Common Prayer—thus furnishing the surest means of affording comfort in this life, and directing them to the attainment of everlasting happiness in the life to come.”

E. P. Lyon, Esq. said, “the pleasing task fell to his lot to move, that the very able, succinct, yet comprehensive Report which they had just heard, should be adopted and printed; and he felt, in common (he was sure) with the Meeting, under great obligation to those who had drawn it up in such an intelligent manner, and doubted not but it had operated on the minds of others as it had on his own; for he (Mr. L.) felt it as a spur to fresh exertions. Education was extending itself with rapid strides, and it was now avowed by some of its promoters, that they meant to commence with the infant mind, and not to stop in their course till the full grown man, was acquainted with all the principles by which the operations of his daily labour was regulated; and he (Mr. L.) understood that in this city it was intended to afford young persons time for improving their minds, by closing the shops at an earlier hour than had been usual, for that purpose. Now he (Mr. L.) thought that when all those great measures and changes were contemplated, it must operate as an incentive to still further exertions in the cause of the Institution they were met that day to support; for it shewed the necessity of early instilling into the minds of all young persons those great and essential truths of religion, those sound principles, which would enable him to make his peace with his Maker, and be as a shield to protect him from the insidious snares of the infidel and the blasphemer, and

without which knowledge, or with his mind stored only with the principles of science, he might be compared to the mariner consigned to the ocean without chart, compass, or rudder; for though happily the land did not now teem with those pernicious publications, the prevalence of which, a few years since, was so much to be deplored; yet the friends of religion and morality ought not to relax, but on the contrary to increase their endeavours for the cultivation of sound religious principles, by giving the Bible, accompanied by the Prayer Book, that most excellent ‘form of words,’ which he (Mr. L.) recommended from conviction, and which carried the stamp of their heavenly origin in their simplicity.”

The Hon. General Broderick seconded the motion.

The Bishop moved, that the Members of the Society for Promoting Christian Knowledge, and all Subscribers to the same, in the Diocese of Exeter, form “The Diocesan Association,” which was seconded by J. B. Creswell, Esq.

Sir H. Davie moved, that the Bishop be requested to become the Patron of the Association, which was seconded by the Rev. Mr. Lampen, of Plymouth, who was confident he should express the wishes of the Plymouth Committee, with whom he had the honour of being associated as their Secretary, and who contemplated the greatest benefit from the Association to the Established Church, which in itself was a blessing to this country, and the admiration of the world.

That the thanks of the Meeting be offered to the several District Committees throughout the Diocese, for their ready acquiescence in the formation of the Diocesan Association.

R. Fulford, Esq. moved the thanks of the Meeting, in which he was sure he should be joined by all who had the pleasure of hearing it, to the Rev. Canon Rogers, for his excellent and appropriate Sermon that day.—The Mayor had great pleasure in seconding the motion, which, being carried unanimously, was acknowledged by the Rev. Canon Rogers.

The Rev. Dr. Bull moved the thanks of the Meeting to the Mayor, Chamber,

and Incorporated Bodies, for the countenance and support shewn to the Society by their attendance at the Cathedral, and also to the Mayor for the use of the Guildhall. "He rejoiced at every opportunity which brought the clergy and laity together, for they were alike the members of the same Church: the clergy, indeed, were its ministers, but the laity were equally its members, and equally interested in its prosperity and support. "They had met already in the house of God, and they were now, if he might use the expression, met in the house of man for the common purpose of benevolence and the promotion of Christian knowledge."

The Rev. W. Ellicombe with sincere pleasure seconded the motion, which the Bishop said he could not put without declaring it had his cordial concurrence; for though the clergy and laity were known by different names, they were truly but one church, one body.—The Mayor returned thanks.

Thanks were voted to the last year's Select Committee; and, on the motion of the Rev. Dr. Collyns, seconded by Col. Macdonald, to W. Crockett, Esq. the Treasurer.

The Rev. Canon Rogers moved the thanks of the Meeting to the Secretaries, which was seconded by Mr. Lyon, who took occasion to pay a well-merited compliment to the Rev. J. M. Collyns, "who," he said, "was in fact the efficient Secretary, for his zeal and indefatigable exertions in the cause of the Society; for," said

Mr. L. "it is a light task for us to meet here this day to go through the routine business of the Society, but the labours of the Secretary exist throughout the year, and those who are at all used to public business know well the value of an attentive and diligent Secretary; and sure he was the Rev. Gentleman, of whom he felt a pleasure in speaking, would receive that reward for his exertions, which, next to the approving voice of his own conscience, would be the most gratifying to him, the unanimous thanks of the Meeting for his very efficient services."

The Bishop could not content himself with a silent vote on this occasion. "Few persons," he observed, "knew the trouble that fell on those who devoted themselves in such a way to the public service.—That the labours of our Secretary are great, yet cheerfully borne," added his Lordship, "I well know, but I doubt not there is much with which I am not acquainted myself."—The motion was carried by acclamation.

The Committee for the ensuing year was then appointed; and, on the motion of the Bishop, the Treasurers and Secretaries of the District Committees declared members *ex-officio*.

The Bishop having left the Chair, which was filled by the Hon. General Broderick, J. W. Buller, Esq. moved the thanks of the Meeting to his Lordship, which being carried by acclamation, and the Bishop having returned thanks, the Meeting broke up.

#### CHICHESTER DIOCESAN AND DISTRICT COMMITTEE.

*Patron.*—The Lord Bishop of Chichester.  
*President.*—His Grace the Duke of Richmond.

*Vice-Presidents.*—The Right Hon. the Lord Selkirk; the Archdeacon of Chichester; Sir T. B. Pechell, Bart. M.P.; Sir James Brisbane, Knt. and C.B.; the Very Rev. the Dean of Chichester; the Rev. G. Marwood, *Canon Residentiary*; the Rev. W. D. Tattersall; John Peachey, Esq.; Charles Forbes, Esq.; Charles Baker, Esq.; Edmund Woods, Esq.

*Treasurer.*—R. Murray, Esq.

*Secretary.*—The Rev. W. W. Holland.

#### REPORT FOR 1824.

THE Committee rejoice that they are again enabled to congratulate the friends of that pure and undefiled religion, which it is the principal design of this benevolent Institution to promote, on its increasing prosperity. Never, since the establishment of it, in 1812, have its finances been in so flourishing a condition, or its benefits so extensively diffused.

From the following details, it will appear not only that the objects of this Institution are in a generally prosper-

ous state, but that a considerable progress has been made in its resources, operations, and usefulness, in the course of the last year. During that

interval, additional subscriptions and donations have been received by the Committee from twelve individuals, amounting to twenty-one guineas.

*The Receipts and Payments of the Committee, between the Audit of 1823, and the Audit of 1824, are*

RECEIPTS.			PAYMENTS.		
	£.	s. d.		£.	s. d.
By balance in the Treasurer's hands.....	76	0 7	Paid Rev. W. Parker for *Books	198	4 5
Amount of Arrears of Subscriptions for 1823	9	9 0	Ditto Donation to Parent Society, being one-third of Arrears of Subscriptions for 1823.....	9	9 0
Ditto Subscriptions for 1824.....	171	13 6	One-third of ditto for 1824.....	171	13 6
Ditto of Books sold.....	135	4 9	Ditto of Money received for Books sold .....	135	4 9
Ditto ditto to the National Schools .....	28	12 11	One-third... £316	7 3	
Ditto Donations for the use of the District.....	11	13 0	Ditto for printing Report, &c.....	10	9 6
Ditto for Family Bibles..	6	6 0	Ditto Rent and Salary of Assistant Secretary.....	12	12 0
			Ditto incidental Expenses.....	8	2 1
			Ditto Rivingtons, for Family Bibles	13	13 6
			Balance in the hands of the Treasurer .....	90	9 2
	£438	19 9		£438	19 9

December 30, 1824.—At a meeting held this day, the above account was examined and allowed. RICHMOND, &c. *President.*

*The Number of Bibles, Common Prayer-books, Tracts, &c. distributed by the Committee, between the audit of 1823 and the audit of 1824, is as follows:*

Bibles .....	397
Testaments.....	287
Common Prayers ..	1087
Bound Books .....	979
Stitched Tracts ....	1900

Total....4650

*And the whole number of Books, distributed since the establishment of the Committee in 1812, is*

Bibles.....	2501
Testaments.....	2280
Common Prayers ..	8298
Bound Books.....	7666
Stitched Tracts .....	30,484

Grand Total....51,229

The entire cost to the Parent Society of the books issued from the

Chichester Depository last year, amounted to 322*l.* 6*s.* 6½*d.*, while the funds of the Committee have been charged only 198*l.* 13*s.* 7½*d.* for them. A more striking illustration of the benefits which the Society holds out to such as are disposed to avail themselves of them, can hardly be afforded. While, however, on the one hand, nothing is better calculated than such liberality to induce the friends of the Church of England to become subscribers to this Institution; it must be obvious, on the other, that it cannot long continue to supply the demands of its Members and District Committees upon such advantageous terms, unless it receives from them all the support which it may be in their power to bestow; unless, from the latter in particular, it meets with a strict compliance with the tenth standing rule, which stipulates, that an entire third of all subscriptions and receipts, by sale of books, &c. be transmitted as a donation to the So-



ciety. The donation from this Committee, for the year 1824, is the largest that has ever been made, amounting to 105*l.* 9*s.* 1*d.*; and yet, by comparing the original cost price of the books dispersed during that period with the selling price to the Committee, it will appear that the donation, ample as it may seem, does not make good the loss sustained on the part of the Society by nearly 40*l.*

The resignation of the chair of this Committee, in consequence of the late Dean's elevation to the Bench, together with the proceedings which the Committee felt themselves called upon to adopt on that occasion, were fully recorded in their last Report. They have now the pleasure to announce, that at the unanimous request of the Committee, his Grace the Duke of Richmond has kindly consented to accept the appointment of President. By the decease of our late venerable Diocesan in May last, the office of Patron of this Institution, which his Lordship had filled from its first establishment, became vacant. The Committee, who were no strangers to the zealous attachment which the respected Prelate, who now presides over the Diocese, felt for the general interests of the Parent Society, or to the distinguished part which he had previously taken in promoting its benevolent designs, as a Secretary, and afterwards as a Vice-President of the Lewes Deanery Committee, were naturally anxious to obtain his Lordship's sanction and patronage. They accordingly lost no time in intimating their wishes to that effect; and they have now the satisfaction to state, that his Lordship, most cordially approving of the objects of such Institutions, without hesitation consented to become the Patron of the Diocesan Committee.

A representation having been made

from Mr. Gilbert, the Master of the Poor-House, that as Mrs. Gilbert was in the habit of hearing the children read their Bibles on Sundays, and at other suitable opportunities, a sound and practical Commentary on the Holy Scriptures, which might be read, or referred to, on these occasions, would not only be of great assistance to herself, but also of great advantage to the inmates generally, the Committee came to an immediate and unanimous vote, that a copy of the Society's Family Bible, bound in three volumes, should be presented to the Court of Guardians, for the use of the in-dwelling poor. And as, upon enquiry, it appeared that the Bibles and Prayer-books, which the Committee had formerly granted for the same purpose, were, from time and use, become injured and unserviceable, it was further agreed to furnish the Poor-House with a fresh supply; and to include a few of such of the Society's Tracts as seemed best adapted to the peculiar situation and circumstances of the persons for whose instruction they were designed.

The Committee close their Report with earnestly entreating "every member of the Committee to look around through his neighbourhood, and at once to benefit the Institution, and the persons to whom he may be disposed to appeal for further support, by communicating the state of the Society, and this its Diocesan Committee; and by representing, that though much has been done by both, much yet remains to be done; and that blessed as is every species of Christian charity, both to the giver and to the receiver, none is attended with so great a blessing as that which tends, by instructing the ignorant, and by reclaiming the sinner, to insure their peace in this world, and their eternal happiness in the next."

#### CREWKERNE DISTRICT COMMITTEE.

ON Wednesday, September 14th, the Annual Meeting of this Committee took place at Crewkerne. A sermon was preached at the parish church, by the Rev. H. Stanbury, rector of Hinton St. George, from Matthew xiii.

16, "And I say unto thee, thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it."—After divine service, a large and highly respectable Meeting assembled, the Lord Bishop

of Bath and Wells in the chair. The last year's Report was first read by the Rev. H. Palmer, principal District Secretary, and exhibited a very satisfactory progress of the Society's affairs in the district. The circulation of the Prayer Book, as well as of the Bible, appears to be increasing rapidly in every division of the diocese.—The Rev. Z. Edwards, Curate of Chard, then rose, and after many judicious observations, proposed the immediate establishment of Parochial Libraries for the use of the educated classes of the people in each of the three towns of Chard, Ilminster, and Crewkerne.—This motion was seconded by the Rev. W. B. Whitehead, Diocesan Secretary, Vicar of Chard. Having described at large the great advantages of Parochial Libraries, as admirable means of providing sound mental food for the people, after they shall have received the benefit in early life of the excellent instruction of the National Schools, he proceeded nearly as follows—"But, my Lord and Gentlemen, the peculiar aspect of the times presses this subject upon us, always in itself intrinsically most important, with more than ordinary force. The present seems to be, in a singular manner, the age of making fantastic experiments upon that greatest engine of all social good or evil, the popular mind: and therefore I consider it to be the duty of every good man, to endeavour to invest that mind with such a panoply of light and power, as shall enable it to set at nought the subtle machinations of the ambitious revolutionist, and the insidious workings of the ever active enemies of the pure faith of the Gospel. When, Gentlemen, I say that this is an age of fantastic intellectual experiment, I am sure that I am speaking the truth. Independently of that pseudo-liberal plan of general education, which excludes a large portion of the Gospel from the people's schools, for the purpose of a seeming, but delusive, religious union, I now see projected, or established, a *University without religion*, and popular reading and debating clubs recommended under the specious and peaceful banner of science. When, then, we view all these extraordinary novelties, and especially when we consider who are their prime movers

and patrons, it is impossible for any man of mere common observation not to see that a regular plan is now deeply laid, by the restless genius of modern innovation, to turn the current of popular feeling against all that is venerable and praiseworthy in the established institutions of the country. It is in vain to endeavour to palliate this truth. Neither the sophistries of a Brougham, nor the plausible philanthropic trusings of a Birkbeck, will ever avail to conceal the dagger which lurks under all this embroidered mantle of mischief. What, then, under these circumstances, so full of evil omen, is the duty of every man whose heart beats purely and steadily in the cause of his country's *real* happiness? What, but, with the Gospel in his hand, to "stand between the dead and the living," and to endeavour to "stay the plague?" What other power than this will ever be able successfully to resist the torrent of popular perverseness? What, in fact, was this precious gift of the Gospel given us for, as far as this world is concerned, but to meet with controlling power such very circumstances as those which now surround us—to purify the corrupt designings of the human heart, whether in communities or in individuals? It is the paramount duty, then, I apprehend, of all such associated bodies as our's, and of all good men, to pursue steadily, through all its course, that happy plan of popular instruction, justly called "*NATIONAL*," which we have adopted, and whose basis and corner-stone are laid in the rock of the Everlasting Gospel. In the Daily and Sunday Schools belonging to that plan, the humbler orders of our neighbours and fellow countrymen may continue to learn, with certainty, to become happy men, good Christians, and useful members of society; whilst, by means of those reading institutions, which it is the object of the motion now before us to support, they may at once sustain and improve that best talent of Christian instruction given them at school, and be enabled to devote their few leisure hours to the purposes both of innocent recreation and of solid mental improvement. The wisdom of this mode of popular education, which

makes religious instruction its leading feature, the ever visible thread which runs through its whole fabric, is altogether unquestionable. We are told by one greater than Mr Brougham or Dr. Birkbeck, that "the fear of the Lord is the beginning of wisdom:" whilst *One still "greater than Solomon"* has still more forcibly condemned by the whole spirit and tenor of his instructions, the self-elated wisdom of the world. But, my Lord, I am aware, whilst I glory in the principles which I have now been maintaining, that the ground on which I am treading is, in popular estimation, tender, and open to much and determined misrepresentation. In order, then, to meet this enemy at once, I will say, in the plainest language, let the light of education, in this land of pure religion and liberty, blaze as widely, as loftily, and as brightly as it can. I am no friend to any thing approaching to that monastic slavery of the human mind, which would confine it within the horizon of religious meditation alone. I would have it expatiate freely over the whole wide field of this world's interests and knowledge—but, amidst this vast ocean of human pursuits, I would have religion ever conspicuously placed as a land-mark of safety: she should be the polar star to direct securely every enterprising navigator of life, the central magnet of attraction, by which all the conflict-

ing elements of enlightened society should be constantly held together in harmony and peace." The Rev. Gentleman concluded by referring, in a feeling manner, to this his first appearance in the district, as a local member of the society [having been recently preferred to the living of Chard by the Bishop of the diocese], and by thanking the Meeting for the attention with which they had heard him. —Several other gentlemen also addressed the Meeting. The Rev. Dr. Palmer congratulated the Right Rev. Chairman upon the able stand which had lately been made in the House of Lords against the Roman Catholic claims; and the Rev. J. Clarke, Rector of Chaffcombe, in the course of an able and animated speech, vindicated the Society for Promoting Christian Knowledge, not only as the oldest, but the best and completest Bible Society in existence, and concluded by making an eloquent appeal to the country gentlemen present, in favour of that sound instruction of their peasantry which is aimed at by the Society, and, with which, he justly said, all the comforts and peace of country society in particular are indissolubly connected.—The Bishop concluded the business of the day with the usual prayers.—The Meeting was attended by most of the clergy, and many of the principal laity of the neighbourhood.

## CHURCH PROCEEDINGS IN INDIA.

On the 28th of April the Lord Bishop of Calcutta made his visitation to the Clergy of Bombay. The Venerable the Archdeacon on this occasion, after a sermon addressed to the Clergy on their duties with reference to their peculiar situation in India, took leave of them, that being the last time that he should publicly appear among them in his official capacity as Archdeacon.

On Tuesday, May 3d, a General Meeting of the Bombay District Committee of the Society for Promoting Christian Knowledge, was held in the Vestry-room of St. Thomas's Church, at which the Lord Bishop presided. The Meeting was attended by the Honourable the Chief Justice,

Mr. Warden, the Archdeacon, and all the Clergymen connected with the Society, besides other members of the Committee. The chief business transacted was to receive a Report of the proceedings during the last three years, which was approved, and ordered to be printed. The Bishop addressed the meeting, congratulating the Committee on the favourable report they were able to make, and expressing his approbation of their proceedings. He particularly adverted to the *Lending Libraries* formed by the Committee, and to the libraries which have been placed under the Chaplains, by Government, for the use of the common soldiers, which he much commended; he was much

pleased also with what the Committee were doing, in translating and printing the Society's tracts; and he placed before the meeting the great usefulness of the Society in assisting the ministerial duties of the Clergy, particularly in India. Remarking on the low state of their funds, occasioned by the exertions they had made to keep up an adequate supply of books, he announced his intention of presenting them with a grant of 1000 Sicca Rupees, from funds entrusted to him by the Parent Society. His Lordship alluded, also, in his speech, to his intention of shortly endeavouring to form in this place, a District Committee of the Society for the Propagation of the Gospel, by which a connexion might be kept up by the friends of missionary exertions in Bombay, with the Bishop's College in Calcutta.

On Wednesday, May 4th, the Annual Meeting of the Bombay Education Society was held at St. Thomas's Church. The Honourable the Governor presided, attended by Sir E. West, the Lord Bishop of Calcutta, Sir C. Colville, Mr. Warden, Lady West, Mrs. Heber, and many other highly respectable individuals, friends of the institution. The children of the two Central Schools were present, and the higher classes were examined in reading, accounts, &c. in the presence of the Bishop, who expressed his satisfaction at their proficiency. The examination having been concluded, the Report for the last year was read, from which it appeared, that on the 31st of December last, there were 236 scholars in the boys' school, of whom 107 were whole boarders, and the rest day scholars: during the last year, 22 boys have been admitted as whole boarders, and 6 apprenticed in the public service of Government. In the girls' school, which is greatly indebted to the kind and zealous attention of the Lady Patroness and Directresses, there were 65 girls, of whom 17 had been admitted during the year. The receipts for the year 1824 amount to Rs. 37,049.1.16, and the payments to Rs. 34,508.1.54; of these receipts, Rs. 14,494, were the benefactions and subscriptions of private individuals, being an increase upon the subscriptions of the former year of Rs. 2,179.

In order to enable the Society to erect new buildings for the accommodation of the two schools, the government, besides the grant of a piece of ground at Bycullah, have transferred from the old church and school fund, the sum of Rs. 46,115.0.56. The total account of the Society's funds from every source, as available for the purpose of building the schools, was, in Dec. 31st last, Rs. 128,973.3.46. It is proposed that the new building shall accommodate 350 boarders, 200 boys, and 150 girls.

In the conclusion of the Report a tribute of respect was paid to the highly respected and esteemed Archdeacon, Dr. Barnes, to whom this excellent institution is indebted for its first establishment on the present efficient system; and whose attention to its interests has been most persevering. He has already had the satisfaction to see something of the benefits which it is so well calculated to convey, in the good conduct, and superior qualifications of many young persons who have received their education within it, and who are now filling useful situations in life.

On Thursday, May 5th, the society of Bombay were assembled to witness one of the most gratifying sights for which a public meeting could be held,—the laying the foundation stones of the New Central Schools of the Education Society, at Bycullah.

The superior attractions of a work of real charity were conspicuously shewn in gathering together, in the hottest part of the season, and at an hour when few ladies would be induced by any object of mere amusement to go abroad, perhaps a larger, a more respectable, and a more willing assembly than has ever been witnessed at Bombay. By a little after seven o'clock the chief patrons and friends of the Institution had arrived, comprising the Honourable the Governor, the Honourable the Chief Justice, and Lady West; the Lord Bishop and Mrs. Heber; his Excellency the Commander in Chief, Mr. and Mrs. Warden, Sir C. and Lady Chambers, Sir Ralph Rice, Mr. Goodwin, Mr. Meriton, Major-General Wilson, Archdeacon Barnes, and almost the whole

society of the Presidency. Very judicious preparations had been made on the ground, under the direction of Captain Jervis, the Engineer of the undertaking, for the accommodation of the company, by the erection of the flies of two large and elegant tents, which reached nearly from the site of the foundation stone of one school to that of the other. In the intermediate space, under a shahmianah, were placed the children of the two schools. The ceremony began with some verses of the morning hymn sung by the children, after which Lady West and Lady Chambers, who were to be assisted by the other Directresses of the girls' school, were conducted to the site, and the upper stone being raised by pulleys, the plate, after the inscription had been read by the Reverend W. Carr, was deposited in the cavities of the lower stone by Lady West, and a bottle containing coins by Lady Chambers. The upper stone was then lowered down, and that part of the ceremony completed. The same form was next gone through on the site of the boys' school, where the Honourable the Governor and the Archdeacon officiated, assisted by the Vice-Presidents and Directors of the Institution. The Bishop then offered up a prayer to Almighty God for his blessing on the work of charity which had just been commenced. The last verse of the hymn was next sung by the children, with which the solemnity of the occasion concluded.

The refreshment of an elegant breakfast, provided by the hospitality of the Archdeacon, succeeded. As soon as breakfast was over, the Bishop addressed the company in a speech of considerable length, and with great feeling.

Addressing the Governor, he began by stating "that he had been deputed by the supporters of the Institution to be the organ by which their thanks might be conveyed to him, to the other distinguished persons assembled, and to the whole company, for thus countenancing by their presence, the commencement of a work which their liberality enabled to be undertaken. It was a gratifying sight, he said, and he thought he might indulge an honest pride in expressing his belief, that the British are the only people who could

exhibit it, while he felt persuaded that the Protestant was the only religion which could lead to it. It was a grateful sight to see the high, the talented, the valorous, and the fair, unite to grace with their presence a work whose object was to promote the education of the poor. He felt it impossible to look on the group of children then before them, to hear their seraphic voices, and to consider who they were, and what might be the consequence of their education, without the deepest interest. They were the children of those who had fought our battles, and had shed their blood side by side with our fellow-countrymen, and it was to them and to their children, that humanity must look for the improvement of the people over whom we rule, and their conversion from the error of their superstitions to the pure tenets of our faith; so that even if the sway of England, like other dynasties, should pass away, (which might God grant to be far distant,) we should be remembered chiefly for the blessings we had left behind us. He could not refrain from expressing his thanks to his Excellency the Commander in Chief, for his uniform patronage of this institution and of education generally, nor from declaring that at every station which he had visited, he had seen evidence of his being not only the soldier's friend, but the friend of the soldier's child. He eulogized the liberality of the rules by which the schools of the institution were managed, that none were excluded from its benefits, and expressed his conviction of the importance of pursuing this enlarged and generous policy. By these means we should train up, in the first place, that numerous class of children with which we are so nearly connected—a class which is now seen around every camp,—shewing by strong lineament the progress of British population; we should train them up to support the name of our country in the East, to disseminate among the natives the arts in which we excel, and even to become the heralds of the Christian faith. It must be by this liberal policy, and by mixing all classes of the natives with the children of our own fellow-countrymen, that we might hope, by the bless-

ing of Providence, the mighty example of England would work upon their hearts; we might hope, and it was a blessed hope, that when they shall be educated as we are educated, and shall see and know the course by which the wisdom of our Statesmen, the purity of our Judges, the valour of our soldiers, had been reformed, they would think highly of the cause from which such effects had followed. We are apt, he said, in thinking of the attainment of a polished people, to be dazzled at the higher branches of knowledge in which they excel, and to fix our attention chiefly upon them; but we should never forget, that it is only when education is infused to the core, that the elevated in rank can be raised to that refinement which we admire; and, as it was now proved that the natives of this country were not deficient in intellect or in curiosity, so our efforts for diffusing education among them had no other limits but those which were imposed by the funds at our command:—he trusted that by beginning as we did among the poor, the diffusion might spread through every rank, and operate like leaven, which, although little in bulk, gives lightness and wholesomeness to the

whole mass." His Lordship in this strain carried the views of the company forward to the future destinies of British India, and having complimented the Governor highly for his exertions in the cause of native education, and touched upon every point which gives interest to the institution, whose enlargement and permanent establishment was the cause of the meeting, he concluded with thanking again for their attendance the whole company present, and intreating a continuance of their support to a charity of so much importance.

The Governor having briefly returned thanks for the manner in which he had been spoken of, the company soon after separated.

It was the intention of the Bishop to preach at Bombay on Whitsunday, for the Society for the Propagation of the Gospel, and on the day after to form a Committee for that archdeaconry: for which, indeed, the names of the principal residents had already been obtained by the Archdeacon.

In the course of his visitation there, he had consecrated three new churches, all handsome and substantial buildings, and two more were ready for him, to which he would afterwards proceed.

## CHURCH PROCEEDINGS IN THE WEST INDIES.

### DIOCESE OF BARBADOES.

At a Meeting of the "Members of the Association formed September 15, 1823, for the purpose of affording Religious Instruction to the Slave Population;" the Lord Bishop of the Diocese in the Chair:

The Bishop opened the Meeting, by stating, that he had requested their attendance, not, he was happy to say, for the purpose of proposing any new measure, but only for the revival of an Association, formed by the Clergy and Planters in August, 1823. The proceedings of that Association he had read with very sincere pleasure; and he was happy to state, as the result of his inquiries, that very great benefits had been derived from its operation; and several estates were placed under a regular course of catechetical instruction, commenced at that period,

and continued uninterruptedly to the present time. To that Association he now proposed to give additional efficacy, by its union with the "Society for the Conversion and Religious Instruction of Negro Slaves." From this union a mutual benefit would be derived. The Parent Society would be enabled to appeal more confidently to the British and West-India public, by referring to the strong disposition thus evinced in the Colonies for the religious instruction of their dependents, and the District Associations throughout the Colonies would derive still greater assistance, through the increased means of the Parent Society. The objects of this Society were to impart religious instruction to the Negroes, through the agency of Clergy and Catechists; and he had ventured to propose to that

Society, the exclusive application of their funds to the provision of the latter. A wish had been expressed, with which he would most gladly comply, that he would state to the meeting the nature of the duties of a Catechist—the qualifications and declarations required of him—and the restrictions under which he would be required to act. He proposed, then, to impart religious instruction to every plantation thrown open to him, through the agency of Catechists and Teachers, licensed by the Bishop, after previous examination and subscription; acting under, and directed by, the Minister of the parish within which they should be appointed to act; paying every proper regard to the wishes of the master, as to the time and frequency of instruction; and confining the material of instruction to the Scriptures, the Liturgy of the Church, and such other religious works as are included in the catalogue of the “Society for Promoting Christian Knowledge.” With regard to the subscription required of the Catechist previously to his being licensed, he would state, in pursuance of the wish thus expressed, that every Catechist should be expected to read and write, and to prove himself competently acquainted with the Holy Scriptures; and to make a declaration to the following effect:—That he will not preach, or interpret, or minister the Sacraments, and other public rites of the Church; but only read on the plantations, or other places committed to his care, that which the Minister of the parish shall direct; there, during his absence, and with his consent, to bury, if required, the dead; to return thanks to God for women after child-birth; and instruct the young and ignorant in the principles of the Christian religion; that he will visit the plantations, or other places, at such times only as shall have been agreed upon between the Rector and the respective proprietor; that he will use sobriety in his apparel, and especially during times of religious instruction; that he will, as far as in him lieth, with God’s help, move men to quiet and concord, and not give them cause of offence; and that he will be diligent in the reading of the Holy Scriptures, with prayers and

good advisement, to the increase of his knowledge. For the means of support of these Teachers and Catechists, the Bishop stated, that he looked, first, to the sums of money placed at his disposal by his Majesty’s Government; secondly, to the “Society for the Conversion of Negroes;” and, thirdly, to the proprietors, individually and collectively, through the formation of a District Association of that Society.

The Bishop concluded with trusting, that the Meeting would come to a unanimous resolution to form such an Association.

Dr. Maycock then rose, and spoke to the following effect:

“My Lord—It is with considerable diffidence I rise to address this Meeting; but my feelings will not allow me to give a silent support to the measure proposed by your Lordship. It is now more than two years since a meeting of the Clergy and Planters took place in this room. The Clergy, zealous in the performance of their duty, and conspicuous as an example of virtue and piety, proposed to devote a portion of their time to the instruction of the slave population in the leading and most essential points of the Christian religion; and the Planters (so many at least as signed the Resolutions of that day) *pledged themselves to afford time, and give every encouragement in their power to the slaves to receive such instruction.* No funds were raised at that time; but it cannot be doubted that much good has been done by the meritorious exertions of the Clergy, although the want of subordinate teachers has been, and continues to be, an obstacle to the general and efficient instruction of the slaves. The wise and unobjectionable measure which your Lordship has proposed, will, I am confident, remove this obstacle. My Lord, you are, doubtless, generally aware of the distresses and difficulties to which this Colony has for a long time been subject; but of their extent you can have no idea. I am sure I speak within compass when I state, that two-thirds of the real property of the island is under mortgage. Just now, indeed, there is the appearance of a dawn of better times, if it be not transitory and falla-

cious; but we have seen a long and dreary night, in which the fortunes of all have materially suffered—of some have been irrecoverably wrecked. Even at this time, when our hopes begin to revive, we are forced to reflect, that we are still weighed down and overburthened by the continuance of heavy war taxes on our staple commodities; an example of the partial operation of those measures of alleviation, which, since the peace, have been extended to all interests but ours. We are indeed, extremely poor; and if the proposition which your Lordship has made, were one requiring an extensive pecuniary sacrifice, with the most favourable dispositions we could not afford it efficient support. But the sacrifice is so small, the benefit to be afforded to a numerous class of our fellow-creatures so great, and the duty on ourselves to afford that benefit so evident and imperious, that I am sure the measure proposed by your Lordship will be unanimously adopted; that we shall gladly embrace the opportunity of becoming united to the Society at home for the Conversion of the Negro Slaves in the West Indies; and in support of the objects of that Society, cheerfully give a portion even of that little we have left. There is a circumstance intimately connected with the object of this Meeting (the religious instruction and moral improvement of the slaves), to which your Lordship has not alluded, doubtless from delicacy to the planter; but which I, as an interested planter, may approach with freedom. I allude to the continuance of the disgraceful and disgusting nuisance of the Sunday market; one which obtrudes itself to the annoyance of every well-thinking person; is a standing contradiction to every declaration we may make of zeal for the interests of religion; and takes from us the very character of a Christian community. It does appear to me impossible to implant religious feelings in the minds of the slaves until this nuisance be removed, and they be taught to respect the Sabbath. This evil has been allowed to continue, not from an insensibility to its nature and extent, but from an apparent difficulty in removing it. In this island, one third of the working days of the year is appro-

priated to the raising articles of food for the slaves; and they are supplied with a superabundance and variety of provisions, being in no respect dependent on their own exertions for subsistence. On this account it may appear to some, that an opportunity of attending a market is not necessary for them. But it should be kept in mind, that from the produce of his garden, of his stock, nay, from the very superabundance of his allowance, the slave has many articles which he can advantageously exchange for others, which add to his comfort, to his importance among his fellow-slaves, and contribute to the general improvement of his condition. If you take from him the opportunity of doing so, you take away the operative inducement to industry, care, and economy, and you create an obstacle to his advancement in civilization. If, therefore, it be not absolutely necessary that the slave should have an opportunity to attend a market, it is certainly proper and desirable that he should enjoy such an indulgence. The planters, however, holding property subject to heavy demands from their creditors, can never, consistently, propose a legal subtraction of any portion of the labouring days of the week; nor could the Legislature enforce it by an Act, without evident injustice to the encumbered proprietors of landed property, and their creditors. The difficulty, then, of abolishing the Sunday market, has arisen from the propriety of allowing the slave an opportunity to dispose of the produce of his industry and economy; and the impropriety of making any legal subtraction from the time employed in the cultivation of the soil. When, however, I reflect on the gradual amelioration which has taken place in the moral and physical condition of the slave population; when I reflect on what it was when I left this country, a boy; on what I found it when I returned, a man; and on what it is at this present moment; when I reflect, that so far from being the effect of legislative enactments, it may be said to have proceeded in opposition to law; that it commenced partially, and is become general (I wish I could say with truth universal) from the



force of example and the influence of opinion; I am convinced that the comfort and accommodation to the slaves of time to attend a market, may be safely trusted to the benevolent feelings and interested policy of proprietors; interested policy, I say, because every thinking planter is aware, that any abridgment of the comfort of his slave will ultimately recoil as an evil upon himself. Matters individually not very important, but collectively more essential to the well-being of the slaves, than an opportunity, under their circumstances in this island, of attending a market, are necessarily dependent on such feelings. Legislative enactments may, and indeed should, grant particular privileges to the slave, and correct evident abuse of the power of the master; but it is the conviction on the part of proprietors that it is no less their interest than it is their duty, to render their slaves comfortable and happy, which can alone ensure to the slaves comfort and happiness. It is this conviction which has brought the condition of the slaves to be such as it is: it is this conviction which will continue, by every reasonable and practicable means, to improve their condition; it is this conviction which, as soon as the Sunday market shall have been abolished by law, will induce all the influential planters to make such voluntary arrangements, as shall afford the slaves under their direction the necessary comfort and indulgence of attending a market. I have been anxious, my Lord, to separate the abolition of the Sunday market from a legislative grant of time to the slave to attend the market on the days of the week—I have been anxious to separate that which is *absolutely* necessary, from that which appears to me (under all circumstances) to be not so necessary, because I am very fearful that if the two points be coupled together, the Sunday market will long remain an opprobrium to this country."

The following Resolutions were then moved and carried:—

1. That a Branch Association of the "Incorporated Society for the Conversion and Religious Instruction and Education of the Negro Slaves in the

British West-India Islands," be established in this Island.

2. That the Lord Bishop of the Diocese be requested to accept the office of President.

3. That the Venerable the Archdeacon be requested to accept the office of Vice President.

4. That Messrs. Higginson, Deane, and Scott, be requested to accept the office of Treasurers.

5. That the Rev. John H. Pinder be appointed Secretary.

6. That this Association be under the following regulations:

First—That every Subscriber of one Guinea annually be a Member of this Association, and entitled to attend its General Meetings.

Secondly—That a General Meeting of the Society be held annually, on the first Wednesday in the month of August.

Thirdly—That the following gentlemen, Hon. Sir R. Alleyne, Bart., Hon. R. Hamden, Hon. J. Brathwaite, Hon. N. Lucas, Hon. J. R. Best, Hon. John A. Holder, John Barrow, Esq., Joseph Jordan, Esq., M. Coulthurst, Esq., E. H. Senhouse, Esq., Dr. Maycock, B. Hill, Esq., F. Clarke, Esq., W. Sharpe, Esq., C. Pile, Esq., together with the Rectors of the respective parishes, and the Rev. R. F. King, Chaplain to the Society, be appointed a Standing Committee for transacting the business of the Association.

Fourthly—That the said Committee do meet quarterly, on the first Wednesday in the months of August, November, February, and May; to proceed to business as soon as seven Members shall be assembled.

Fifthly—That the Committee do make a report of their proceedings to the Annual General Meeting of the Subscribers on the first Wednesday in August.

Sixthly—That any vacancies which may occur in the said Committee be filled up by the Members of the General Committee.

Seventhly—That the Treasurers do make a report half-yearly.

Eighthly—That the Report of the Proceedings, together with a list of the Officers and Members, be transmitted annually to the Society in London, through the Bishop.

## UNIVERSITY AND CLERICAL INTELLIGENCE.

## MEMOIR OF THE LATE PROFESSOR DOBREE.

THE REVEREND PETER PAUL DOBREE was a native of Guernsey, and received the rudiments of classical learning in Dr. Valpy's school at Reading. To the place of his early education he was gratefully attached during the remainder of his life, and was led by his regard for Dr. Valpy to take an active interest in the Classical Journal, published by that gentleman's son; which miscellany is indebted for some of its most valuable articles to the exact and learned pen of Mr. Dobree. He proceeded B. A. in 1804. A singular dislike of ostentation, and even of publicity, which was at all times a leading trait in his character, prevented him from becoming a candidate for any of the numerous prizes, which the University of Cambridge bestows upon the youthful competitor in the race of classical literature. But he was, at a very early period of his residence in Trinity College, distinguished amongst his contemporaries, by great acuteness of intellect, and exactness of learning, as well as for simplicity and candour. He was much noticed and esteemed by his illustrious predecessor, Porson; whom he resembled in the leading qualities of his mind, as much as he differed from him in his habits and modes of life.

Mr. Dobree had for many years given much of his attention to Plato and Demosthenes; and it was hoped that he would publish a correct edition of one, or both those authors.

Probably the labours of Bekker might have diverted Mr. Dobree from his intention; but the chief obstacle was, the precarious state of his health, the result, in part, of a delicate constitution, and partly of sedentary habits. A dread of publishing any opinion which he might afterwards see reason to retract, and of falling into any inaccuracy, which longer research might have prevented, deterred him from appearing frequently before the public; what he *did* communicate to the world, was sufficient to place him in the very highest ranks of criticism. In an exact acquaintance with the niceties of Attic Greek, particularly as they are exemplified in the writings of the orators and comic poets, he was second only to Elmsley; in caution and accuracy he was perhaps superior to that distinguished critic. He was advantageously known to continental scholars, first by his appendix to Mr. Kidd's collection of Porson's Tracts and miscellaneous criticisms; and afterwards by his publication of Porson's

Notes on Aristophanes, to which he added some very valuable remarks of his own.

He has left his Manuscripts, and his books containing MSS. notes, to the University Library; and it is hoped that a selection from them may be made, by some person competent to the task, and given to the world. He has bequeathed about 1000 volumes to Trinity College, of which he was elected Fellow in 1806, and continued so till his death. He had just taken the valuable living of Guisley in Yorkshire. His election to the Greek Professorship took place upon the resignation of the present learned Dean of Peterborough in 1823. It was his intention to deliver a course of lectures to a Greek class; and the writer believes, but is not sure, that one lecture was actually delivered. The exercise which he read in the Schools, as candidate for the Professorship, upon the orator Lysias, was much admired for its ingenuity and neatness, as well as for a certain quaintness, which characterised both his compositions and his conversation.

Mr. Dobree was an intimate friend of the late Dr. Burney. Of the more distinguished members of the University, those in whose society he most delighted, were the present Bishop of Bristol, who attained the highest academical honours, both classical and mathematical, in Mr. Dobree's year; Mr. George Pymc, Fellow of Trinity College, distinguished for his classical acquirements, and the present excellent Norwician Professor of Divinity, Dr. Hollingworth.

Mr. Dobree was a man of great simplicity and integrity, straight forward and honest; but diffident of his own powers, and reserved in his communication with those whom he did not thoroughly and intimately know. His admiration of Porson led him, insensibly, into an imitation of his manner; but from every thing like arrogance, incivility, or contemptuousness, he was entirely free. Of the correctness of his life and manners too much cannot be said. Of his religious opinions, the writer of this Memoir had no opportunity of forming a correct judgment: but his last moments were placid and serene, and he was too honest a man to have taken preference in a Church, to whose articles of belief he could not give a sincere and deliberate assent.

The regret which is occasioned by the unexpected death of so learned and amiable a man, is increased by the reflection, that in the particular department of Greek literature, which he cultivated with such eminent success, he has left behind him, no

labourer of a kindred spirit, amongst the rising generation. The lamp of Greek criticism at our Universities seems to be waning in its socket; and when the present race of English scholars shall have passed away, we must be content to receive our additions to the stock of classic learning, from Leipsig, and Jena, and Weimar;—unless indeed the memorials of Porson and Dobree, which will meet the eye of the young aspirant to classic fame, in the chapel of that illustrious Society, which numbers them amongst its ornaments in time past, shall excite him to seek for distinction in the same path; and to maintain the pre-eminence which Trinity College has long enjoyed, in the severer, as well as the more elegant studies of ancient literature.

#### OXFORD.

##### *Degrees conferred October 10.*

###### MASTERS OF ARTS.

Ball, Rev. John, Fellow of St. John's Col.  
Edwardes, Frederick Francis, Scholar of  
Corpus Christi College.

Wilkinson, Rev. Thomas, Queen's College.

###### BACHELOR OF ARTS.

Sanderson, Rev. Thomas, Magdalen Hall.

##### *October 20.*

###### BACHELORS IN DIVINITY.

Niblock, Rev. J. White, St. Edmund Hall.  
Scott, Rev. Richard, Brasenose College.

###### MASTERS OF ARTS.

Burroughs, Rev. W. H. Magdalen Hall.  
Causton, Rev. T. Henry, Christ Church.  
Dyke, Rev. Henry Grey, St. Alban Hall.  
Edwards, Rev. John, Worcester College.  
Hall, Nathaniel, Trinity College, (Incorporated from the University of Dublin.)  
Hedges, Rev. Charles, Lincoln College.  
Lloyd, Rev. William, Brasenose College.  
Lupton, Rev. James, Chaplain of Christ Church and New College.

Martin, Rev. William, Merton College.  
Robins, Rev. Sanderson, Exeter College.  
Underwood, John Hammer, Brasenose Col.

###### BACHELORS OF ARTS.

Stowell, John Lamotte, Queen's College.  
Todd, Edward James, Worcester College.  
Vallack, B. W. Salmon, Exeter College.

##### *October 27.*

###### MASTERS OF ARTS.

Hotham, Rev. Charles, University College.  
Thring, Rev. William D. Wadham College.  
Wallinger, Rev. Wm. University College.]

###### BACHELORS OF ARTS.

Blencowe, William Multon, Oriel College.  
Churchill, William, Worcester College.  
Edmonds, Rev. R. Magdalen Hall.  
Forster, Stewart Evelyn, University Coll.  
Hill, John, Brasenose College.  
Moberly, George, Balliol College.  
Price, Richard John, Brasenose College.  
Walsh, Joseph Neate, St. John's College.

##### *October 7.*

The Rev. R. Jenkyns, D. D. Master of Balliol College, previously nominated by the Chancellor of the University, was admitted to the office of Vice-Chancellor for the ensuing year; who also nominated his Pro-Vice-Chancellors, the Rev. George W. Hall, D. D. Master of Pembroke College; the Rev. J. Cælius Jones, D. D. Rector of Exeter College; the Rev. George Rowley, D. D. Master of University College; and the Rev. A. T. Gilbert, D. D. Principal of Brasenose College.

##### *October 10.*

The following gentlemen were appointed Examining Masters in *Literæ Humanioribus*:—

Rev. Charles Girdlestone, M. A. Fellow of Balliol College.

Rev. William Kay, M. A. Fellow of Lincoln College.

Rev. Philip Wynter, B. D. Fellow of St. John's College.

The Rev. A. B. Mesham, M. A. and Frederick Francis Edwardes, M. A. Scholars of Corpus Christi College, were admitted Fellows of that Society.

##### *October 19.*

Mr. Herbert Johnson was admitted a Scholar of Wadham College.

#### CAMBRIDGE.

##### *Degrees conferred October 10.*

###### MASTER OF ARTS.

Hinde, Rev. Thomas Hinde, Jesus College.

###### BACHELORS OF ARTS.

Cottle, Henry Wyatt, Sidney Sussex Col.  
Desbrisay, T. H. W. Jesus College.  
Dickens, James C. Jesus College.  
Elmhirst, William, St. John's College.  
Harvey, George Gayton, St. John's Col.  
Jesson, Henry, St. John's College.  
Kennion, Thomas, Christ College.  
Langford, W. Watson, Trinity College.  
Lewin, R. Hutchinson, Trinity College.  
Medley, Edward, Queen's College.  
O'Brien, William, Trinity College.  
Smith, Charles, Christ College.  
Simpson, Charles, Trinity College.  
Vyvyan, T. Hutton, Trinity College.  
Whittaker, Robert, St. John's College.

##### *October 19.*

###### BACHELORS OF ARTS.

Cookesley, W. G. Fellow of King's Col.  
Tucker, W. Hill, Fellow of King's College.  
Wright, Richard, Trinity College.

##### *October 26.*

###### MASTERS OF ARTS.

Beaumont, Rev. Thomas, Jesus College, Compounder.  
Gleadall, Rev. J. W. Fellow of Cath. Hall.  
Grylls, Rev. T. Trinity Coll. Compounder.  
Guest, Rev. Benjamin, Trinity College.

BACHELOR IN PHYSIC.

Poole, Charles,\* Caius College.

BACHELORS OF ARTS.

Adeney, John, Queen's College.

Gascoyne, Richard, Queen's College, Com-  
pounder.

October 1.

Richard Wellesley Rothman, B. A.;  
Charles John Myers, B. A.; Frederick  
Malkin, B. A.; William Page Wood, B. A.;  
Francis Martin, B. A. and William Bar-  
ham, B. A. were elected Fellows of Trinity  
College.

October 10.

The following gentlemen were elected  
University officers for the year ensuing :—

PROCTORS.

Rev. N. J. Temple, M. A. Sidney College.  
Rev. Henry Venn, M. A. Queen's College.

TAXORS.

Rev. Thomas Dickes, M. A. Jesus College.  
Rev. Henry Tasker, M. A. Pembroke Hall.

MODERATORS.

Rev. John Hind, M. A. Sidney Sussex Col.  
Joshua King, Esq. M. A. Queen's College.

SCRUTATORS.

Rev. John Dobson, M. A. St. John's Col.  
Rev. R. Crawley, M. A. Magdalene College.

October 12.

The following gentlemen were appointed  
the Caput for the year ensuing :  
The Vice-Chancellor.

Rev. C. Wordsworth, D. D. Master of Tri-  
nity College, *Divinity*.

Rev. D. G. Wait, LL. D. St. John's Col-  
lege, *Law*.

J. T. Woodhouse, M. D. Caius Coll. *Physic*.

Rev. J. C. Ebdon, M. A. Trinity Hall,

*Senior Non Regent*.

Rev. Henry Law, M. A. St. John's Col-  
lege, *Senior Regent*.

The following gentlemen have been ap-  
pointed the Select Preachers at St. Mary's :  
1825. Nov.—Mr. Le Bas, Trinity College.

Dec.—Dr. Wait, St. John's College.

1826. Jan.—Mr. Hornbuckle, St. John's  
College.

Feb.—Dr. Hollingworth, St. Peter's  
College.

Mar.—Mr. Grylls, Trinity College.

April.—Mr. Rose, Trinity College.

May.—Mr. Chevallier, Cath. Hall.

October 19.

The following gentlemen were appointed  
Examiners for Classical Honours in the  
Lent Term, 1826.

Rev. Henry Law, M. A. Fellow of St.  
John's College.

Rev. James Scholefield, M. A. Fellow of  
Trinity College.

Rev. J. Graham, M. A. Fellow of Christ Coll.

Rev. T. Chevallier, M. A. Catharine Hall.

Examiners for the Seventh and Eighth  
Classes :

Rev. W. L. P. Garnons, B. D. Fellow of  
Sidney Sussex College.

Rev. Joseph Dewe, M. A. Fellow of  
Queen's College.

Examiners of the Junior Sophs in the  
Lent Term, 1826.

Rev. W. L. P. Garnons, B. D. Fellow of  
Sidney Sussex College.

Rev. S. Fennell, M. A. Fellow of Queen's.

Rev. C. Green, M. A. Fellow of Jesus Col.

Rev. T. Chevallier, M. A. Catharine Hall.

October 22.

The Rev. James Scholefield, M. A. Fellow  
of Trinity College, was elected Regius Pro-  
fessor of Greek.

CONGREGATIONS.

Oxford.

Cambridge.

Oct. .. 10, 20, 27.

Oct. .. 19, 26.

Nov. .. 3, 10, 17, 24.

Nov. .. 16.

Dec. .. 1, 8, 17.

Dec. .. 7, 16.

ORDINATIONS.

September 25.

At a general Ordination by the Lord  
Bishop of Lincoln, in the Chapel at Buckden.

DEACONS.

Atkinson, G. B. A. Queen's College, Camb.

Beaven, J. B. A. St. Edmund Hall, Oxford.

Bradford, J. Edw. B. A. C. C. Coll. Camb.

Byde, J. P. B. A. Pembroke Hall, Camb.

Cavie, A. J. L. B. A. St. John's Col. Camb.

Churton, W. R. M. A. Oriel Coll. Oxford.

De Brett, H. Symons, S. C. L. Downing  
College, Cambridge.

*Let. Dim. from the Abp. of Canterbury.*

Glover, J. D. B. A. St. John's Coll. Camb.

Halfhead, W. B. A. Queen's Coll. Camb.

Hammond, Wm. B. A. Queen's College,  
Cambridge.

*Let. Dim. from the Bishop of London.*

Ions, A. D. St. John's College, Cambridge.

Mandell, J. B. A. Catharine Hall, Camb.

Morley, George.

Place, J. B. A. St. John's College, Camb.

Sanderson, T. Magdalen Hall, Oxford.

Stone, W. B. A. St. Peter's Coll. Camb.

*Let. Dim. from the Abp. of Canterbury.*

Trocke, T. B. A. Pembroke Hall, Camb.

Twemlow, W. Hamilton, M. A. Christ  
Church, Oxford.

*Let. Dim. from the Bishop of Chester.*

Ventris, E. B. A. St. Peter's Coll. Camb.

*Let. Dim. from the Bishop of Ely.*

Wareing, J. T. B. A. Exeter Coll. Oxford.

Wilson, M. B. A. Catharine Hall, Camb.

PRIESTS.

Coote, Ralph, B. C. L. Trinity Hall,  
Cambridge.

*Let. Dim. from the Bishop of Norwich.*

Dashwood, H. B. A. Trinity Coll. Oxford.  
 Ellaby, J. W. B. A. Queen's Coll. Camb.  
 Gardiner, E. M. A. Balliol Coll. Oxford. }

*Let. Dim. from the Abp. of Canterbury.* }

Jackson, G. B. A. Queen's Coll. Cambridge.  
 Leathes, C. S. M. A. Exeter Coll. Oxford.  
 Macdonald, A. St. John's College, Camb.  
 Manners, Edw. Christ College, Cambridge.  
 Manton, H. B. A. St. John's Coll. Camb.  
 Martyn, T. B. A. Queen's College, Oxford.  
 Massingberd, F. Charles, M. A. Magdalen  
 College, Oxford.

Musgrave, C. J. M. A. St. Alban Hall, }  
 Oxford. }

*Let. Dim. from the Abp. of Canterbury.* }

Osborne, G. B. A. St. John's Coll. Camb.  
 Pantin, T. P. B. A. Queen's Coll. Oxford.  
 Shepherd, R. M. A. Queen's Coll. Oxford.  
 Williams, A. B. A. Pembroke Hall, Camb.

*September 28.*

At a private Ordination by the Lord Bishop of Gloucester.

DEACONS.

Dyer, J. H. M. A. Trinity College, Oxford.  
 Hodson, H. B. A. Magdalen Coll. Oxford.  
 Hone, J. F. B. A. University Coll. Oxford.

*October 9.*

At a General Ordination by the Lord Bishop of Bath and Wells, in the Cathedral Church of Wells.

DEACONS.

Lowth, Wm. B. A. Christ Church, Oxford.  
 Quekett, W. B. A. St. John's Coll. Camb.  
 Sawyer, Wm. G. B. A. Balliol Coll. Oxford.  
 Wickenden, W. B. A. St. John's Coll. Camb.

PRIESTS.

Daubency, J. B. A. Brasenose Coll. Oxford.  
 Escott, T. S. M. A. Lincoln Coll. Oxford.  
 Henslow, E. P. Jesus College, Cambridge.  
 Rogers, R. G. B. A. Oriel College, Oxford.  
 Sandford, J. B. A. Balliol College, Oxford.  
 West, H. B. A. St. Peter's Coll. Camb.

At an Ordination by the Lord Bishop of Lichfield and Coventry in St. Philip's Church, Birmingham.

DEACONS.

Badger, J. B. A. St. John's Coll. Camb.  
 Beane, T. B. A. Clare Hall, Cambridge.  
 Cooper, H. G. B. A. St. John's Coll. Oxford.  
 Jesson, C. B. A. St. John's Coll. Cambridge.  
 Leicester, F. B. A. Queen's Coll. Oxford.

PRIESTS.

Buckeridge, R. St. John's Coll. Camb.  
 Curzon, Hon. Alfred, M. A. Brasenose  
 College, Oxford.  
 Kingson, Edwin, B. A. Trin Coll. Camb.

At a General Ordination by the Lord Bishop of Norwich, in the Cathedral Church at Norwich.

DEACONS.

Alderson, R. J. C. M. A. Exeter Coll. Oxford.  
 Careless, J. G. B. A. Jesus Coll. Camb.

Cary, J. W. B. A. Magdalen Hall, Oxford.  
 Dashwood, A. Pembroke Hall, Cambridge.  
 Davidson, T. B. A. Queen's Coll. Camb.  
 Deakin, J. O. B. A. Downing Coll. Camb.  
 Fowler, F. Cooke, B. A. Jesus Coll. Camb.  
 Gibbon, W. L. B. A. St. John's Coll. Camb.  
 Jeckell, Robert, B. A. C. C. College, Camb.  
 Marriott, G. B. A. Magdalene Coll. Camb.  
 Paske, G. A. B. A. Clare Hall, Cambridge.  
 Rookin, H. B. A. Queen's College, Oxford.  
 Treadway, John Francis.  
 Wade, G. B. A. Jesus College, Cambridge.  
 Whiter, C. Walter, B. A. Clare Hall, Camb.  
 Wilkinson, H. T. B. A. St. Peter's College,  
 Cambridge.

PRIESTS.

Bissett, T. M. A. Marischall Coll. Aberdeen.  
 Brett, John, M. A. Queen's College, Camb.  
 Brook, C. A. B. A. Caius College, Camb.  
 Cooper, T. L. B. A. Magdalene Coll. Camb.  
 Eyre, V. E. B. A. C. C. College, Camb.  
 Herring, C. B. B. A. Caius College, Camb.  
 Lubbock, John, B. A. Caius College, Camb.  
 Norris, John, B. A. Caius College, Camb.  
 Pering, Peter, B. A. Oriel College, Oxford.  
 Valpy, E. J. W. B. A. Emman. Coll. Camb.  
 Watson, J. B. B. A. Emman. Coll. Camb.  
 Wilson, Rob. B. A. Emmanuel Coll. Camb.

On Thursday the 29th of September last, the elegant new Episcopal Chapel, at St. Andrews, Scotland, was solemnly consecrated, in virtue of Letters Dimissory from the Right Reverend the Ordinary of the Diocese, by the Right Reverend David Lowe, LL. D. Bishop of Ross and Argyle; on which occasion an appropriate Sermon was preached, by the Minister of the Chapel, before a crowded audience.

## PREFERMENTS.

Ackroyd, John, to the Rectory of Egmore with Holkham, Norfolk. Patron, T. W. Coke, Esq. M.P.  
 Aldrich, W. Wogan, S. C. L. to the Perpetual Curacy of Butley, Suffolk. Patron, C. Thelluson, Esq.  
 Annesley, Hon. W. M. A. to the Rectory of North Bovey, Devon. Patrons, T. Smith and J. Ridsley, Esqrs.  
 Barnard, Edward, M. A. Vicar of Bexley, Kent, to the Rectory of Alverstoke, Hants. Patron, the Bishop of Winchester.  
 Barnwell, Charles Barnwell, to the Rectory of Milcham, Norfolk, on his own Presentation.  
 Buller, W. J. to the Rectory of St. Nicholas, Nottingham. Patron, The King.  
 Clark, William, M. A. Professor of Anatomy in Cambridge, to the Rectory of Guisley, Yorkshire. Patrons, The Master and Fellows of Trinity College, Camb.

Ellicott, John, LL.B. to the Rectory of Horn, alias Hornfield, Rutland. Patron, Sir Gerard Noel Noel, Bart.

Gannon, Nicolas, M. A. to the Perpetual Curacy of St. Peter's, Manchester.

Hawks, W. to the Rectory of St. John's, Gateshead Fell.

Hodgson, C. Henry, M. A. to be one of the Vicars Choral of Salisbury Cathedral.

Hollway, Thomas, to the Rectory of Partney and the Perpetual Curacy of Spilsby, Lincolnshire. Patrons, Lady Willoughby and Lord Gwydyr.

James, William, to the Rectory of Long Sutton, Somersetshire. Patron, the Dean of Wells.

Jefferson, Robert, D.D. to the Rectory of South Kilvington, Yorkshire. Patrons, the Master and Fellows of Sidney Sussex College, Cambridge.

Madan, Spencer, M. A. Vicar of Batheaston, to the Vicarage of Twetton, Somerset. Patron, Rev. W. B. Whitehead.

Marshall, John, B. A. to the Perpetual Curacy of Sidwell, Plymouth. Patron, the Rev. A. Atherley.

Moore, Calvert, to be Chaplain in Ordinary to The King.

Mountain, Robert, to the Rectory of Havant, Hants. Patron, the Bishop of Winchester.

Osborne, George, B. A. to the Rectory of Stainby with Gunby, Lincolnshire. Patron, the Earl of Harborough.

Randolph, T. M. A. Rector of Hadham, and Prebendary of St. Paul's, to be Chaplain in Ordinary to The King.

Robson, Jacob, Curate of Leigh, Lancashire, to the Ministry of the New Church, St. George's, Fildesley.

Rodber, W. Johnson, to the Rectory of St. Mary at Hill, London.

Salter, E. Montague, M. A. Student of Christ Church, Oxford, to the Rectories of Wood-Norton and Swanton Novers, Norfolk. Patrons, the Dean and Chapter of Christ Church.

Sheppard, Revett, M. A. to the Rectory of Thwaite, Suffolk. Patron, J. W. Sheppard, Esq.

Sleath, John, D.D. Prebendary of Saint Paul's, and Head Master of St. Paul's School, to be Chaplain in Ordinary to The King.

Strong, William, to be Chaplain in Ordinary to The King.

Surtees, J. to the Vicarage of St. Augustine, Bristol. Patron, The King.

Tacey, Henry, M. A. to the Rectory of Swanton Morley, with the Chapel of Worthing annexed, Norfolk. Patron, E. Lombe, Esq.

Twenlow, W. Hamilton, to the Perpetual Curacy of Tarleton.

Warner, Richard, to the Vicarage of Timberscombe. Patron, the Prebendary.

Woolcombe, Charles, S. C. L. to the Perpetual Curacies of Minster and Forrabury, Cornwall. Patron, Rev. R. Winsloe.

# CLERGYMEN MARRIED.

At Winchester, by the Rev. H. H. NORRIS, M. A. Prebendary of Llandaff, The Rt. Rev. W. H. COLERIDGE, D. D. LORD BISHOP OF BARBADOS, to SARAH ELIZABETH, eldest daughter of the Very Rev. T. RENSELL, D. D. Dean of Winchester, and sister to the late lamented Vicar of Kennington.

Alder, Edward Thomas, M. A. of St. Peter's College, Cambridge, to Miss Eliza Edwards, of Wantisden, Suffolk.

Barnett, Samuel Whitehome, B. A. to Elizabeth, daughter of James Lane, Esq. of Pentonville.

Bertie, Hon. Frederick, to Georgina Anne Emily Kerr, second daughter of Admiral Lord Mark Kerr.

Bond, William, of Little Warley, to Lætitia, second daughter of the late Rev. J. Birch, Rector of Corringham.

Brown, C. T. Chaplain to the Duke of Manchester, to Frances, only daughter of the late W. Page, Esq.

Candy, Charles, of Lincoln College, Oxford, to Mary, eldest daughter of the Rev. W. Harding, Vicar of Sulgrave.

Caton, Thomas, to Louisa Frances Lunley, second daughter of the Hon. and Rev. Lunley Saville.

Chevallier, Temple, M. A. Fellow and Tutor of Catharine Hall, Cambridge, to Catharine, fourth daughter of C. A. Wheelwright, Esq.

Cuthush, Charles, B. A. of St. John's College, Cambridge, to Eleanor, daughter of J. West, Esq. of Banbury.

Foster, L. of Blackburn, Lancashire, to Miss S. Vale, of Brunswick Place.

Guest, B. M. A. of Everton, near Liverpool, to Elizabeth Catharine, eldest daughter of T. Lingham, Esq. of Shooter's Hill, Kent.

Hurst, J. D. B. A. of Penistone, Wakefield, to Louisa, only child of Henry Laughton, Esq. of Newton Blossomville, Bucks.

Knight, William, Rector of Steventon, Hants, to Caroline, eldest daughter of John Portal, Esq. of Freefolk House, Hants.

Lennard, Dacre Barrett, to Rachel Anna, eldest daughter of Jeremiah Ives, Esq. of St. Catharine's Hill, Norwich.

Lowe, J. Jackson, M. A. Fellow of Brasen-nose College, Oxford, to Catharine Mary,

only daughter of T. W. Tew, Esq. of Doncaster.

Marsh, W. Vicar of Gwennap, Cornwall, to Lucy, fourth daughter of the late Rev. T. Napleton, Vicar of Mansel Grange, Herefordshire.

May, Thomas, of Leigh, to Emily Catharine, daughter of W. Saint, Esq.

Nicholls, B. E. B. A. Curate of Walthamstow, to Miss Apnelia Poynder, of Kennington.

Norris, D. G. to Mary Pellew, youngest daughter of P. F. Wallis, Esq. of Frut-ton, Portsmouth.

Nosworthy, S. Curate of Widecombe, to Miss French, of Manaton.

Ousby, Robert, B. A. of St. John's College, Cambridge, to Lucy, only daughter of the late Captain Wetherell, of Great Yarmouth.

Presgrave, William, M. A. of Trinity College, Cambridge, to Sarah Isabella, second daughter of the late Rev. J. Whiteley, M. A. Head Master of Leeds Grammar School, and Vicar of Lastingham, Yorkshire.

Taylor, M. D. of Great Boughton, Cheshire, to Jemima, youngest daughter of the late J. Foulkes, Esq. of Eriviatt, Denbighshire.

Tucker, T. H. of Sidney Sussex College, Cambridge, to Miss Pitts, of Blackhall.

Wade, Ellis, M. A. of Sidney Sussex College, Cambridge, and Blaxhall Rectory, to Sarah, only daughter of F. Josselyn, Esq. of Leiston, Suffolk.

Ward, G. M. A. of Trinity College, Cambridge, to Catharine Isabella Garnett, niece to the Rev. J. Thoruhill.

Warren, T. Alston, B. D. Rector of South Wauborough, Hants, to Catharine, eldest daughter of the late Mr. Serjeant Manley.

Williams, John, of Cardiff, to Sarah, eldest daughter of J. P. Lockhart, Esq.

## CLERGYMEN DECEASED.

Browne, T. B. late of Buntingford, aged 43.

Cartwright, J. Rector of Preston Bagot, Warwickshire.

Crichton, Arthur, M. A. of Trinity College, Cambridge, late of Badlesmere, Kent.

Dobree, Peter Paul, M. A. Fellow of Trinity College, Cambridge, and Regius Professor of Greek in that University.

Elgc, A. A. Minister of Hetheringflam, Lincolnshire.

Fenwick, Charles, M. A. Curate of Alxton, Leicestershire, and Vicar of Slawston.

Gravenor, Lancelot, Rector of Parracombe, Devon.

Kenipson, G. at Graisle, Wolverhampton.

Paget, William, Rector of Gattin, Surry.

Perry, J. Anthony, D. D. of Magdalen Hall, Oxford, Domestic Chaplain to the Earl of Coventry, Rector of Hill Crome, Worcestershire, and Perpetual Curate of Oxenden, Gloucestershire.

Powell, Giles, B. A. Rector of Acrise, Kent, aged 87.

Prosser, Samuel, M. A. of St. John's College, Oxford, Rector of Southwick, Sussex; and of Milton, Kent.

Ridley, Henry, D. D. Prebendary of Gloucester, Rector of Hertingsfordbury and of St. Andrew, Hertford, and of Kirby Underdale, Yorkshire, and Master of St. Mary Magdalen Hospital, Newcastle-upon-Tyne.

Simpson, John, Rector of Fishtoft, Lincolnshire, aged 75.

Turner, J. Minister of Barlow, at Selby, Lincolnshire, aged 54.

Willan, Richard, late Curate of Lenton, Notts.

Williams, H. L. M. A. second son of J. L. Williams, Esq. of Alderbrook Hall, Cardiganshire, at Dawnporc, E. I. in January last.

Williams, Robert, Rector of Llangar, Merionethshire.

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NOTICE TO CORRESPONDENTS.

We are quite ignorant of any communication, signed "Sabrinus." Of this, at any rate, our Correspondent, who claims that title, may be assured, that no disrespect could have been intended to him by the silence of which he complains.

We cannot find room for the sketch of character, which "a Lover of good Men" has sent us in its present form; but if he will favour us with an authentic memoir of the individual, we shall then be able to take it into consideration.

The "Margate Report" is unavoidably postponed.

That also from "Cardiff," for the same reasons.

We should be glad to accept the offer of "W. B. S." but an Allegory of "between two and three hundred octavo pages," we must confess, seems too much *à la Bunyan* for our purpose. We have no objection however, if he wishes it, to look further into his proposals.

"A Staunch Advocate for the Protestant Church," will find his wish realized in a future Number.

"X. Y. Z." was only excluded from want of room.

"L. V. V." has our best thanks for his promptness in seconding our request, but the papers in question still arrived too late.

# THE CHRISTIAN REMEMBRANCER.

DECEMBER, 1825.

## *THE LIFE OF WILLIAM TINDALL,\**

MARTYR, 1536.

WILLIAM TINDALL was born about the borders of Wales, and brought up from a child in the University of Oxford. Here he cultivated an acquaintance with the learned languages, and with the liberal arts; but amidst these pursuits especially applied himself to the diligent study of the Scriptures. According to the practice in the Universities in former times, when any graduate undertook the office of a public lecturer, he read divinity lectures to a class consisting of students and Fellows of Magdalen College, being himself a resident in Magdalen Hall. And while he was thus admired and sought by other members of the University, on account of his theological attainments, as the teacher of a sounder religion than that which was then currently taught, he was no less esteemed for his integrity and amiableness of character.

Having proceeded through his different degrees at Oxford, he left that University, and went to Cambridge, where he also resided for some time; and from thence he removed into Gloucestershire, fixing his abode in the family of a knight of that county, named Welch, to whose children he was tutor. Here he had an opportunity of meeting and conversing with many dignitaries of the Church, who were in the habit of resorting to the house to partake of the knight's hospitality. In conversation with these persons he often entered into theological discussions, freely delivering his opinions on the different points in debate. It would often happen, of course, that there was disagreement on their part with the doctrines set forth by Tindall, and on such occasions he would produce the Scriptures, and shew them passages in which they were clearly confuted. Contentions of such a kind, in process of time, engendered an ill will against him in the breasts of those with whom he disputed; of which he soon had proof, in the obloquy raised against him throughout that part of the country.

Some of these dignitaries, on an occasion, invited the knight and his lady to a banquet. Tindall, it seems, did not accompany them on that occasion, and his opponents thus enjoyed the advantage of declaring their opinions without contradiction. An impression unfavourable to him appears to have been produced by this visit in the minds of his host and hostess; for on their return they called for him, and began to

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\* Fox's Acts and Monuments. Notes to Wordsworth's Ecc. Biog. Vol. II. p. 235—269.



argue with him on the points which they had heard discussed by the priests. He immediately had recourse to the Scriptures, to expose the falsehood of the opinions maintained against him. Upon which the lady is said to have made this singular observation to him: "Well, there was such a Doctor, which may dispend an hundred pounds, and afother three hundred pounds, and what, were it reason, think you, that we should believe you before them?"—a sort of appeal, of course, against which all argument was useless. He shewed his judgment, accordingly, in not pressing his objections any farther at that time, when prejudices were so strongly backed by recent experience of the hospitality of the priests. But he set himself to the completion of a translation which he had begun of a work, intituled, "*Enchiridion Militis Christiani*," and having finished this, he presented it to the knight and his lady. This work produced the desired effect on their minds. They saw how their reason had been imposed upon by the arguments of the priests, and no longer gave them that cordial reception at their house to which they had been accustomed. This estrangement was soon remarked by the Popish party, and they gradually frequented the house less, until at last they ceased their visits altogether.

Thus was still greater animosity excited against him, and he became the object of attack in the ale-houses, and other places to which the priests resorted\*. They accused him commonly of heresy, and conveyed private information against him to the Chancellor of the diocese.

Soon after this information, a sitting of the Bishop's Chancellor was appointed, and both Tindall and the priests were cited to appear before him. He suspected, on receiving the summons, that it was the intention of his adversaries to charge him before the Chancellor, and, as he reports of himself, prayed to God, whilst on his way to the court, to "give him strength to stand fast to the truth of his word."

On his appearance before the court, the Chancellor treated him with great indignity. Instead of bringing forward his accusers, though the priests who had laid the information were present, he proceeded, on the secret evidence which he had received, violently to threaten Tindall,

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\* In his prologue to his translation of Genesis, he alludes to these priests, observing, "that he suffered much in that county by a sort of unlearned priests, being full rude and ignorant God knoweth: which have seen no more Latin than that only which they read in their portesses and missals (which yet many of them can scarcely read): except it be *Albertus*, &c. in which yet though they be never so sorily learned, they pore day and night, and make noies therein, and all to teach the midwives, as they say; and also another called *Lyndwood*, a book of constitutions, to gather tithes, mortuaries, offerings, customs, and other pillage, which they call not theirs, but God's part, the duty of holy church, to discharge their consciences withal. For they are bound that they shall not diminish but increase all things unto the uttermost of their powers, which pertain to holy church."

"The *portesse*, *portuas*, *porthose*, &c., so called from the Fr. *porter*, consisted of a volume of prayers, offices, &c., which the Clergy might take along with them as a ready manual for all ordinary occurrences. It was the same book which is now denominated a *breviary*. A *missal* is a volume containing all things belonging to the service of the *mass*."—*Wordsworth's Eccl. Biog.* Vol. II. p. 237.

as if his guilt had positively been proved by an open trial. But nothing was done beyond these threats: he was dismissed unharmed, and returned to his Gloucestershire friends.

There resided not far from him, in this part of the country, a certain Doctor, who had formerly been Chancellor to a Bishop. To this person Tindall opened his heart without reserve, as they were intimate with each other, being of kindred sentiments with regard to the Romish corruptions. In the course of their conferences, the ex-Chancellor thus expressed himself to him on the subject of the Papal power: "Do you not know that the Pope is very Antichrist, whom the Scripture speaketh of? But beware what you say; for if you shall be perceived to be of that opinion, it will cost you your life; I have been an officer of his; but I have given it up, and defy him and all his works."

Soon after this, he conversed with another Doctor, of a very different temper from the one just mentioned; for when Tindall pressed him hard in disputation, this strenuous defender of Papal prerogative exclaimed, "We were better to be without God's laws than the Pope's!\*" Tindall's zeal would not suffer him to remain silent on such an occasion; but, forgetting the prudent suggestion of his friend, he boldly declared, in his retort to the blasphemous challenge, "I defy the Pope and all his laws:" adding, "that if God spared him life, ere many years he would cause a boy that drove the plough to know more of the Scripture than he did."

The effect which such a speech as this had, naturally was to aggravate the hostility of the men who were already eager for vengeance against him. He was reported throughout the country, as an "heretic in sophistry, an heretic in logic, an heretic in divinity," and hints were thrown out, that "boldly as he might carry himself above the gentlemen of the country, he should be talked withal in a different manner;" by which it was intimated, that he might expect a process of examination before the spiritual authorities, which should effectually silence his triumphs. In reply to such threats, he simply observed, "that he was contented they should bring him into any county in all England, giving him ten pounds a year to live with, and binding him to no more but to teach children, and to preach."

The repeated molestations, however, which he experienced, rendered it impossible for him to subsist in any comfort in his present situation. He accordingly resolved to quit it, and communicated his wishes to his patron. "Sir," he said, addressing him, "I perceive I

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\* "This was by no means an unprecedentedly daring and enthusiastic flight. If we may believe Erasmus, it was, among other subjects, debated commonly in the schools in solemn disputations, Whether the Pope could abrogate that which was decreed by the Apostles; or determine that which was contrary to the evangelical doctrine; or make a new article in the creed; whether he has a greater power than St. Peter, or only equal; whether he can command angels; whether he can wholly take away purgatory; whether he be a mere man, or, as God, participates both natures with Christ; whether he be not more merciful than Christ was, since we do not read that he ever recalled any from the pains of purgatory. *Erasmus's Annot. on 1 Tim. i. 6.*"—*Wordsworth's Eccl. Biog.* Vol. II. p. 239.

shall not be suffered to tarry long here in this country, neither shall you be able, though you would, to keep me out of the hands of the spirituality; and also what displeasure might grow to you thereby, God knoweth; for the which I should be right sorry." His patron expressed his concurrence with his wishes, and Tindall took his departure from the house in which he had hitherto found a kind and hospitable protection, and proceeded to London. Here he was zealously occupied in preaching, as he had been before in the country; Bristol, and its neighbourhood, having been a principal scene of his former evangelical labours.

Cuthbert Tonstal was then Bishop of London. To him Tindall applied to be admitted into his house, using the interest of Sir Henry Gilford, Controller of the King's household, to whom he presented a translation which he had made of an oration of Isocrates. But the Bishop, probably having been prejudiced against him by the calumnies which his enemies had circulated, did not countenance the application, alleging, that he had already more in his house than he could well maintain, and advising him to apply elsewhere. Disappointed in this endeavour to obtain a home, where he might prosecute his intended labour of translating the New Testament, and finding also that there was no prospect of success in any other quarter, he determined to leave England, and seek his fortunes in Germany. But he did not immediately depart from London. He remained there nearly a whole year, residing about half that time with a wealthy merchant, by name Humphrey Monmouth. This charitable person had heard him preach at St. Dunstan's in the West, and accidentally meeting with him afterwards, had inquired whether he had any preferment in the Church, and finding that he had none, felt his interest excited in his behalf:—so that he was induced to extend to him that relief of which he stood so greatly in need, by receiving him into his own house. Thus domiciled, Tindall was enabled to ply the studies in which his whole heart was engaged with importunate assiduity. In these silent labours he was occupied the chief part of the night, as well as of the day. He lived also as if he had been the rigid ascetic of some monastic order. He refused to partake of even the common luxuries of daily food, only consenting to eat and drink of the simplest fare: and so far did he carry his austerity, that he would wear no linen about his person.

Having been thus providentially relieved by the hospitality of kind friend\*, and some others who assisted him, he at length set sail from England, and went to Hamburg. There were several distinguished advocates of the Reformation resident abroad at this time, and Tindall had this compensation at least for the loss of his native

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\* Our reformers were themselves only gradually weaned from the inveterate corruptions of Popery. They were not aware at first of the extent to which it would be necessary to carry the work of purification. Thus this Humphrey Monmouth, or Mummoth, reports of Tindall, that he gave him money to say mass for the souls of his deceased parents. "I did promise him ten pounds sterling, to pray for my father and mother, their souls, and all Christian souls: I did pay it him when he made his exchange to Hamburg."—*Strype's Ecclesiast. Memorials*, Vol. I. p. 246, *Appendix*, quoted by Dr. Wordsworth, *Eccl. Biog.* Vol. II. p. 242.

country, that he enjoyed the advantage now of communication with others equally interested with himself in the cause of scriptural religion. He travelled into the further parts of Germany, and while in Saxony had an opportunity of conferring with Luther, and other learned men of that country. After continuing some time in Saxony, he went from thence into the Netherlands, making Antwerp his principal place of residence.

But the person whose opinions and advice appear to have been most influential with him, was John Frith, a young man of great talent, and of a moderation of temper equal to his intellectual endowments. With the concurrence of this excellent person, he proceeded in his intended work of translating the New Testament \*; obtaining in the process of it, the assistance of Coverdale and Rogers, who were of the number of exiles at this period. He completed this translation in the year 1526.

The sincerity and zeal with which he had discharged his arduous undertaking, is evidenced in his own words, which occur in his epistle to Frith: "I call God to record against the day we shall appear before our Lord Jesus, to give our reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would do this day, if all that is in earth, whether it be honour, pleasure, or riches, might be given me."

The translation was soon circulated in England, as appears from a mandate of Archbishop Warham to the Suffragan Bishops of his province, dated November 3rd, 1526, directing search to be made for copies of it, in order to their being burned. Bishop Tonsal was at Antwerp at the time of its publication, and immediately exerted himself for its suppression. But by the artifice of Augustine Packington, an English merchant, who happened also to be at Antwerp, and was in the confidence of the Bishop, the very measure which was adopted for the

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\* Fox very forcibly sets forth some reasons for the necessity of such a work in the following passage. "For first, he wisely casting in his mind perceived by experience, how that it was not possible to stablish the lay people in any truth, except the Scripture were so plainly laid before their eyes in their mother tongue, that they might see the process and order and meaning of the text. For else, whatsoever truth might be taught them, these enemies of the truth would quench it again, either with apparent reasons of sophistry, and traditions of their own making, founded without all ground of Scripture, either else juggling with the text, expounding it in such a sense, as impossible it were to gather of the text, if the right process, order and meaning thereof were seen. Again, right well he perceived and considered, this only or most chiefly to be the cause of all mischief in the Church, that the Scriptures of God were hidden from the people's eyes: for so long the abominable doings and idolatries maintained by the pharisaical clergy could not be espied, and therefore all their labour was with might and main to keep it down, so that either it should not be read at all, or if it were, they would darken the right sense with the mist of their sophistry, and so entangle them which rebuked or despised their abominations, with arguments of philosophy and with worldly similitudes, and apparent reasons of natural wisdom: and with wresting the Scripture unto their own purpose, contrary unto the process, order and meaning of the text, would so delude them in descanting upon it with allegories, and amaze them, expounding it in many senses laid before the unlearned lay people, that though thou felt in thy heart and wert sure that all were false that they said, yet couldst thou not solve their subtle riddles."—*Life of Tindall, Acts and Monuments.*

destruction of the copies, proved a means of increasing the circulation of the work. Packington, understanding that the Bishop was desirous of buying all the copies which could be obtained, in order to have them publicly burned at Paul's Cross, offered to be the agent in procuring them; suggesting, that he knew the Dutchmen and strangers, who had bought them of Tindall, and had them to sell. The Bishop availing himself of the proposal, Packington received the money for the purpose, which he paid over to Tindall, to whom he had communicated the whole scheme, and obtained accordingly the books for the Bishop. "And so," observes Fox, "upon compact made between them, the Bishop of London had the books, Packington the thanks, and Tindall had the money." From this needful supply of money, of course a new edition issued forth from the press, more correct than the first, and much larger. The Bishop, accordingly, was considered by the Reformers as their greatest helper, as Constantine \*, a person who was afterwards apprehended on a charge of heresy, declared, in the course of his examination, to Sir Thomas More. He too late discovered his error, and complained to Packington; who, trusting to the good nature of the Bishop, ventured to push the imposition further, by suggesting "that it would be best for him to buy the types as well as the copies." The Bishop smiled, but was too wise to act upon the suggestion.

After translating the New Testament, Tindall next employed himself on the Hebrew text of the Pentateuch, of which he published his translation in the year 1530, prefixing a dissertation, in the form of a prologue, to each of the five books. In the year following he published also a translation of the Prophet Jonah, also with a prologue prefixed. These were all the parts of the Bible which he translated, the work being afterwards carried on by Miles Coverdale, who was the first who published the *whole* Bible in English.

But translation was not his only employment. He wrote at the same time several treatises, such as *The Obedience of a Christian Man*, *The Wicked Mammon*, *The Practice of Prelates*—expositions of certain parts of Scripture,—and answers to Sir Thomas More, and other Papists. These tracts speedily found their way into England, and were of important service in furthering the great work of reformation. That intitled, *The Obedience of a Christian Man*, was subservient to it in a way which the excellent author could little have anticipated. Strype, in his Ecclesiastical Memorials, has recorded an anecdote, in which he shews how the book was introduced to the notice of the King. He informs us, that it had been lent by the Queen, Anne Boleyn, to a lady named Gainsford, one of her maids of honour. The lover of this lady, a gentleman whose name was Zouch, having sportively snatched it from her on some occasion, was attracted to the perusal of a book which came recommended to him by the fair hands from which he had taken it, and became so fond of it, that neither the intreaties of the lady, nor the danger of detection from the ecclesiastical powers, could prevail with him to return it. At last Dr. Sampson, Dean of

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\* This was the man who afterwards proved a treacherous informer against his friend and patron, Bishop Ferrar, of St. David's, and was a principal instrument in bringing on those troubles which terminated in the Bishop's martyrdom. See *Life of Bishop Ferrar*, p. 129.

the royal chapel (acting under the instruction of Cardinal Wolsey, who had desired that all pains should be taken to prevent the circulation of the tracts issued by the Reformers), surprising this gentleman, as he was actually engaged in reading the book, forcibly seized it, and delivered it to the Cardinal. The Queen, being apprized of the circumstance by the lady, declared that it should be "the dearest book that ever the Dean or Cardinal took away:"—and immediately besought the King, upon her knees, that it might be restored to her. By virtue, accordingly, of the King's token, the book was restored, and the Queen embraced the favourable opportunity of commending it to the notice of the King. The King read it, in compliance with her wishes, and was so delighted with it, as to observe, "that it was a book fit for himself and all kings to read." Thus was it no inconsiderable instrument in opening the way to those measures, which Henry VIII. afterwards adopted for removing the tyranny of Papal Rome.

Among the tracts which Tindall wrote at this time, was also an exposition of the doctrine of the Eucharist, or the "sacrament of the altar," as it was then termed. But the minds of the people not being sufficiently prepared to admit light on such a subject, he shewed great prudence in keeping this work by him, waiting until the progress of things should have disposed them for its reception.

Nor was it without great effort of persevering labour that he accomplished these works. The difficulties which he had to encounter, especially in the work of translation, would have disheartened a less zealous workman; for, after completing the Pentateuch, he sailed to Hamburgh, to superintend the printing of it at that place; and was shipwrecked on the coast of Holland, when he lost all his books and manuscripts, as well as money; so that his past labour was thrown away, and he was compelled to go over the whole work again. He embarked, however, again in another ship, and reached Hamburgh, where Coverdale was waiting for him, of whose assistance he availed himself in re-translating the books of Moses. He also was exposed to the danger of bodily disease, as while he was at Hamburgh, the town was suffering under the malady of a sweating sickness.

At the end of his translation of the New Testament, he added an Epistle, in which he modestly desired that the learned would correct in it whatever they found amiss in the work. But, instead of its being criticized with candour by the Popish clergy, it was cried down as at once too bad for correction, and a proclamation was issued, under public authority, prohibiting that, or any other work by Tindall, or other reforming writers. The storm of malice, indeed, which his continued opposition to the papal corruptions had accumulated more and more, was now ready to burst upon him. All means were taken of obtaining possession of his person, that the punishment due to such an arch-heretic might be inflicted on him by the arm of papal orthodoxy. Whenever any person was brought before the Lord Chancellor and the Bishops to be examined, if he happened to have been at Antwerp, he was questioned respecting Tindall, where and with whom he lodged, whereabouts the house stood in which he lived, what was his stature, what dress he wore, by whom

he was visited. In this way, a secret plot was formed for taking away his life.

When he had lodged about a year at Antwerp, in the house of Thomas Pointz, an Englishman, who kept a house there for the reception of English merchants, there came to the same place, from England, a person, named Henry Philips, bearing the style of a gentleman, and, on the whole, a man of prepossessing appearance, accompanied by a servant. The pretext of his coming no one could learn. Tindall, from meeting him frequently at dinner and supper when he accepted the invitations of the merchants, became acquainted with him, and so intimate, as to invite him to dine with him at his own residence; and, at last, to obtain for him accommodation in the same house. As their familiarity grew on, Tindall, in the simplicity of his heart, opened to this person the state of the affairs in which he was engaged, shewing him his books and the secrets of his study, little suspecting that he was exposing himself a prey to an unprincipled traitor.

Pointz, Tindall's host, saw more into the character of Philips, and conceiving that all was not right, inquired of Tindall how he became acquainted with his new friend. Tindall replied, that he considered him an honest man, possessed of learning, and favourable to his religious views. Pointz, however, had an opportunity afterwards of discovering, in the course of a private conversation which he had with Philips, as they walked together about the town of Antwerp, that the man was far from being well affected either to religion or to the king.

The sequel proved the fact. Philips left Antwerp for the court of Brussels, where an opening was offered for practising against the government of England, from the umbrage given to the Emperor by Henry VIII. in the affair of Queen Catharine's divorce. Here he succeeded in obtaining the aid of the civil authorities for the prosecution of the treacherous design against Tindall, to which he had lent himself. From thence he brought with him to Antwerp the Procurator-General, (who was the Emperor's Attorney,) with other officers. A little while afterwards, while Pointz was sitting at his door, Philips' servant came up to him, and, inquiring for Tindall, said, his master would pay him a visit. But nothing more was heard either of the servant or the master, until three or four days after, when, Pointz being himself absent, Philips came to his house, and, seeing the wife of Pointz, asked her whether Tindall would dine there on that day. After this inquiry, he left the house, and stationed the officers whom he had brought with him from Brussels, in the street, and about the door. About noon he returned again, and went to Tindall, and requested him to lend him forty shillings, on the pretext of having lost his purse between Antwerp and Mechlin. Tindall readily lent him the sum requested, still quite unsuspecting of any design to circumvent him, "for, in the wily subtleties of this world," adds the martyrologist, "he was simple and inexpert."

Philips then observed to him, that he should consider him as his guest on that day. "No," replied Tindal, "I go forth this day to dinner, and you shall go with me, and be my guest, where you shall be welcome." At dinner time, accordingly, the two went forth

together. The passage leading to the door was so narrow that two persons could not go abreast in it. Tindall, at the instance of Philips, who pretended great civility towards him, went first. Philips followed closely upon him, and, being a taller man than Tindall, was able to see over his head, and make signs to the officers stationed at the entrance. Thus was Tindall led into the snare prepared for him. The signal was given by Philips to the officers, indicating the man whom they were to apprehend, and they accordingly laid hold on Tindall, who was so entirely a stranger to any thought of the insidious plan for entrapping him, that the officers themselves afterwards told Pointz, "that they pitied him to see his simplicity when they took him." He was first brought before the Procurator-General, who proceeded to his lodgings, and removed all his books and other property. He was then conveyed to the castle of Filford, eighteen English miles from Antwerp, and there imprisoned.

Immediately on his apprehension, his friends exerted their interest in his behalf. Letters were sent from Antwerp by the English merchants to the Court of Brussels, and also from England, by the Lord Cromwell and others, interceding for his release. But, notwithstanding these efforts in his favour, he was not suffered by his enemies to escape out of their hands. He remained in prison until his trial came on, on which occasion he was permitted to have counsel to plead his cause. He declined, however, employing any advocate, and stood forward in his own defence. But no defence could suffice for one in his perilous situation, already condemned to death by the determined malice of blood-thirsty enemies. Although there was no ground for a conviction, he was sentenced to death on the decree of the Emperor made in the Assembly of Augsburg. According to this sentence, being brought forth to the place of execution, at the town of Filford, he was there tied to the stake, upon which he cried out with a loud voice, and in an impassioned manner, "*Lord, open the King of England's eyes.*" The process of his execution was, in some degree, more merciful than that of those illustrious victims of the ferocious law against heresy, who perished by the hands of English executioners. For he was first strangled by the hangman, and then his dead body was consigned to the flames. He thus died in the year 1536, having endured an imprisonment of a year and a half.

In the course of his imprisonment, he succeeded in converting his keeper, with his daughter and the rest of his household; and he won the esteem of all who had access to him, obliging them, by his inoffensive demeanour, to confess, "that if he were not a good christian man, they could not tell whom to trust." Even the Procurator-General left this testimony of him, that he was "*homo doctus, pius, et bonus.*"\*

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\* Fox relates the following story, as an additional testimony of Tindall's singular worth.

"There was at Antwerp, on a time, amongst a company of merchants, as they were at supper, a certain juggler, which through his diabolical enchantments or arts magical, would fetch all kinds of viands and wine from any place they would, and set it upon the table incontinent before them, with many other such like things. The fame of this juggler being much talked of, it chanced that as



He was a man of a spare habit of body,—frugal and strict in his course of life,—an indefatigable student,—an earnest evangelist. It was his practice to reserve to himself two days of the week, Monday and Saturday, which he called his days of pastime. On Monday he visited all the poor exiles in the cause of religion, at Antwerp, both comforting and relieving those who were in need of support, and providing for the sick. On Saturday he walked round the town, searching every corner where he suspected any poor person might be found, giving relief in cases where there were large families with industrious parents, or aged and weak persons. The alms which he thus plentifully distributed were supplied to him out of the salary which the English merchants allowed him. On the other days of the week he was wholly occupied in study, except on the Sunday, when the services of religion demanded his exclusive attention. He then officiated in a room of some one of the merchants, reading and expounding the Scriptures. He was a man perfectly free from rancour or malice, full of mercy and compassion, and in all things shewing himself blameless: yet not trusting in his own righteousness, but looking to Christ as his Redeemer, and both living and dying in that faith which alone can justify sinful man in the sight of a God of all goodness.

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## REVIEW OF NEW PUBLICATIONS.

*A Letter to the Rev. Dr. Milner, occasioned by some Passages contained in his Book, entitled "The End of Religious Controversy."*  
By the late Rev. S. PARR, LL.D. 8vo. pp. 60. Mawman, 1825.

WE are happy to augur, from the appearance of this posthumous work of Dr. Parr, that the world is not to be denied the advantage and gratification to be derived from the yet unpublished stores of so powerful a mind. It is not unusual to find men of established reputation as living authors, laying an interdict on their executors against any publication of their unfinished manuscripts after their death. The prohibition

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M. Tindall heard of it, he desired certain of the merchants, that he might also be present at supper to see him play his parts. To be brief, the supper was appointed, and the merchants with Tindall were there present. Then the juggler being required to play his feats, and to shew his cunning, after his wonted boldness, began to utter all that he could do, but all was in vain. At the last, with his labour sweating and toiling, when he saw that nothing would go forward, but that all his enchantments were void, he was compelled openly to confess, that there was some man present at supper, which disturbed and letted all his doings. So that a man even in the martyrs of these our days cannot lack the miracles of true faith, if miracles were now to be desired."

It will be remembered that a belief in magic was very current in the times of the martyrologist, and that even learned men were not exempt from it, which will account for the stress which Fox lays on this anecdote.

too is not without reason; for the author is naturally fearful, that the partiality of friends may blind them to his imperfections, and render them not sufficiently discriminate in the matter which they publish; or may himself be dissatisfied with any work to which he has not given the finishing touch of his own hand,—and that, not from any personal conceit, but from a just conviction, that the author alone knows how to carry on his own train of thought, and that his work, therefore, published by others, must fall short of its proper perfection. The world has thus been deprived of many excellent works, which the inexorable sentence of a will has consigned to the flames.

The Editor, Mr. Lynes, who, it appears, is a grandson of Dr. Parr, acquaints us, in his preface, that the publication before us is “the first fruits of the deposit committed to his charge,” and that it was “originally written for the Gentleman's Magazine, but after-thoughts enlarged its dimensions, and other reasons unnecessary to detail, prevented its publication in that form,” though the design of publishing it had never been abandoned by Dr. Parr. It is directed principally to a vindication of the character of the late learned and excellent Bishop Halifax, the Editor of Bishop Butler's Works, from a scandalous charge of having renounced the Church of England on his death-bed, and died a *Papist in heart*. We can well conceive the pain which so invidious an attack on the memory of a man, in that very point where refutation of a calumny is impossible to the individual himself, must have given to so high-minded a man as Dr. Parr is described to have been. And who is there, indeed, of any right feeling, who would not kindle with honest indignation against the base insinuator, who hurls his shafts of detraction against a man of reputed integrity and piety, on any proof short of the most convincing? It was this sense of outraged truth which, it seems, raised “the giant arm” of Dr. Parr against Dr. Milner, and induced him to demand of the projector of the calumny, either proofs of his statement, or a retraction of it.

Before, however, Dr. Parr enters upon the more immediate subject of his letter, he touches upon some general statements contained in Dr. Milner's Work, “The End of Religious Controversy,” in which the calumny against Bishop Halifax had been broached. He expresses his satisfaction, that Dr. Milner had cleared the “members of the Church of Rome from the imputations of impiety, idolatry, and blasphemy, in their worship of glorified saints, and in their adoration of the sacramental elements, which they believe to have been mystically transubstantiated into the body and blood of Christ;” and echoes, with approbation, two sentences quoted by Dr. M.,

one from Hooker and the other from Jeremy Taylor, as exonerating the Church of Rome from the charge of idolatry in regard to the sacrament. He is content, he says, to maintain, that their tenets are "erroneous and unscriptural." Here, then, we are obliged to commence with our disapprobation of Dr. Parr's judgment in this matter, before we proceed to the matter in hand. It necessarily follows, we think, that if transubstantiation is an erroneous unscriptural tenet, the worship of the consecrated elements must be idolatrous. If that is worshipped as God which is really *not* God, there can be no doubt that an idolatrous act is performed. Whether the person who performs the act of adoration is *guilty* of the act, *i. e.* whether he ought to incur the punishment which belongs to it by nature, is another question: for this will depend upon the sincerity of his persuasion, that it is God, indeed, to which he pays divine honour. Even the believer in transubstantiation must allow, that if the priest has omitted to consecrate the wafer, the act of bowing down to it must be an idolatrous act, though the person, ignorant of such an omission on the part of the priest, is excusable, on account of his ignorance of the omission: and whether the error arise from misconception of scripture, or misconception of the act of the priest, can make no difference. Something wrong is equally done in either case, whether the error be in the dogma, or in the matter of fact. We, then, who believe, that there is no change whatever in the elements of the sacrament, must also believe that to worship them is idolatrous. We pronounce nothing, be it observed, upon the intentions of the agents,---God alone can know how far these are punishable;---but, being convinced that the tenet is unscriptural, we are also convinced that the practice grounded on that tenet must be wrong. And our consistency as Protestants requires us to hold as idolatrous the tenet itself, from which a practice so wrong in our opinion follows. The same reasoning applies to any other erroneous principle from which bad consequences are supposed to follow. The opinion, for instance, of the Anabaptists, "that the goods of Christian men are common," must be regarded as dishonest and iniquitous, whatever may be our sentiments of the personal probity of the individuals who profess it. We are firmly persuaded, that private property is sacred and inviolable; and hence we infer, that he who takes from another commits an act of robbery. The Anabaptist, however, thinks it no robbery, because he believes that which he takes to be his own as much as it is another's. Are we, then, to carry our courtesy so far as to unsay our own conviction in compliment to our sentimental robber? Or, must

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\* The opinion of a West-India negro in regard to his master's property is not very dissimilar from that of the Anabaptists, as when detected in the act of

we not rather persist in calling him a robber, because he takes that to which we are persuaded he has no right, and denominate the act a theft, though done with the best intentions? So must we not, in like manner, call transubstantiation by its plain name of idolatry, so long as we are convinced the tenet is practically evil, whatever we may think of the personal worth and sincerity of its professors?

•We must, also, before we pass on, say a few words respecting the passages of Hooker and Taylor, wherein, *as they are given by Dr. Milner*, Dr. Parr says, are contained the sentiment which he “holds upon a part of the controversy which has long subsisted between the Romanists and Protestants about the consecrated elements of the communion.” We will first give the passage from Hooker, as it stands in the Ecclesiastical Polity, and as it appears in the “End of Religious Controversy.”

“All things considered, and compared with that success which truth hath hitherto had by so bitter conflicts with errors in this point, shall I wish that men would more give themselves to meditate with silence what we have by the sacrament, and less to dispute of the manner how?” \* \* \* \* \*

“*This is my body*, and *This is my blood*, being words of promise, sith we all agree, that by the sacrament Christ doth really and truly in us perform his promise, why do we vainly trouble ourselves with so fierce contentions, whether by consubstantiation, or else by transubstantiation, the sacrament itself be first possessed with Christ, or no?”—*Ecc. Pol.* Book V. 67. Vol. II. p. 327—331. Oxf. Ed. 8vo. 1807.

“I wish men would give themselves more to meditate with silence on what we have in the sacrament, and less to dispute of the manner *how*. Sith we all agree that Christ, by the sacrament, doth really and truly perform in us his promise, why do we vainly trouble ourselves with so fierce contentions, whether by consubstantiation, or else by transubstantiation.”—*End of Rel. Con.* p. 274, note.

Dr. M. refers to it, to shew that Hooker believed in the real presence, as taught by the Roman church. Dr. Parr, of course, did not mean to approve of such an application of the passage in question; he could only have meant to agree with Dr. M. in his view of it, so far as to deduce from it an opinion that Hooker thought it a point only of scholastic disputation between ourselves and the Romanists, which view should be taken of the sacrament, and not a thing which it was of con-

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robbing his master, he has been known facetiously to justify himself with the plea,—“*Me don't tief 'em Masso, me only take 'em.*”

sequence to decide upon. But, evidently, Dr. M. either mistakes or perverts the passage in question, as easily appears from the extracts which we have given above. It is not immaterial to observe, in the first place, that Hooker does not use the expression, which savours somewhat of the Romish doctrine,—“*in the sacrament*,” but, “*by the sacrament*,” i. e. by means of it; which makes no little difference in the sense; and after the first sentence, nearly four pages of the octavo edition intervene, in which Hooker is occupied in shewing the propriety of acquiescing in that in which all agree respecting the sacrament, namely, that it is “a true and real participation of Christ,” without perplexing ourselves, to the detriment of piety, by needless questions, as to the *manner* in which Christ is received. He observes, that there is no sentence of scripture which says, “that we cannot, by this sacrament, be made partakers of his body and blood, except they be first contained in the sacrament, or the sacrament converted into them.” And then he proceeds to ask the question, “Why do we vainly trouble ourselves with so fierce contentions, whether by consubstantiation, or else by transubstantiation, *the sacrament itself be first possessed with Christ or no?*” So that the whole drift of the passage is to defend the Church of England view of the doctrine of the Eucharist; since the Church of England does not presume to determine the *manner* of Christ's presence in the sacrament, as the Lutherans and Papists do, but only asserts the fact, that he is verily and indeed present when the bread and wine are faithfully received. The Lutherans and Papists attempt to explain the *previous* process by which the bread and wine are endued with the power of conveying his grace to the soul. The scriptures have not defined the *manner* of Christ's presence, and *therefore* the Church of England objects to their unwarranted interpretation. In arguing accordingly against disputation on this subject, Hooker is arguing only against the dogmatism of the Roman and Lutheran churches; and not intending at all to represent the difference between our Church and them, as an immaterial point which it is not proper for us to decide. It is strange, therefore, that Dr. Parr should have approved of Dr. Milner's reference to this passage of Hooker, as bearing at all upon the question of idolatry in the worship of the mass, since it evidently has nothing to do with it. His prejudices in favour of the Catholic Question must have blinded his eyes to the detection of Dr. M.'s gross fallacy of representation in the case. He wished the Papists to be admitted to all the privileges of the Constitution. Transubstantiation is the test of their being Papists, and he would therefore have persuaded himself, that not only himself, but Hooker, thought it was not a matter worth disputing about. Had he remembered the following passage of Hooker, he would, we

think, have subscribed to Dr. M.'s interpretation of that author's sentiments.

"The law requireth\* at their hands that duty which in conscience doth touch them nearest; because the greatest difference between us and them is the sacrament of the body and blood of Christ, whose name in the service of our communion we celebrate with due honour, which they in the error of their mass profane." *Ecc. Pol.* Book V. 68. Vol. II. p. 350, 8vo.

The quotation adduced from Jeremy Taylor will be scarcely judged at all in point, when it is found to be taken from the "Liberty of Prophesying,"—a work purposely written to shew of what extenuations and palliatives even the wrong side in religious questions will admit, and to promote candour and moderation on the part of the professors of the truth. Accordingly, throughout that work, Jeremy Taylor appears in the character of an advocate, and not of a theologian. His object is not to shew that any of the doctrines of Dissenters may be true, but that they may be regarded with a just lenity. He inquires, among other points, "how far the Romish religion is tolerable;" and he labours to prove that the belief in transubstantiation is no ground for considering the Papist guilty of wilful idolatry, nor consequently for punishing him for the worship of the mass. We will give the passage quoted by Dr. Parr from Dr. Milner, as it stands in the "Liberty of Prophesying," with its accompanying sentences.

"But here we must deliberate, *for it is concerning the lives of men*; and yet a little deliberation may suffice. For idolatry is a forsaking the true God, and giving divine worship to a creature or to an idol, that is, to an imaginary God, who hath no foundation in essence or existence; and is that kind of superstition which by divines is called the superstition of an undue object. Now it is evident that the object of their adoration (*that which is represented to them in their minds, their thoughts, and purposes*, and by which God principally, if not solely, takes estimate of human actions) in the blessed sacrament, is the only true and eternal God hypostatically joined with his holy

"The object of their (the Catholics) adoration in the sacrament is the only true and eternal God, hypostatically united with his holy humanity, which humanity they believe actually present under the veil of the sacrament\*; and if they thought him not present, they are so far from worshipping the bread, that they profess it idolatry to do so." *End of Rel. Con. as quoted by Dr. Parr*, p. 10.

\* Where the passage occurs as a motto to Part III. of the *End of Rel. Con.* p. 237, it is quoted more correctly "sacramental signs." Dr. Parr must have copied it as quoted in the context at p. 265, where the word "sacrament" is substituted.

humanity, which humanity they believe actually present under the veil of the sacramental signs: and if they thought him not present, they are so far from worshipping the bread, that they profess it idolatry to do so; which is a demonstration that *their soul hath nothing in it* that is idolatrical. If their confidence and fanciful opinion have engaged them upon so great a mistake, (as without doubt they have,) yet the will hath nothing in it but what is a great enemy to idolatry. 'Et nihil ardet in inferno nisi propria voluntas,' &c." *Lib. of Proph. Sec. xix. 16. Taylor's Works, Vol. VIII. p. 223.*

Now if the Church of England did persecute Papists, or punish them in any way as idolaters, it would then fall under Taylor's censure. It only declares the sacrifices of masses to be "blasphemous fables and dangerous deceits;" and, as we have observed before, does not pronounce upon the thoughts of the heart: it is only anxious to guard against what it considers a gross corruption of scriptural theology. Every Christian, it is to be hoped, accords with the spirit of Taylor's observations; but we must confess we see not why he may not at the same time hold that the act itself of adoring the consecrated elements is idolatrous, so long as he believes there is no warrant for it in Scripture. If it be said that exclusion from certain privileges is equivalent to persecution and punishment, we reply, that even granting this, (which we should not indeed grant if we were arguing on the point of exclusion,) it must be remembered that they do not suffer *on account* of any imputed idolatry, but on account of their *Popery*. If they would disclaim all connexion with the Pope as their head on earth, their difference of religious opinion would not be weighed in the balance against them.

Having thus stopped so long at what appeared to us a great stumbling-block in our way, we come to the more particular subject of the "Letter." The charge against Bishop Halifax is introduced by Dr. Milner, in the first place where it occurs, in a note upon a passage of his work, (*End of Religious Controversy*, Part I. p. 77, 1824,) in which he has made a great parade of the proselyting activity of the Roman Catholic priesthood. It has ever been a favourite expedient with these religionists to claim as their own, at the moment of death at least, those whom they have in vain endeavoured to seduce into the communion of the Papal Church in the day of health. That

there should have been indeed some such conversions, we do not at all wonder; for the religion of Popery is evidently a religion of decrepitude and imbecility---administering anodynes to the soul, ---and not demanding the independent and vigorous use of the faculties in order to its reception. Dr. Milner claims the benefit of several illustrious conversions of such a kind. He is not content to say that *some* Catholic priests have converted *some* dying Protestants; but with extraordinary boldness of assertion he professes his belief that there are "*few* of our Catholic priests in an *extensive* ministry who have not been *frequently* called in to receive dying Protestants into the Catholic Church, while *not a single* instance can be produced of a Catholic wishing to die in any other communion than his own." Dr. Parr makes some observations first upon the passage itself, putting the following home questions to Dr. M.

"Can you prove that the Catholic priests, who have been called in to receive dying Protestants into the Catholic Church, are not few? Can you prove that these many priests have been called in by many Protestants? Can you furnish the public with a satisfactory reason, that so many priests, with so many instances of conversion, should from time to time have been silent upon the subject of so much triumph to Roman Catholics, and so much mortification to Protestants? Can you shew us that the priests professing thus to be called in were men of sound discretion and unimpeachable veracity? Was it the prudence of which you speak, that restrained your priests from telling their followers, or their opponents, whether their interposition was solicited or spontaneous; whether it took place with or without the consent and knowledge of relations; whether the example of the dying was followed by their survivors; whether the persons whom they attended were men of weak or strong intellects; and whether, in the general tenour of their conduct, they were virtuous or vicious; so virtuous, Sir, as in their last moments to renounce the church in which they had been educated, and, with hazard to their reputation, to become members of what they at last believed to be the true church; or so vicious as to stand in urgent need of those peculiar aids, which the Church of Rome abundantly supplies in the confession and absolution prescribed by its discipline?"—P. 28.

To these questions we would add the following: Will Dr. Milner venture to say that there have not been many Roman Catholics who have *lived* and *died* strangers to the power and the real consolations of religion---infidels in conduct as well as in speculative opinion---how many the seductive pomp and the false ease of a vicarious worship have drawn from a full, unreserved, and exclusive reliance on the atoning merits of their Redeemer; so that whilst they have not outwardly exchanged their own communion for any other, they have also never been really converted to true and vital Christianity?---But to proceed to the note in question, from which Dr. Parr extracts the concluding part containing the calumny against Bishop Halifax.



"Some Bishops of the Established Church, for instance, Goodman and Cheyney of Gloucester, and Gordon of Glasgow, PROBABLY ALSO, King\* of London, and HALIFAX OF ST. ASAPH, died Catholics. A long list of titled, or other distinguished personages, who have either returned to the Catholic faith, or for the first time embraced it on their death-beds in modern times, might be named here, if it were prudent to do so." (*Milner*, Part I. p. 77.)—P. 29.

The second passage referred to by Dr. Parr, as repeating the calumny in more explicit terms, that is, with the omission of the word *probably*, occurs in another note of Dr. Milner's work, where, having included Bishop Halifax among other worthies of our Church who are described as *not seriously believing* what they assert, he thus returns to the assault upon the Bishop's memory:

"The present writer has been informed on good authority that one of the Bishops, whose calumnies are here quoted, when he found himself on his death-bed, refused the proffered ministry of the Primate, and expressed a great wish to die a Catholic. When urged to satisfy his conscience, he exclaimed, *What then will become of my lady and my children?*" (*Milner*, p. 244.)—P. 35.

In a third passage of the "End of Religious Controversy," the calumny emerges from the notes, in which, "*parva metui primo*," it had hitherto crept along, and having acquired strength by travelling, "*mox sese attollit in auras ingrediturque solo*," assuming a more dignified station in the context of the work.

"Suffer me now, Sir," says Dr. Parr, "to bring forward a third passage, in which you drop all mention of probability and good authority, and speak with equal confidence of Luther, Melancthon, Beza, and Bishop Halifax. You assume that confidence for the purpose of shewing that 'certain refractory children in modern ages have ventured to call their true mother a prostitute, and the common Father of Christians, the author of their own conversion from Paganism, *the man of sin*, and the very *antichrist*. But they do not really believe what they declare, this their [parents'] object being only to inflame the ignorant multitude.' After this double charge of profligate hypocrisy and turbulent malignity, you close a very elaborate letter upon the very momentous question whether the Pope be antichrist, in these most remarkable words: 'I have sufficient reason to affirm this, when I hear a Luther threatening to unsay all that he had said against the Pope; a Melancthon lamenting that Protestants had renounced him; a Beza negotiating to return to him; and a late Warburton-lecturer lamenting, on his death-bed, that he could not do the same.' (Part III. p. 326.)"—P. 37.

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\* The name of this Prelate appears to have been accidentally omitted by Dr. Parr.

† This word, which is probably an error of the press, is in Dr. M.'s work, but is omitted by Dr. Parr. He omits also the word *this*.

We have brought the passages together, to shew the gradual boldness which the calumniator of Bishop Halifax acquires in his progress, and that our readers may easily see that one who in the course of a few pages could rise to such confidence of assertion after commencing with a "*probably*," may have arrived at that "*probably*," by like steps of advancement in the secret pages of his own mind.

The most singular circumstance in the case of such an allegation against Bishop Halifax is, that he should himself have laboured in defending the memory of another from a like odious calumny. The generous vindicator of Bishop Butler from a charge of having been inclined to Popery, now stands in need of others to perform the like office of humanity towards himself. In reading, indeed, his Preface to his edition of Butler's Works, every one must be struck with the application which this passage in it has to his own case :

"One such after act, however, has been alleged, which would effectually demolish all that we have urged in behalf of our Prelate, were it true, as is pretended, that he *died in the communion of the Church of Rome*. Had a story of this sort been *invented and propagated by Papists*, the wonder might have been less :

*'Hoc Ithacus velit, et magno mercentur Atride.'*"

*Butler's Works, by Halifax, Vol. I. p. xviii. Oxford, 1820.*

The origin of the calumny against Butler was a Charge to his Clergy, in which he had insisted on the importance of external religion. Dr. Parr particularly alludes to Bishop Halifax's defence of the Charge, but does not point out the exact correspondence of the calumnies against the two Prelates, in the circumstance of their having been both accused of *dying* Papists. But this is very material in his vindication, as it shews the important light in which Bishop Halifax regarded such a fact. Bishop Halifax evinces a particular anxiety to vindicate Butler *in that very point*, mentioning persons who were present at the last illness of that ever memorable Prelate, and who constantly wrote letters to his intimate friend Archbishop Secker, giving accounts of the progress of the disorder until it terminated in death ; which letters he (Bishop Halifax) had seen ; and that not the slenderest argument could be collected from them in justification of the slander. Indeed his defence of Butler might almost be read as an anticipatory defence of himself.

Let us hear, however, Dr. Parr pleading his cause. He speaks of Dr. Halifax from his personal acquaintance of him, as a man of learning and amiable deportment, and as held in high estimation by his distinguished contemporaries, Cornwallis, Warburton, Hurd, Law, and others : and adverting also to the character in which he appeared as an author, confronts Dr. Milner's assertion of probability that the Bishop died a Roman Catholic, with the improbability arising from these circumstances.

"To such persons, then, as are acquainted with the events of Bishop Halifax's life, or the character of his writings, must it not be highly improbable, that a Prelate, who, upon one occasion, had vindicated the fame of Bishop Butler from the imputation of Popery, and who, upon another, defended the cause of the Church of England, in opposition to the Church of Rome, should, in his last moments, have renounced the tenets, which he had so long professed, and so ably maintained?"

"Between you and myself, Sir, there can be no difference of opinion upon the importance of the fact, which you have deliberately proclaimed to the world. The establishment and the confutation of that fact are alike connected with the honour of Bishop Halifax, with the feelings of honest Protestants and honest Roman Catholics, and with the general cause both of the Church of England and of the Church of Rome. As, therefore, your prudence has permitted you to tell the public that Bishop Halifax died a Catholic, I trust, Sir, that your love of truth, and your sense both of decorum and justice, will induce you to declare explicitly and fully what, in your own mind, were the grounds of such probability." P. 33.

He next inquires upon what "authority" the second report of the story professes to be grounded. With much feeling and energy of expostulation he apostrophizes Dr. Milner in the following manner:

"Dr. Milner, on the behalf of that lady, whose sensibility has not been blunted by old age, and who, by her accomplishments and her virtues, is justly endeared to her friends and her children;—on behalf of those friends, who most assuredly will sympathize with me in *their* solicitude to rescue the character of the Bishop from the apostasy which you have imputed to him;—on the behalf of those children, who are now respectable members of society, and whose feelings must be most painfully wounded by the representations which you have given of their affectionate father in the trying moments of his death;—on behalf of that Church, with the members of which I have lived in communion from my boyhood to grey hairs, and hope, by the providence of God, to pour forth my latest breath;—on the behalf of your own Church, which abounds, I am sure, with enlightened and upright men, who would disdain to support the honour of it by misrepresentation;—on the behalf of every honest and every pious Christian, whether he be a Protestant or a Romanist;—I beseech you to tell the world unreservedly and distinctly, what is that *authority* which you have deliberately and publicly pronounced *good*. Your learning, your eloquence, your well-earned reputation for orthodoxy and zeal—the dignity of your office and the celebrity of your name, must give more than usual weight to any opinion which you may adopt, and any assertion which you may advance. Again, therefore, do I require you to tell us, what is your authority for saying, that the Bishop, whose calumnies you had quoted, when he found himself upon his death-bed, must have been struck with shame and compunction for having misemployed his talents in giving publicity to those calumnies." P. 36.

Dr. Parr then proceeds to animadvert upon the third repetition of the calumny as it appears in the text of Dr. Milner's work, where the author translates the information, whatever it may be, upon which the previous statements had been founded, into the language of his own senses. "When I HEAR," he says, "a late Warburton-lecturer lamenting on his death-bed," &c. This is confident language certainly; but however strong it may be, Dr. Milner's veracity is involved in his ability to justify it to the full extent; for the indulgence which might be conceded to the orator for such a form of expression, cannot be in like manner conceded to the divine who is setting forth *facts as proofs* of the *truth* of his peculiar *religious opinions*. Dr. Parr asks, in what work of Bishop Halifax, or account of the Bishop's faith and practice, Dr. M. traces "the slightest vestiges of the thoughts and words," here attributed to the Bishop, with the same positiveness with which the sentiments of three foreign Reformers, long since dead, are described; and calls upon Dr. M. to reflect upon "the excruciating and perilous situation in which Dr. Halifax must have been placed," if the account be correct, in the conflict between his convictions and his fears. He observes, further, that such a change could not have been instantaneous in a man so accustomed to the study of theology as the Bishop was, nor could it have been effected by the interposition of some "wily casuist or proselyte-hunting zealot," if, as he infers from Dr. M.'s account of the matter, the Bishop "was visited by a Protestant Metropolitan." In this last point, we think Dr. Parr infers more than can be collected justly from Dr. M.'s narrative. The words of Dr. M. are,—"refused the proffered ministry of the Primate,"—from which it does not appear that the Primate here alluded to was by the death-bed of Dr. Halifax. The assistance of the Archbishop of Canterbury may have been offered out of that respect which was due to a brother prelate and friend, and may have been at the same time, for aught we know, declined from various reasons, without any disrespect on the part of the dying Prelate towards the Archbishop, or any inclination to apostatize from the communion in which he had lived all his days. Perhaps Dr. Halifax had his domestic chaplain with him (to whose ministrations he may have felt a preference), or a son, or a friend, in holy orders, and was unwilling, therefore, to give unnecessary trouble to the Archbishop who offered his services. Who can account for, or object to, all the little prejudices which act upon the mind at a period when nature is fast decaying, and the soul is weary of its earthly tabernacle, impatient to depart and be at rest? It is time to put unfavourable constructions on wishes expressed at such a moment, when we know what it is to be in the situation of a dying man ourselves, and not before. This we say, professing at the same time that we know nothing of the fact

whether the services of the Primate were proffered or not, beyond Dr. M.'s assertion. The Archbishop to whom allusion is made is now no more; but, as Dr. Parr observes in continuation, the facts said to be known by Dr. M.'s unknown informer "could not be wholly unknown to those who were under the same roof with the expiring Prelate;" such as near relatives, chaplains, domestics, and perhaps medical attendants. Upon the supposition that these can disprove the fact, Dr. Parr forcibly points out to Dr. M. what the re-action of the false calumny will be on him who has advanced it.

"If such a host of witnesses be set in array, in opposition to your anonymous informer, depend upon it, that the attention of all good men will be strongly attracted by this extraordinary case; that their best sympathies will be roused, and that their decision between the veracity of the accuser, and the merits of the accused, will be ultimately and completely just." \* \* \*

"When such a tale, Sir, as yours, is told to the Protestant and Catholic Church,—when it is pointed against such a man as Bishop Halifax,—when it has been three times produced by such a writer as Dr. Milner,—when it is inserted in a work, upon which you seem to have employed the whole strength of your vigorous and well-cultivated mind,—when, if suffered to pass without refutation, it may expose the memory of a learned English Prelate to infamy among Romanists for apostasy, and among both for duplicity,—when that infamy, by the wide circulation of a book recommended by your name, may extend to foreign countries, and continue through distant generations,—when your statement may lead to consequences so afflictive to a widow and other surviving relatives, and so alarming to every enlightened and conscientious member of the Church of England,—awful indeed, Sir, must be your responsibility unto God and unto man for the truth of your deliberate and reiterated assertion." P. 41.

Now it so happens, as appears from some letters of a son of Bishop Halifax, which are appended to the pamphlet, that there are witnesses who can speak differently to the fact—persons "who were *present* at the last moments" of the Bishop's life, and "who also had been *constantly* attending him during the last stages" of his illness—the widow of the Bishop and her sister:—

"From them," says Mr. Halifax, in his first letter to Dr. Milner on the subject, "I have every assurance that no expression escaped the Bishop's lips, from which it could be inferred or supposed any change had taken place in his mind with respect to the Church of England, in which he filled so distinguished a situation, and to which I conceive his published works afford ample testimony of sincere and conscientious attachment." P. 55.

The answer of Dr. Milner to this information from the son of the calumniated Bishop is subjoined; and what, will it be believed, is the tenor of it? Let it be read at length, for it is

one of the most perfect specimens of *ὀλιγωρία* that ever was seen.

“Reverend Sir,—This acknowledges the honour of your letter of the 9th instant, and answers its inquiry. I asserted, in my *End of Controversy*, that it is *probable*, the Bishop in question *died a Catholic*, from my persuasion of the truth of the following particulars.—That he expressed to a certain Catholic who had access to him in his illness, an uneasiness in his mind on the score of his religion;—that this Catholic advised him to send for a Catholic priest, and that he replied, “What will become of my lady, and what will become of my children?”—and that about the same time, he declined accepting the offer which the Archbishop of Canterbury made to him of administering the Protestant sacrament to him. The parties alluded to, having long since quitted this world, it is not possible to bring the matter to any thing like evidence; but as I spoke of the fact barely as *probable*, I may be allowed to retain my opinion, on the known credibility of my informants, which is in no way impeached by the declaration of your informants, who barely speak to what they themselves witnessed.

“In case, Reverend Sir, you should look further into the work you have mentioned, you will meet with the names of other Protestants, who, in their last illness, became, or wished to become, Catholics; while not one instance can be produced of a Catholic, who wished to die in any other religion than his own.

“I have the honour to remain, Reverend Sir,

“Your obedient humble Servant,

“J. MILNER.”

Is it possible, we cannot help asking, that Dr. M. has so little feeling, as the *sang froid* of this letter would induce us to think? Can his heart be so hardened by the zeal of religious bigotry, as to be insensible to an appeal made to him by a son in behalf of the outraged memory of a father? Surely he has done himself injustice by inditing such a reply; for Christian charity, which “thinketh no evil,” but “believeth all things, hopeth all things,” would have suggested a very different one. It would have whispered that some apology at least was due for the pain inflicted by the intelligence, however true it might be, and extorted a confession that the opinion originally held by the writer was at any rate *reluctantly* retained. This, we really think, was required in criminating a father before a son. But Dr. Milner’s professional sequestration from all the tender charities of domestic life—for, as Macduff says, “he has no children”—may, perhaps, apologize in some measure for this apparent absence of all concern for the wound which the alleged account of his father’s apostasy must have inflicted on Mr. Halifax.

The assertion, however, that the credibility of *his* informants “is in no way impeached” by the declaration of Mr. Halifax’s informants, is passing strange, when Mr. H.’s informants speak to an universal negative of the fact. Witnesses present at the

death-bed and in *constant attendance* on the Bishop during the last stages of his illness, declare, that no expression escaped the Bishop's lips indicative of any change of his religious sentiments. How can their credibility, then, and that of Dr. M.'s informants, possibly co-exist? How, moreover, can Dr. M.'s assertion, that he spoke of the fact "*barely as probable*," consist with the strong language of the second and third passages of his "*End of Religious Controversy*," in which he says expressly that he has "*a good authority*" for it, and speaks of it with all the positiveness of an actual witness,—"when I HEAR a late Warburton-lecturer lamenting on his death-bed?" &c.

In a second letter, in answer to Dr. Milner's "*favour*," Mr. H. shews a forbearance which does him great honour, but which could hardly have been expected, where there was such matter of honest indignation. He repeats the declaration of his former letter, adding, that his mother and the eldest of her unmarried sisters are the persons who speak to the negative of the fact, and that there are "*many other considerations*" which argue its falsehood; and demanding the like explicitness on the part of Dr. M. with respect to the source of *his* information.

"I trust, therefore, it is not now unreasonable for me to request you would acquaint me with the name or names, rank in life, and respective residence of your informant, or informants, if more than one.

"At what place, and how long previous to the Bishop's death, they, or any one, had access to him?

"Whether you received your information from them directly yourself, and how long a time after the Bishop's death?" p. 59.

To these inquiries no answer, it appears, was sent by Dr. Milner; at least, when the pamphlet before us was sent to press. He has avowed, however, as we have seen in his letter to Mr. Halifax, that "*it is not possible to bring the matter to any thing like evidence*;" and he stands, therefore, self-accused of having advanced a gross calumny on the memory of a brother Christian, on grounds which he knew it was impossible for him to substantiate to the world. Does his reserve on the subject of the names, &c. of his informants proceed from a punctilious regard for the memory of deceased friends, whom he is unwilling to drag before the notice of the public, as "*talebearers and revealers of secrets*?"—Why, then, did he not feel a like punctilious regard for Bishop Halifax, and scruple to betray a weakness, a presumed weakness, which would desecrate the Bishop in the eyes of all men? Had his too hasty pen traced the disgraceful record, his goodness of heart should have called forth a tear from his eye to blot it out.

In the conclusion of Dr. Parr's letter, we find an incidental notice of the manner in which Dr. Milner has spoken, in his

celebrated work, of another dignitary of our Church, the present learned Dean of Winchester. Dr. Parr takes an opportunity of expressing his high opinion of Dr. Rennell, and at the same time introduces an animated eulogy of the Dean's distinguished son, the late Vicar of Kensington;—an eulogy which, as coming from one who was himself so distinguished, is no small addition to the testimonies of regret which the premature death of Mr. Rennell has called forth from all quarters. We cannot deny ourselves the pleasure of quoting it.

“My authority, Dr. Milner, is good, not only from common fame, but from the general consent of scholars, and my own personal observation, when I say, with equal confidence, to Protestants and Romanists, that, by profound erudition, by various and extensive knowledge, by a well-formed taste, by keen discernment, by glowing and majestic eloquence, by morals correct without austerity, and by piety fervent without superstition, the son of the Dean of Winchester stands among the brightest luminaries of our national literature and national church.

“Perhaps, in the progress of his son's improvement, the time will come, when the Dean would pardon his contemporaries for saying of himself, as compared with that son,—

“———— nati spectans bene facta fatetur

“Esse suis majora, et vinci gaudet ab illo.” p. 50.

Upon the whole letter, we may observe, that we do not think it will add any thing to the literary reputation of Dr. Parr. As a composition, it bears the aspect of being very loosely put together; nor is the chief subject of it pressed on the notice of Dr. Milner with that argumentative force which we should have expected. Its force lies rather in the style of thought and expression, than in the cogency of argument. Its chief excellence is the goodness of heart which breathes from every line of it; and the author, we should say, appears rather, so far as this pamphlet is concerned, in the engaging light of an ardent “lover of truth,” than as a keen inquisitor of it.

*An Attempt to demonstrate the Catholicism of the Church of England, and the other Branches of the Episcopal Church: in a Sermon preached in the Episcopal Chapel at Stirling, on Sunday, March 20, 1825, at the Consecration of the Right Rev. Matthew Henry Luscombe, LL.D. By the Rev. W. F. Hook, M.A. Student of Christ Church, &c. &c. 4to. Rivingtons. 1825.*

THE consecration and appointment of Dr. Luscombe by the bishops of the Episcopal Church of Scotland, as their mis-

\* At the bottom line of p. 752, instead of “he would, we think,” read “he would not, we think.”



sionary bishop on the Continent, have attracted much observation both at home and abroad. Many of our readers, perhaps, may not have very clear information as to the nature of this appointment, or the circumstances under which it took place. It will be desirable, therefore, to preface our remarks upon the subject, and on the Sermon which was preached on the occasion, by a brief statement of the case, as it is given in the words of the Advertisement prefixed to the Sermon:

“ During a residence of five years in France, the attention of Dr. Luscombe, (Chaplain to his Royal Highness the Duke of Cambridge,) was naturally directed to the state of Religion among his countrymen settled in that country, the number of whom actually resident is calculated at not less than 50,000: and he could not but observe with regret the great inconvenience and danger to which this large body of British subjects were exposed, from the absence both of proper teachers episcopally licensed and visited, and of the regular administration of the holy Sacraments. He was more particularly awakened to the evils thus incurred by so large a portion of persons educated in the principles of the Church of England, by the representations of the most respectable among them, touching the rite of Confirmation, from which their children were altogether excluded. This important want, coupled with the evident difficulty of holding a religious community together without some acknowledged tie, or authorized bond of union, induced him to apply for advice and assistance to such of his friends in the Church at home, as by their station and talents, might have sufficient influence to carry into effect his designs for the prevention or remedy of an evil so obvious and injurious to the best interests of Religion.

“ It was at first thought, that by the appointment of a Suffragan to the Bishop of London, this object might be attained; but the revival of an office so long disused was deemed objectionable; and numerous other difficulties presented themselves, arising from the connection in this country between the Church and State. Dr. Luscombe was advised, therefore, to lay his case before the Bishops of Scotland, and to seek that assistance from them which circumstances rendered it improbable he would obtain in England. After a long correspondence, in which zeal and prudence equally marked the conduct of the Scotch Prelates, they determined not only to adopt the plan suggested by Dr. Luscombe, but, if he were willing to abandon his prospects at home, to consecrate him as their missionary Bishop to his British fellow-subjects abroad. Upon this decision, Dr. Luscombe did not for a moment hesitate to make the sacrifice required of him; and proceeding to the north, with the Author as his Chaplain, was canonically consecrated a Bishop of the Church of Christ, at Stirling, on Sunday, the 20th day of March, 1825.

“ From the concluding words of the Letters of Collation, delivered to Bishop Luscombe by the Prelates who consecrated him, the object of his mission will be best understood: “He is sent by us, representing the Scotch Episcopal Church, to the continent of Europe, not as a diocesan Bishop, in the modern or limited sense of the word, but for a purpose similar to that for which Titus was left by St. Paul in

Crete—that he may set in order the things that are wanting among such of the natives of Great Britain and Ireland as he shall find there, professing to be members of the United Church of England and Ireland, and the Episcopal Church in Scotland. But, as our blessed Lord, when he first sent out his Apostles, commanded them, saying, ‘Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel;’ so we, following so divine an example, which was certainly left on record to the Church to guide her conduct in making future converts to her faith, do solemnly enjoin our right reverend Brother, Bishop Luscombe, not to disturb the peace of any Christian society established as the national Church, in whatever nation he may chance to sojourn, but to confine his ministrations to British subjects, and to such other Christians as may profess to be of a Protestant Episcopal Church.” Advertisement, p. 1.

The author then takes occasion to describe the circumstances of the Scottish Episcopal Church, pointing out the validity of its claim to be considered a true branch of the universal Apostolic Church, and its authority in the matter of ordination.

The primary object of the Sermon itself, which is certainly an admirable production;—exhibiting a profound acquaintance with, and reverence for, ecclesiastical antiquity, with no inconsiderable powers of argument and eloquence;—is to demonstrate the Catholicism of the Church of England. The meaning of the article “the Catholic Church” in our creeds, is examined and illustrated with much ability and learning. The nature of the Reformation, as bearing on this point, is well explained; the Church, he points out, rejected every thing that was *Popish*, and retained every thing that was *Catholic*. Some judicious observations follow, on the relation in which our Church stands, both to the Romanists and the Protestant sects, which we must give in the author’s own words:

“Under this view of the subject, we shall easily perceive our relative position with respect to the leading sects of the Reformation on the one hand, and the Romanists on the other. To both can we hold out the hand of Christian charity, with neither can we enter into entire communion. We consider the former in error for having seceded from that Church which required reformation, but which we were forbidden, as the institution of our Saviour and his Apostles, to overthrow; the latter we regard as a branch of that Catholic Church, to which we ourselves belong—but a branch so scathed by time and cankered in the sap, that we dare not rest upon it our hopes of salvation. The one, in short, we censure for having revolutionized instead of reformed, the other for pertinaciously defending instead of correcting errors—unknown to antiquity—the creatures of barbarism, ignorance, and superstition. But as long as they continue to hold the doctrine of the holy undivided Trinity, we regard neither the one nor the other with feelings of severity. Our fellow Protestants, although on some points erroneous, worship the Father, Son, and blessed

Spirit with ourselves, they confide on the merits of the same crucified Redeemer; they look for, and will, we doubt not, through his mercy, receive all the benefits promised in his Gospel, to the true and humble worshippers of his holy name. The same charitable feelings we would extend to the Church of Rome. That the Church of Rome, amidst all its errors, still retains faith sufficient for salvation—that amidst all its corruptions it still cherishes something which is pure—that amidst all its superstitions it still points out to the sinner the road of virtue and the path to heaven—that it still can boast among its members, many who, however mistaken in their doctrines, are to be esteemed for their virtues, and honoured for their piety, God forbid that the most devoted Protestant should deny. But at the same time with these charitable, Christian and liberal sentiments, with respect to other communions, our Church has ever united the most uncompromising firmness in maintaining the doctrines of its own. We have a duty to perform to ourselves, and above all to our God, paramount to that even which we owe to our neighbour. Believing, therefore, according to our previous statement, that the Almighty, having in his wisdom instituted one Church, (which, for the sake of distinction, has received the title of *Catholic*) intends, through the agency of his creatures, that it should last for ever—and conscientiously believing, through a clear and impartial interpretation of the Gospel commission, that the high trust of preserving the purest branch of it, has been confided to us, we feel it a solemn duty incumbent upon us, not only to preserve its faith intact and pure, but equally to vindicate it from the glosses of ignorance and prejudice, and zealously to cultivate those peculiar doctrines, which *have always marked and do still continue to mark* the distinction between THE CHURCH OF CHRIST, AND THE SECTS OF CHRISTIANITY." P. 21,

The preacher then comes to the state of our countrymen abroad, in regard to the administration of religion. He adverts to the want of clergy to perform the occasional as well as stated offices of the Church among them; to the circumstances that the English chapels established abroad are unconsecrated, and the clergy officiating in them unlicensed—and lastly, to the want of the rite of confirmation,—as arguments for the necessity of such an appointment as that of Dr. Luscombe: the consideration being added of the advantages derivable from the inspection of a superior over the clergy, who on their present footing are scattered upon the continent without any bond of union.

On such grounds, the bishops of the Scottish Church, having maturely considered the case, determined to consecrate Dr. Luscombe, as their missionary Bishop, to the charge of the Protestant Episcopalian congregations abroad. In order to form a just view of the case, we must briefly look at the origin of the transaction.

Of the previous negotiations which took place in reference to this affair, very little has transpired in any authentic form. We shall, of course, confine our remarks to the particulars detailed in the printed statement. Now, in this statement, we

confess we see nothing like a clear or satisfactory explanation of the reason of the application to the Scottish bishops. It was, it appears, first proposed, that a Suffragan to the Bishop of London should be appointed; but the impracticability of such a measure was so clear, that the proposal was soon decisively rejected. In fact, the very nature of such an appointment must have presented insuperable difficulties in the way of any arrangement in connexion with the ecclesiastical authorities in England; and the more the circumstances are explained, the more questionable appears to us to have been the propriety of an application to the Scottish bishops. We cannot think that a bishop sent to the English abroad, on any other footing than in connexion with the English hierarchy, can adequately fulfil the purpose of maintaining that unity in Church communion which is the professed object of his mission; and that such an appointment could not have been made consistently with the acknowledged principles of Church polity, appears sufficiently demonstrable. But further, supposing no disapprobation had been either expressed or implied on the part of the heads of our national Church; would it be altogether consistent with order and propriety, that a measure intended for the benefit of certain members of the Church, should be brought forward under the authority of the heads of another national Church? Can the rulers of that Church, excellent and estimable as they are, be altogether acquitted of a deviation from regularity, in entering upon a province, which, if it belong to any one, is already occupied? The Scottish bishops have, on every ground, such powerful claims to the respect and admiration of every true member of the Church, that they are the last persons upon whose conduct any injurious reflection ought to be cast; and if we are compelled to express a doubt whether their authority was, in the present instance, discreetly exercised, it is in a spirit of the most entire veneration for their primitive virtues, their zealous labours, and their resigned endurance of depression and privation, in the conscientious discharge of their functions, as watchful guardians of the remnant of the true apostolic Church in Scotland.

Much has been said by Mr. Hook on the subject of keeping to the model of the primitive discipline of the Church: but we are very much inclined to doubt, whether the primitive, or, indeed, any age of the Christian Church, can supply an example in all respects a precedent for that now under our discussion. And if a power so different from any we find formerly exercised be now assumed, who shall say to what extent deviations from established practice in other instances may not under this sanction be attempted, to the great derogation of regular ecclesiastical authority; and too probably, to the detriment of pure and sound religion.

After all, however, that has been advanced on the subject of apostolic practice and primitive example, we own the idea of a bishop consecrated without a See appears an anomaly, the more singular and striking, as it is avowedly brought forward in connexion with apostolic authority. When St. Paul "left Titus in Crete, that he should set in order the things that were wanting, and ordain elders in every city," (Tit. i. 5,) (the very instance cited as a precedent,) it is surely evident, that he was fixed permanently in one limited diocese; and moreover, that he had his commission from one who himself had held acknowledged authority over the Church in Crete, and had power to transmit that authority unimpaired and secure to a successor. Whereas, it may reasonably be doubted whether the authority of the Scottish Prelates, unquestionable as it is within their own country, can, in accordance with any primitive model, be supposed to extend to others. We read indeed of bishops being sometimes consecrated, as Strype says, as "bishops at large," without any particular place being assigned to them as their title; but these were only coadjutors to the diocesan bishops, to assist the latter in their ministrations; and not, as far as appears, to exercise any authority whatever. If the phrase may be allowed, we should say they were only curates to the diocesans, and did nothing of course but as representatives of their episcopal rectors. The diocese of the bishop, whose suffragans they were, was their limit.

Again, supposing we were to grant this extension of power, it is evident, that the effectual exercise of it must depend wholly on the *voluntary* submission of the clergy and laity resident abroad.—Still further, supposing both clergy and laity were to bind themselves by a public and solemn declaration to receive and acknowledge subjection to the Bishop sent among them, such a proceeding would only be the act of those *individuals*; and with the fluctuation of every season must a fresh declaration be made.

From Mr. Hook's discourse (p. 31) we learn, that one of the objects in view in Bishop Luscombe's mission is, that in places where many English have fixed their abode, without a clergyman to officiate among them, he may ordain some person qualified on the spot. This is a branch of the episcopal office, the exercise of which, we must own, we should be inclined to consider less necessary than any other among our countrymen abroad. We should hardly suppose, that if in any place on the continent an English chapel were once opened, or even projected, there would not be a superabundance of applicants for the duty; and this, too, of men fully qualified, and already invested with the sacred office. These persons would naturally be as ready as any ordained by Bishop Luscombe himself could be, to put themselves under his episcopal authority, and

to take their licence from him. Nor is it immaterial to advert to the great danger which may arise from such ordinations, that improper persons may thus obtain holy orders, without undergoing the previous ordeal of an university education, or that some having used their employment in a chapel abroad, merely as a title for orders, may return home in the assumed character of regular clergymen of the church of 'England.

It is part of the dignity of ecclesiastical institutions, to be framed not upon short-sighted schemes of temporary utility, but upon the most extended views, and with a prospective adaptation to future times. Such, at least, has been the character of all the ancient institutions of the Church, which bid fair to last with that "rock" on which Christ has founded it. Wherever a permanent settlement of Christians was established, there a bishop was appointed: and the permanence of his office, and the provision for a perpetual succession, were characteristics becoming the sacred nature of his functions, and of that great system of which those functions formed a part. The dignity of an office so vitally important to the existence and well-being of a branch of the universal Church, required that it should not be liable to change or cessation, but should be established permanently and unalterably.

On these grounds, it seems to us not a little derogatory to the dignity of the episcopal character, hastily to establish the office among our widely scattered emigrants, whose residence or settlement on the continent is most precarious in its continuance, and most uncertain in its locality: whose numbers are constantly fluctuating, and who, for all the ordinary administrations of religion, have, and are always likely to have, a sufficient supply of ministers, temporary visitors like themselves; whilst for confirmation, their residence is in very few cases so protracted, as not to render the waiting for opportunities on their return sufficiently practicable. There may be, we are aware, cases of necessity, where a longer continuance may be unavoidable. For such solitary and extreme cases, we do not feel that the authorities of the Church are bound to provide. But as to the generality of English sojourners in France, we cannot help observing, that in our opinion, if there were generally prevalent among them that deep sense of the extreme necessity and importance of episcopal administration, which is professed, we should not find English families content to remain so long amidst nations, from whose religious rites they can derive little benefit, and where they are shut out from participating in those religious observances for which they profess so great an attachment.

Another topic which occurs to us as well worthy attention is this,---What impression is this measure likely to produce upon

the public mind in regard to the nature and dignity of the episcopal office? It is notorious, that the real character of the episcopal functions is very imperfectly understood among the people at large. Considering all the prejudices that are afloat on the subject, we are inclined to apprehend, that the world would be disposed to regard a bishop, without external dignity, as no bishop at all. They might allow all possible credit for rectitude of motive, and even appreciate the value of his ministrations; yet they would hardly fail to imagine that there was something of an undue assumption in the rank claimed, and the consequence would be a tendency to undervalue the spiritual authority.\* We are, of course, very desirous to do away such misconception, and strenuously to uphold that the spiritual order of a bishop, conferred in a regular channel by those who have had lawful authority to continue it, justly entitles every individual rightly constituted a member of that order, to all the respect due to its spiritual preeminence. Hence, if the episcopal function be discharged by an individual not encircled with the decent pomp and circumstance of rank, it will be most probably disregarded, or even thought to involve a sort of presumption in the exercise. All this can tend to nothing but the derogation of the episcopal dignity, and a neglect and indifference towards the most solemn ordinances of religion, in the minds of those who are ill informed on the subject;—perhaps too large a majority.

But the strongest and most insuperable objection to the measure is, that we find a bishop appointed to the charge of Christian congregations, in a country already portioned out in regularly constituted dioceses; which is surely altogether at variance with the acknowledged principle of episcopacy. Though we esteem the French Church undoubtedly corrupt in its adherence to the Romish tenets, yet the more strongly we advocate the principle of episcopacy, the more clearly must we allow the authority of its established bishops, and the more singular is the anomaly of introducing another ecclesiastical jurisdiction directly upon ground already occupied. With what consistency, while we

\*After writing the above, we happened to see in the public prints some extracts from the French papers, in which remarks are made on the subject. "We cannot," says the writer, "*exactly account for the mission of an Anglican bishop, who has lately come to France. We mean Dr. Luscombe, of the Anglican Church in Scotland. He is a bishop, without title; and appeared to be commissioned to evangelize the continent. Would it be uncivil to ask him, who has given him his mission? What power has the King of England, as head of the Established Church, to send a bishop to France?*" Some description follows of the bishop's officiating in different places; and, towards the conclusion of the paragraph, the writer sagaciously observes, "*this mission gives the bishop an opportunity to travel agreeably, and see the world; but who bears the expense of this excursion?*"—(See *Times*, Nov. 6.)

condemn all such intrusion at home, can we ourselves think of introducing it abroad?

We would further recommend to the consideration of those interested in this matter, whether there is not some danger that it may hereafter become a sort of precedent, and be quoted as a sanction to similar irregular appointments. It is impossible to say to what extent disorder may ensue, when the strict line of order is once departed from. We are, by no means, intending to class the present measure along with such mischievous novelties; on the contrary, viewed in its effects, we cannot but indulge the hope that it may be beneficial. We are only contending about the *principle* of the thing.

The question before us, in fact, is one which, in whatever light we view it, brings us into a dilemma. If we argue on grounds of high absolute apostolic authority, we have to reconcile the anomaly of an undoubted apostolic bishop, unauthorized by the other Bishops of the same Church, without a See, and without Clergy. If we are contented with the lower ground of expediency, we avoid these difficulties only to fall into others. The question will then arise, where is the legal authority; the lawfulness of the appointment; and the barriers against innovation and mischief? These difficulties press upon us on whatever ground we *uphold* the measure: but also, if we *oppose* and *disapprove*, we are equally confronted with other obstacles. We then seem to call in question the grand principle of the episcopal power to ordain—to overlook the want of episcopal administration among our countrymen in France: and we have to overcome the strong objections which the feelings of our hearts irresistibly force upon us; in the attempt to find fault with the conduct of those, who, both as individuals, and as ministers of Christ, are entitled to our warmest and most unqualified respect and admiration.

Now, however, that *the measure has taken place*, we cannot but be pleased to find, that it has obtained the countenance of Government, and that our ambassador at Paris has received the Bishop with every mark of respect. We express pleasure at this circumstance, because, we conceive, it tends to give a facility to the exercise of the Bishop's authority, and secure for it that respect, which is essential to the due influence of his office among the community to whom his ministrations are addressed. And while we decidedly regret that so anomalous an appointment has taken place, we are not disposed to deny that there is a wide field open for pastoral exertions among our countrymen abroad, that there are many things requiring to be "set in order," and much opportunity for doing extensive good. We may be allowed also to express our cordial satisfaction in the appointment of the individual himself who has been thus consecrated by the Scottish Bishops. If there were any individual



whom we should fix upon in preference to another, as a peculiarly fit and able man to carry these objects into effect, we could not, perhaps, have named any other before Dr. LUSCOMBE.

To the pious and learned bishop, we have now only to wish every success in his ministerial labours, and that comfort which is the due reward of the faithful evangelist, wherever his lot may be cast. At the same time, earnestly as we hope to see the good effects of his ministration abundantly displayed in the field he has chosen, we yet more earnestly hope, that there will not long be that occasion for his services which now exists; that every Englishman now in France may, before long, be convinced of the propriety of returning to his own country, and diffusing his expenditure among those who have a natural claim to it; that the deserted country seats, the vacant halls, and desolated castles of Ireland, may, before long, be preferred by their truant owners to the hotels of France and Italy; and that, in consequence, peace and order, industry and opulence, may raise their heads in that unhappy country; and, with the increasing civilization of its semi-barbarous natives, the pure protestant faith may extend its influence.

*The Poor Man's Preservative against Popery, addressed to the lower Classes of Great Britain and Ireland. By the Rev. JOSEPH BLANCO WHITE, formerly Chaplain to the King of Spain, in the Royal Chapel of Seville; now a Clergyman of the Church of England. 12mo. pp. 130. Rivingtons. 1825.*

We cannot suffer the present month to pass without briefly noticing the appearance of this very interesting little work. It bears the name of an author of no inconsiderable reputation both in the literary and religious world—Mr. Blanco White—being compiled, it appears, from his larger work, recently published, on the internal evidence of Roman Catholicism. As that was written for the higher class of readers, so the author informs us he has expressly adapted this for the use of the poor. His reason, indeed, for writing it is so strikingly set forth by himself in his preface, that to effect our wish of recommending the book to the patronage of the public, we cannot do better than copy his own words. Speaking of the favourable reception which his former publication had obtained, he observes,

"I might, indeed, rest satisfied with this success, if, even at the time when I was working hard with my pen, a whisper within had not said to me—'Are you sure that the prospect of gain or praise is not the real cause of all this labour?'—I am well aware (said I) that *the heart is*

*deceitful above all things* (Jer. xvii. 9), and that, sure as I feel of the purity of my motives, yet something may be wrong in them. I will, however, with God's blessing, if this book should be well received, write another for the poor. I will give it away to be printed for them, at the cheapest rate, and will make no profit at all by it. I will take care, besides, that it contain, in a small compass, more than my work for the higher classes; and it shall be written in a manner that will require no learning to be well understood.—My book, as I have told you already, was published, and the great people were pleased to say that I had proved my point. Then letters came to me from some very worthy gentlemen, urging me to print a cheaper edition of my work, that it might be within the power of the poor to buy it. I was thankful, indeed, for this piece of advice; but my mind had been previously made up to go beyond it. It cheered me up, however, and I immediately set about composing this little work on purpose for *you*." P. iv.

The subjects discussed in the work are introduced in the form of a dialogue between the author and reader;—that form of instruction which perhaps, above all others, is peculiarly adapted for conveying knowledge to a mind which requires enlargement. Uninformed persons cannot be so readily reached by a regular didactic address to their understandings, because they want first to be awakened to a consideration of the points of inquiry, and to be impressed with the necessity of having this or that difficulty cleared up. This service is performed by throwing the matter into the form of a dialogue; as the points which require to be elucidated being placed in the mouth of the learner, are then easily seized by him, as if they had been suggested by himself.

In the 1st dialogue, Mr. Blanco White gives a sketch of his own conversion from Popery to his present conscientious adoption of the pure religion of the Church of England. It is impossible to read the account which he has here given of himself, cursory as it is, without the deepest interest. He has developed the workings of his mind in so simple and natural a manner, that a conviction of the truth of his statements accompanies the reader at every step, and obliges him to listen with an anxious attention.

The 2nd dialogue develops the origin and true principles of Protestantism, replying to some of the misrepresentations of Papists, and giving right notions of that church to which the promise of perpetuity has been made by Christ.

In the 3rd dialogue, the Churches of England and Rome are compared as to their conduct; and the corruptions of that of Rome, in the matters of tradition, transubstantiation, confession, relics, and images, are very forcibly portrayed.

The 4th dialogue describes the superstitious character of the Romish church, illustrating the subject in a variety of particulars, and depicting in glowing colours the misery which its system of unnatural restriction inflicts on its votaries. An anecdote

which the author relates under the last head, is so characteristic of his powerful style of writing, that we may present it as a fair specimen of the execution of the whole work. He repeats it as it is given in his *Evidences against Catholicism*.

“The eldest daughter of a family intimately acquainted with mine, was brought up in the convent of Saint Agnes at Seville, under the care of her mother’s sister, the abbess of that female community. The circumstances of the whole transaction were so public at Seville, and the subsequent judicial proceedings have given them such notoriety, that I do not feel bound to conceal names. *Maria Francisca Barriero*, the unfortunate subject of this account, grew up, a lively and interesting girl, in the convent; while a younger sister enjoyed the advantages of an education at home. The mother formed an early design of devoting her eldest daughter to religion, in order to give to her less attractive favourite a better chance of getting a husband. The distant and harsh manner with which she constantly treated Maria Francisca, attached the unhappy girl to her aunt by the ties of the most ardent affection. The time, however, arrived when it was necessary that she should either leave her, and endure the consequences of her mother’s aversion at home, or take the vows, and thus close the gates of the convent upon herself for ever. She preferred the latter course; and came out to pay the last visit to her friends. I met her, almost daily, at the house of one of her relations; where her words and manner soon convinced me that she was a victim of her mother’s designing and unfeeling disposition. The father was an excellent man, though timid and undecided. He feared his wife, and was in awe of the monks; who, as usual, were extremely anxious to increase the number of their female prisoners. Though I was aware of the danger which a man incurs in Spain, who tries to dissuade a young woman from being a nun, humanity impelled me to speak seriously to the father, entreating him not to expose a beloved child to spend her life in hopeless regret for lost liberty. He was greatly moved by my reasons; but the impression I made was soon obliterated. The day for Maria Francisca’s taking the veil was at length fixed; and though I had a most pressing invitation to be present at the ceremony, I determined not to see the wretched victim at the altar. On the preceding day, I was called from my stall at the Royal Chapel, to the confessional. A lady, quite covered by her black veil, was kneeling at the grate, through which females speak to the confessor. As soon as I took my seat, the well-known voice of Maria Francisca made me start with surprise. Bathed in tears, and scarcely able to speak without betraying her state to the people who knelt near the confessional box, by the sobs which interrupted her words; she told me she wished only to unburden her heart to me, before she shut herself up for life. Assistance, she assured me, she would not receive; for rather than live with her mother, and endure the obloquy to which her swerving from her announced determination would expose her, she ‘would risk the salvation of her soul.’ All my remonstrances were in vain. I offered to obtain the protection of the Archbishop, and thereby to extricate her from the difficulties in which she was involved. She declined my offer, and appeared as resolute as she was wretched. The next morning

she took the veil, and professed at the end of the following year. Her good aunt died soon after; and the nuns, who had allured her into the convent by their caresses, when they perceived that she was not able to disguise her misery, and feared that the existence of a reluctant nun might by her means transpire, became her daily tormentors.

"After an absence of three years from Seville, I found that Maria Francisca had openly declared her aversion to a state, from which nothing but death could save her. She often changed her confessors, expecting comfort from their advice. At last she found a friend in one of the companions of my youth; a man whose benevolence surpasses even the bright genius with which nature has gifted him: though neither has been able to exempt him from the evils to which Spaniards seem to be fated in proportion to their worth. He became her confessor, and in that capacity spoke to her daily. But what could he do against the inflexible tyranny in whose grasp she languished?

"About this time the approach of Napoleon's army threw the town into a general consternation, and the convents were opened to such of the nuns as wished to fly. Maria Francisca, whose parents were absent, put herself under the protection of a young prebendary of the cathedral, and by his means reached Cadiz, where I saw her, on my way to England. I shall never forget the anguish with which, after a long conversation, wherein she disclosed to me the whole extent of her wretchedness, she exclaimed, *There is no hope for me!* and fell into convulsions.

"The liberty of Spain from the French invaders was the signal for the fresh confinement of this helpless young woman to her former prison. Here she attempted to put an end to her sufferings by throwing herself into a deep well, but was taken out alive. Her mother was now dead, and her friends instituted a suit of *nullity of profession*, before the ecclesiastical court. But the laws of the Council of Trent were positive, and she was cast in the trial. Her despair, however, exhausted the little strength which her protracted sufferings had left her, and the unhappy Maria Francisca died soon after, having scarcely reached her twenty-fifth year.

Our readers will perceive that we do not wish to supersede the necessity of their having recourse to the volume itself, in order that they may judge for themselves of its merits. It will, perhaps, further interest them in its behalf when they are told, that the author has bestowed whatever profits may arise from the sale of the work, on the Society for promoting Christian Knowledge. For our part we feel convinced that the circulation of it among our poor neighbours will co-operate with the exertions of that excellent Society, in conveying sound instruction on points to which the present times especially call our attention; and we therefore sincerely recommend it at once to the charitable and the inquisitive.

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## MISCELLANEOUS.

## NOTICES OF BISHOPS BENSON AND BUTLER.

*To the Editor of the Christian Remembrancer.*

MR. EDITOR,

THE character of Bishop Benson, who presided over the Diocese of Gloucester from 1734 to 1752, is so interesting and instructive, that I think it deserves a place in the *Christian Remembrancer*. The account is copied from Bishop Porteus's *Life of Archbishop Secker* (p. 39).

"Martin Benson was educated at the Charterhouse, and removed from thence to Christ Church, in Oxford, where he had several noble pupils, whose friendship and veneration for him continued to the end of his life. His favourite study in early years was the mathematics, in which he was well skilled: he had also an excellent taste for painting, architecture, and the other fine arts. He accompanied the late Earl of Pomfret in his travels, and in Italy became acquainted with Mr. Berkeley (afterwards Bishop of Cloyne, in Ireland), as he did at Paris with Mr. Secker. He was, from his youth to his latest age, the delight of all who knew him. His manner and behaviour were the result of great natural humanity, polished by a thorough knowledge of the world, and the most perfect good breeding, mixed with a dignity which, on occasions that called for it, no one more properly supported. His piety, though awfully strict, was inexpressibly amiable. It diffused such a sweetness through his temper, and such a benevolence over his countenance, as none who were acquainted with him can ever forget. Bad nerves, bad health, and naturally bad spirits, were so totally subdued by it, that he not only seemed, but in reality was, the happiest of men. He looked upon all that the world calls important, its pleasures, its riches, its competitions, with a playful and good-humoured kind of contempt; and could make persons ashamed of their follies by a raillery that never gave pain to any human being. Of vice he always spoke with severity and detestation, but looked on the vicious with the tenderness of a pitying angel. His turn was highly sociable, and his acquaintance very extensive. Wherever he went, he carried cheerfulness and improvement along with him. As nothing but the interests of Christianity and virtue seemed considerable enough to give him any lasting anxiety, so, on the other hand, there was no incident so trifling from which he could not raise amusement and mirth.

"It was much against his will that he was appointed Bishop of Gloucester, and from that see he never would remove. He was, however, a vigilant and active prelate. He revived the very useful institution of rural deans, he augmented several livings, he beautified the church, and greatly improved the palace. It was an act of kindness to his friend that cost him his life. At the request of Dr. Secker, he went from Gloucester to Bath, to visit Bishop Butler, who lay ill at that place, and he found him almost at the point of death. After one

day's stay there, he was obliged to go to the northern extremity of his diocese, to confirm. The fatigue of these journeys (for, according to his constant practice, he travelled on horseback), and his business together, produced an inflammation, and that a mortification in his bowels, of which he died."

To this portrait of Bishop Benson, the recent mention of Bishop Butler tempts me to add a miniature of him, drawn by Mrs. Catharine Talbot, well known to the world from her residence in the family of Archbishop Secker, who loved her as a daughter, from her intimacy with the celebrated Mrs. Carter, and from a volume of miscellaneous works, which has passed through several editions.

"He (Bishop Butler) was my father's friend. I could almost say my remembrance of him goes back some years before I was born, from the lively imagery which the conversations I used to hear in my earliest years have imprinted on my mind. But, from the first of my real remembrance, I have ever known in him the kind affectionate friend, the faithful adviser, which he would condescend to when I was quite a child, and the most delightful companion, from a delicacy of thinking, an extreme politeness, a vast knowledge of the world, and a something peculiar to be met with in nobody else; and all this in a man whose sanctity of manners, and sublimity of genius, gave him one of the first ranks among men."

Of Mrs. Talbot herself, Mrs. Carter says, "Never surely was there a more perfect pattern of evangelical goodness, decorated by all the ornaments of a highly improved understanding, and recommended by a sweetness of temper, and an elegance and politeness of manners of a peculiar and more engaging kind than in any other character I ever knew."

I remain, Mr. Editor, your obedient Servant,  
X. Y. Z.

## ON CHURCH BRIEFS.

*To the Editor of the Christian Remembrancer.*

Sir,—You have, on a former occasion, inserted in your Remembrancer some hints I took the liberty to suggest, respecting the collections by Brief for rebuilding and repairing churches, &c. Though it is admitted that Briefs are not farmed, there are prejudices against some of the adjuncts of this appeal to the pious and benevolent which will ever operate to prevent the attainment of the object in view. Dr. Burn's statement is as follows:—*Eccles. Law*, Vol. I. p. 233.

Collected on 10,489 briefs .....	£614	12	9
Patent charges, &c. under different heads .....	76	3	6
Salaries in collecting .....	254	13	0
	<hr/>		
		330	16 6
	<hr/>		
Clear collection .....	£283	16	3

In the statement published by order of the Magistrates at the Quarter Sessions, at Stafford, in 1816, the patent charges, &c. are stated as follows :—

Fiat.....	£10	5	6
Patent.....	22	11	6
Paper and printing.....	22	10	0
Stamping.....	13	10	0
Canvas, Postage and Carriage.....	15	3	0
	<hr/>		
	£84	0	0

“Undertaker’s salary 5*d.* for each Church Brief returned, but charged only 4*d.*; within the bills of mortality double. The charges on Fire Briefs amount to 86*l.* and the undertaker’s salary 8*d.* each.”

It has long been a matter of surprise and regret, that the sums collected for these purposes should experience so rigorous a deduction; not that they are more than sufficient to remunerate the parties who have the trouble in receiving them, and transmitting them to the proper fund; but why should this trouble be enforced upon *them*? If the Church Building Society, which is now so judiciously exerting its powers and applying its resources, was incorporated, and the patent charges on Briefs remitted, a mode at once simple and efficacious might be adopted in the place of the complicated machinery now in existence, and no expense, except that of printing the brief, viz. 22*l.* 10*s.*, and the surveyor’s estimate, would be taken from the sums collected. When it is required to rebuild a church, or to enlarge one, let an application be made to the diocesan or the arch-deacon, by the Minister and Churchwardens, and let the surveyor appointed by him deliver his estimate to the Magistrates at the Quarter Sessions, and answer any questions on oath they may put to him respecting it. Let this estimate be transmitted to the Church Building Society (incorporated), who might state the particulars in the form of a Brief, omitting all redundant expressions, and let this be sent post free to the minister of every parish and chapel belonging to the Establishment in England and Wales. Let it be read on the first convenient Sunday after the receipt of it, within three months, and let a collection be made at the church door, or in any other manner the Minister and Churchwardens may approve. Let the parishioners be informed, that the sum collected would be transmitted immediately to the Church Building Society for the benefit of the parish which solicited it, and that the receipt would be affixed on their church-door, as in the case of their subscriptions for the sufferers at Waterloo, and for the Irish in the time of scarcity; and that the whole would be applied to the rebuilding of the church, &c. *without any deduction*, except that of printing the Brief, and the expense of the surveyor’s estimate.

There is an increasing affection for the Established Church throughout the nation; and as there are upwards of eleven thousand churches and chapels of the Establishment to which briefs are now directed, it is no unreasonable expectation that one pound may be subscribed on the average in most parishes, if this or a similar mode of application should be substituted for the present one; especially if the amount

of the sum collected from each parish, and the aid supplied to the applicants, were published yearly by the Society.

It is the opinion of the prudent and benevolent part of the community, that briefs for fires may be given up without any great injury to the country, as there are Insurance Offices in every part of it; and moreover, that there is charity enough to aid the poor man in rebuilding his cottage, if he is a sufferer by fire.

I am, your's faithfully,

T. B. BROMFIELD.

Nafton Vicarage, Warwickshire,  
Nov. 18th, 1825.

## QUESTION CONCERNING RELATIONSHIP by MARRIAGE.

*To the Editor of the Christian Remembrancer.*

SIR,

TAKING it for granted that many of your readers are conversant with the Civil Law, I beg leave most respectfully to submit the following query to their consideration, and shall deem it as a particular favour if they will condescend to oblige me with their answer to it.

A man marries a woman having nephews and nieces; of course they, by this marriage, become his also. But as these nephews and nieces are not a brother or a sister's children, upon the death either of the husband or wife, are they in point of consanguinity still to be considered as *relatives*, or continue to be such otherwise than by the *law of courtesy*?

I am, Mr. Editor, your humble Servant,

QUERIST.

## ON CLERICAL INTERFERENCE IN PAROCHIAL CONCERNS.

*To the Editor of the Christian Remembrancer.*

SIR,

THERE are some observations in your article upon Dr. Chandler's Consecration Sermon, (pp. 682, &c.) upon the subject of clerical interference in parochial matters, which appear to me so strongly to condemn my late proceedings in my parish, that I am induced to put in a justification of myself, in order that, should your Review fall into the hands of my refractory parishioners, my defence may go along with it. You must know, then, Sir, that owing to the kindness of a relative, I have lately been presented to the rectory of ———. I found my parish in great disorder on coming to it. My church tumbling down—my vestry a turbulent oligarchy. Of course, my endeavours were immediately directed to a reformation of the existing abuses. I took my station at the head of the vestry, as became me according to law, and began my administration with measures of reform. I soon found I was not likely to be seconded by any of the former rulers of the parish. I urged the rebuilding of the church. The cry immediately was, "it has done very well for all before us, and why should



it not do for us?"—"it has stood so long; we do not see any reason why it should not stand longer;"—Well,—notwithstanding all objections, I carried my point—thanks to the Society for Promoting the Enlargement and Building of Churches and Chapels, without whose charitable aid the work must have been abandoned. Having got the walls, &c. completed, there arose a new difficulty about the interior decorations. Those who had before been niggards, now turned into wasters of our resources. Nothing would satisfy the farmers but they must have a magnificent picture placed over the communion table, for which they proposed contracting with the limner of our neighbouring town, whose exercise of his art had hitherto been confined to the pendent decorations of inns, in which a likeness of each of them was to be introduced in the character of some one of the Apostles. Struck with this manifest bad taste and absurdity, I strove tooth and nail against these defacers of the walls; but all, I am sorry to add, to no purpose; for there the picture is for you, Mr. Editor, or any one else to see, when your travels may lead you to our village. To tell you, however, of all the abuse which I have experienced in my opposition to this and other arbitrary measures of our parish junta, would be impossible. One of these gentlemen observed on one occasion, that the parishioners were not to be *dragooned* into any measures which I might choose to charge upon them, alluding contemptuously to my having, in my very youthful days, served his Majesty in a hussar regiment. Another exclaimed, that I need not think to play the nabob over them, alluding also to some events of my former life when I was in India. These and similar taunts have been constantly thrown out against me. And to add to the grievousness of all, one or two of our most important farmers have ceased to frequent my ministrations at the Church. Indeed, one man carried his defiance of religious matters so far, as to annoy me by walking before me to the church door a Sunday or two ago, with a couple of greyhounds at his heels, and turning short round, and walking back again just as I arrived at the church. I find, too, that I suffer materially in the collection of my tithes. Another farmer who was greatly in arrears, being pressed to pay what was due, or at any rate a part of it, had the impudence to send me a cabbage out of his garden, with a message, that he hoped I should make a good dinner off it.

Now, Mr. Editor, will you resolve me on this point; was I not right in taking matters into my hand, and doing good through evil as well as through good report—or should I have been better employed in abstractions of metaphysics, or in hunting and shooting?

Your's, respectfully,

— Rectory, Nov. 1825.

MILES COVERDALE.

P.S. The learned Reformer, whose signature I have here adopted, will forgive my using his name, which suits me better than any other I can think upon at present, being in a hurry not to lose the post.

We are glad that our correspondent has laid his case before us, because it gives us an opportunity of rectifying a misconception which, perhaps, may be adopted by others as well as by himself. We certainly do not condemn him, nor think he would have been better em-

ployed in the avocations of the study or the field. Where the interests of religion and the church are concerned, there we should always hope the spiritual ruler of the parish would be found at the head of his vestry, and taking an active part in the administration of parochial matters, conceding nothing to the contradictions and calumnies of men, who either ignorantly or perversely act against those interests of which he is the especial divinely-appointed guardian. If he is deficient on such occasions, he is deficient *as a clergyman*, and therefore most culpably so. But in matters merely temporal, the case is very different. It is in such only that we mean to say, that if his interference be likely to prove prejudicial to his spiritual usefulness, it would be better for him not to come near the parish counsels; because the object attained after all by the most successful direction of temporal affairs, is not to be compared with the object proposed to him in his ministerial exertions. Still more is the expediency here suggested enforced, where the minister of religion has *no talent* for business, nor the requisite *experience*, as in cases where a young clergyman, immediately on taking priest's orders, comes into the possession of a living. At the same time, we are far from denying the *right* of the clergyman to interfere even in the temporal affairs of his parish, or from considering him out of order on any occasion when he may choose to appear at the head of his vestry. And there may be cases to which, when they are considered in all their bearings, our general observation on the subject does not apply. Agreeably to the view we have taken of the question, it is related, by Fuller, of Archbishop Whitgift, that on taking his seat at the council-board, he would inquire if any matters touching the interest of the church were to be debated; if any such were in agitation, he would stay and take part in the debate; if not, he would retire, saying, "then, my Lords, here is no need of me:"—"a commendable practice," observes Fuller, "clearing himself from all aspersions of civil pragmatism, and tending much to the just support of his reputation."

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## POLITICAL RETROSPECT.

NORTH WEST PASSAGE.—Since the recent failure of Captain Parry and his enterprising companions to effect their grand object, it has been much discussed, whether the attempt should again be made. Doubtless, a third failure by so eminent a navigator as Captain Parry, is discouraging; and the risk which is incurred by our brave countrymen in such an expedition should be taken into the account. But whether the recent disappointment constitutes a sufficient ground for abandoning the attempt, depends, we think, upon the cause of that disappointment, and the observations which were made during the last voyage. The cause was the loss of one of the ships, the *Fury*, which, on the 1st of August last, was struck by a field of ice with such violence as to shatter her frame to pieces. It was of course necessary to abandon her, and transfer her crew and stores to the other ship, which was, by these means, so encumbered, as to render it dangerous to prosecute the voyage. This

loss was accidental; such an event might indeed be contemplated, but still it was accidental: on this account, therefore, there is no good reason why another attempt should not be made. The same arguments which proved the expediency of the last voyage still exist; and, as we shall shew, that voyage afforded additional encouragement. In the first voyage, Captain Parry entered Lancaster Sound, and, steering nearly due west, wintered at Melville Island, having on the way entered an inlet on the left, in a southerly direction, now called Prince Regent's Inlet, which was explored to some distance, and found to terminate in an open sea. Captain Franklin in his land expedition reached a peninsula, in which the open sea lay to the northward, at a point bearing south-west from the discovery already made in Prince Regent's Inlet, from which it could only be distant by a very short run. It was the object of the last voyage to connect these two points, there being scarcely any doubt, but that the sea is open to Behring's Strait, from the place at which Captain Franklin terminated his discoveries. The Expedition for this purpose entered Lancaster Sound, and then Prince Regent's Inlet, and wintered at Port Bowen, on the left or easterly side, in lat. 73, long. 89. The present season commenced with the most favourable prospects; the sea was open to the southward and westward, and to the very horizon on every side there was a fine *water-sky*, when the *Fury* was unfortunately lost. One or two days would have sufficed for the Expedition to have reached the open sea, which was perfectly free from ice, and continued so for twenty-five days, while they remained endeavouring to save the wrecked vessel. We lament, then, the failure of this attempt; but we see no reason why the perseverance of our navigators may not finally be crowned with success. The repeated voyages to the Arctic Seas have given our sailors skill and courage to cope with the dangers which attend the navigation, and have prompted expedients sufficient for the preservation of their health and spirits throughout a tedious voyage. There were only two deaths during the last voyage; one man died of illness previously contracted, and the other lost his life by an accident.

SPANISH AMERICAN PROVINCES.—Spain has not suffered the recognition of the independence of some of these States by Great Britain to pass *sub silentio*. She has, by an official statement from her Minister, M. Zea, protested against the act; and declares, that she will never cease to employ the force of arms against her revolted colonies, nor to protest against this act of the British Government as a violation of existing treaties, and the imprescriptible rights of Spain. M. Zea, too, taunts our Government upon its inconsistency in recognizing the independence of States which have expelled their rightful Lord, when she refused to treat with the Ruler of Revolutionary France, and, upon his downfall, acknowledged the rights of the Bourbons, long suspended, but never extinguished. This statement has drawn from Mr. Canning a most interesting reply: not, indeed, that the measures which our Government has adopted needed any explanation or defence, but, in commenting upon past occurrences, Mr. C. has disclosed some motives which influenced the conduct of Great Britain, which were not generally known. That part of M. Zea's argument which charges us with the violation of existing

treaties, Mr. Canning satisfactorily refutes by an examination of those treaties. The second part of M. Zea's remonstrances, that we had invaded the right of Spain to hold the American colonies by recognizing their independence, is founded upon the maxim,—that a province once dependent must be always dependent. Is this true? Have schoolmen unanswerably demonstrated, that nothing can destroy the tie which binds the dependent State to the mother-country? “Is Lima, with its 80,000 inhabitants,—Santiago,—Buenos Ayres,—are all the fair cities of South America, her boundless plains, and millions of inhabitants, for ever bound?” “When the infant has become a giant, and hundreds have become millions, can Spain really expect,—when her own pride, or ignorance, or ill fortune, has left no tie between herself and her colonies, that they will still consent, at the demonstration of a civilian, to be yoked eternally to a country of not half their population, nor a tenth their extent,—whose maxims are a bugbear to the rest of Europe, and whose colonial policy is the common beacon that modern nations have agreed to avoid.” If, then, the Spanish colonies were not bound by any doctrine of abstract right to remain subject to Spain, were they bound by gratitude? The evils, which resulted to those colonies from the rule of Spain, did not merely result from the unwary application, on the part of Spain, of principles which the wisdom of the present age has demonstrated to be unwise, but from acts of the most gross and flagrant injustice. She not only said to her dependencies, “you shall place the whole of your produce at the disposal of the mother-country, and those articles you cannot produce, you must procure from her alone;” but she said, “you shall produce nothing, which the mother-country can produce. Your mines may abound with iron; your soil and climate may be well suited for the production of wines and olives; but Spain herself has iron to dispose of,—she, too, can raise wines and olives, though at a greater cost, *therefore* you must take these articles from her.” While Spain exercised this monopolizing tyranny in commerce, she by her priests carefully endeavoured to prevent the minds of her American subjects from acquiring the least portion of knowledge. Fortunately, however, for the world, enough of traffic has, in spite of the restrictive policy of Spain, been carried on with the American States, to shew them the benefits of a reciprocal commerce, and the extent of their physical capabilities; and enough of intellect has been smuggled to enable them to desire means to possess themselves of such benefits. They are become equal to the achievement of independence, and they have achieved it. As to M. Zea's charge of inconsistency, Mr. Canning has, in substance, replied, that the government of this country did, in fact, negotiate, at different times, with the Directory, the Consulate, and the *de facto* Governor of France, and consequently that those negotiations, although not successful, were a recognition of the existing authorities. That the restoration of the Bourbons was not so much the reinstatement of indelible legitimacy, as the substitution of the most convenient family in the room of Napoleon deposed, *not* for illegitimacy, but for his unrestrained ambition: for, to use Mr. C.'s own words, “there was a question among the Allies, of

the possible expediency of placing some other than a Bourbon on the Throne of France." It is indeed a nice question where insurrection ends and lawful government begins; but, with respect to recognizing the Spanish American States, England has proceeded slowly, prudently, and justly. She did not pretend to determine when their resistance became lawful, or when their allegiance ought to end; but she has acted upon the undisputed fact, that those States are truly independent, that they possess governments whose operations are uncontrolled by any foreign dominion. "To continue to call that a possession of Spain, in which all Spanish occupation and power had been actually extinguished, and effaced, could render no practical service to the mother country; but it would have risked the peace of the world. For all political communities are responsible to other political communities for their conduct: that is, they are bound to perform the ordinary international duties, and to afford redress for any violation of the rights of others by their citizens or subjects." Hence, argues Mr. Canning, Spain must either have been responsible for the acts of the American States, which are entirely independent, and not subject to her control; and the inhabitants of those States must have been considered as irresponsible; or, if they offended against other nations, they must have been treated as pirates and outlaws. "If the former of these alternatives, the total irresponsibility of unrecognised states, be too absurd to be maintained; and if the latter, the treatment of their inhabitants as pirates and outlaws, be too monstrous to be applied for an indefinite length of time, to a large portion of the habitable globe, no other choice remained for Great Britain, or for any country having intercourse with the Spanish American Provinces, but to recognise, in due time, their political existence as States, and thus to bring them within the pale of those rights and duties which civilized nations are bound mutually to respect, and are entitled reciprocally to claim." This recognition on the part of Great Britain has been followed up by the presentation of M. Hurtado, the Colombian minister, at Court; and although this presentation only crowns the recognition of one of the new Republics, it establishes the independent rights, and decides on the separate existence of the whole. Questions of minor importance may remain to be settled between us and some of them; accidental circumstances may accelerate or retard the arrival of political Envoys; but the great measure of acknowledgment, so far as principle is concerned, is now complete, and Mexico, Buenos-Ayres, Chili, and Brazil, may enjoy, as soon as they please, the privileges of Colombia.

It has been proposed by the illustrious Bolivar, that a congress of Plenipotentiaries from the different Spanish American States, should assemble at the Isthmus of Panama. This assembly, it is expected, would serve to consolidate the power, and to direct the policy of the different governments. "It might act," observes Bolivar, "as a council to us in our distresses, as a rallying point in our common danger, as a faithful interpreter of our public treaties, when difficulties may occur, and in fire, as a mediator in all our differences."—The States of Colombia, Mexico, Peru, and Chili, have already acceded to the proposition. The Isthmus of Panama, placed in the centre of the world, looking on the one side to Asia, and on the other to Europe and

Africa, may one day be celebrated as the arena on which the statesmen of the New Continent shall contend, not for a wreath of parsley, such as that which another Isthmus awarded to its victors, but for the nobler crown of successfully achieving the welfare of nations.

The cordial alliance of the North American United States and of Great Britain, with the New States of America, must effectually remove all apprehension of danger from the continent of Europe; and the Congress of Panama will be sufficient to provide against any renewed attack, either of diplomacy or arms, on the part of Spain.

SPAIN.—It has been announced that the French troops are to be withdrawn from Spain; and many conjectures have been made as to the event, if Ferdinand be left to the protection of his own people. One thing at least seems clear, that whether the French troops remain or depart,—whether Zea, or D'Infantado, or San Carlos, enjoy the confidence of their unworthy master, time is surely, however gradually, bringing the affairs of that wretched kingdom to a crisis. Caprice and folly, cruelty and dishonesty, are combining to sap and destroy the only principle which has hitherto protected Ferdinand—the fond attachment of an unenlightened people to a long-established dynasty. If this principle be once destroyed—and every act of the government seems destined to effect such a result—neither the denunciations of the Spanish clergy, nor the artillery of the French army, would suffice for a single month to save the monarch from degradation.

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## MONTHLY REGISTER.

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### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, LINCOLN'S-INN FIELDS.

THE foreign concerns of this Society are rapidly advancing, both in extent and importance, as will appear by the sketch we are about to lay before our readers of the communications made to the Board at the last Monthly Meeting,—they were from the Mauritius, from the Cape of Good Hope, from New Brunswick, &c. from St. Kitt's, and from Grenada.

At the Mauritius, the Society has found a zealous coadjutor in the military chaplain, the Rev. R. E. Jones, who having made himself master of the language, has, independently of his official duties, formed a considerable congregation, consisting chiefly of free people of colour, who are poor and un-instructed. Amongst that part of the population who understand French, the Liturgy, and such of the Tracts of the Society as have been translated into that language, are eagerly sought after, and have been as extensively circulated

as the supplies placed at his disposal would admit. Mr. Jones represents some of all the several classes of inhabitants to be desirous of becoming members of the Church of England, and speaks with confidence of the good he could effect with adequate means in his power. A liberal grant was made in reply to Mr. Jones's application.

At Cape Town an Association has been formed under the patronage of his Excellency the Governor, designated the Church of England Prayer Book and Tract Society, for the purpose of co-operating with the Society for Promoting Christian Knowledge, and of selling at reduced prices, the Liturgy and all its other publications. A remittance of 100*l.* accompanied the announcement of its formation, to be returned in books for immediate distribution. The letter further reports the arrival of Mr.

Judge, and his having most auspiciously commenced his labours.

From St. John's, New Brunswick, the accounts transmitted by Mr. Costar, the indefatigable Secretary of the District Committee formed there, are most encouraging. He states the sale of Prayer Books within the current year, to have already been such, in regular monthly issues, as to enable him to set down with confidence the annual total at 1000 or upwards. Of the sale of Bibles, and of the Society's books and tracts, he makes no specific statement; but the remittance of 400*l.* together with a large order for supplies of these, affords the most satisfactory proof that the demand is equally considerable. The spirit prevailing in that Colony is indeed such as must gratify every one interested in the progress of genuine Christianity. "I have had opportunities," says Mr. Costar, "of seeing the state of the Church of England in many places, both at home and abroad, but in none have I witnessed greater attachment to it and its dependent institutions than that exhibited here, and in none does the Church assume a higher station, as it respects the number, rank, influence, and respectability of her members." And in proof of this, he proceeds to state the resolution of the New Brunswick Committee not to avail themselves of the permission granted to them by the Board in London, to appropriate the subscriptions of the local members to local purposes; and that he entertains the hope, not merely of their continuing such remittances, but of becoming contributors also to the Society's general designs. But this is the least demonstration of the Colony's pious munificence; for Mr. Costar further reports, that they have recently erected, at the cost of near 6000*l.*, all raised amongst themselves, a new Church sufficiently spacious to accommodate 1300 persons, nearly the whole of which is already occupied, without diminishing the former congregation. Mr. Costar also transmits the Report of the progress made in National Education, by which it appears that that truly Christian work is also rapidly advancing,—there being besides the Central School at St. John's, thirty schools brought into action throughout the province, in which nearly 1300 children,

both whites and Africans, are under daily instruction.

At St. Kitt's, a District Committee of the Society has been formed, at a meeting called in pursuance of a recommendation to that effect from the Lord Bishop of Barbadoes, at which his Excellency the Governor presided, and which, like that formed at the Cape, has received the zealous support of all the chief persons in the Island.

A Committee has also been formed for the Island of Grenada. A meeting for that purpose was held on the 18th of June last at the Parsonage House, St. George's. The business of the day was introduced by reading a Report of the nature and objects of the Society in London, prepared by the Rev. J. C. Barker. The President of the Colony, the Honorable George Paterson, accepted the office of Patron. The Honorable George T. Monro, that of President. The Honorable John Hoyes, that of Vice-President. Mr. Lewis Hoyes, that of Treasurer. And the Rev. F. McMahon and Rev. J. C. Barker, that of Joint-Secretaries.

These several communications having been read, the Secretaries reported that they had received from the Rev. Blanco White two dozen copies of a work entitled "The Poor Man's Preservative against Popery," which were upon the table for the acceptance of the Members, and that that gentleman had further signified his intention of devoting to the pious purposes of the Society, all the profits which might accrue from the sale of the Publication: of which the Messrs. Rivingtons had taken upon themselves the responsibility of printing two large editions, the second in a cheaper form for general distribution. It is of course known to our readers, that the Author of the above tract is by birth a Spaniard, and a Dignitary of the Spanish Church, the errors of which he has renounced, together with its honours and emoluments, and has sought an asylum in this country from the horrors consequent upon such a renunciation, which he most affectingly details. The present little manual is, we believe (as we have already stated, p. 772), in substance the same as the larger volume already before the world, only reduced into the form of question and answer.

## NEW CHURCH AT MARGATE.

## • CEREMONY OF LAYING THE FIRST STONE.

ON Wednesday, September 28, was laid the foundation-stone of a new church at Margate. The interest, which a ceremony of this nature is always so calculated to produce, was on the present occasion increased in a more than ordinary degree. The beauty of the day, the situation of the intended building (a space containing about four acres, in an elevated station, commanding a view of the greater part of the town)—the regularity with which the procession was conducted—the extreme order and attention that pervaded the dense body of spectators, exceeding perhaps 20,000 persons—the solemnity with which every part of the ceremony was invested—all conspired to give impressiveness to the occasion. The Deputy of the Town had issued an invitation to the inhabitants to close their shops, from twelve to three o'clock, in order that every person, who was so inclined, might be present. The immense crowd, which on all sides met the eye, shewed that this invitation had been universally complied with; but as measures had been taken to obviate an interruption, by barricading the streets so as to prevent any carriage from passing, and by swearing in a great number of additional constables, the utmost regularity every where prevailed. His Grace the Archbishop of Canterbury arrived in Margate a few minutes before twelve, and was received by the Rev. W. F. Bayley, the Vicar, at his house in Cecil Square. The Earl of Liverpool was to have been present, but was prevented by official business. A letter was received from the Noble Earl, inclosing a Subscription of £50. and regretting his unavoidable absence. At twelve, the different persons who formed the procession, which was joined by forty of the Clergy from the neighbourhood, met in the garden of Hawley-square.

At a quarter before one the procession moved, and passing round Cecil-square, halted for a moment at the Vicar's house, when the Archbishop, supported by Sir Edward Knatchbull, and W. P. Honeywood, Esq. the

County Members, and attended by the Dean of Canterbury, by J. S. Harvey, Esq. the Master in Chancery, and H. Hawley, Esq., took his station immediately after the Vicar, and it then again advanced. The spot fixed on for the ceremony, was the north-west angle of the Tower. The procession entered the enclosure at the west end, and passing round this spot were arranged in order on the site of the intended Church: On the north side was erected a temporary building, into which about 250 ladies were admitted by tickets; and at the west end, looking eastward, stood the Archbishop, the Clergy, and the Church Committee. The space around the enclosure, the windows and the roofs of the houses, were crowded with spectators. Immediately as the procession halted, the 67th Psalm was read, the Vicar and Curate taking alternately a verse. After which, the Archbishop descended by an inclined plane to the bed of the stone, in which bed a cavity had been prepared and lined with lead. His Grace pronounced the last verse of the 90th Psalm, and the members of the Committee who bore the coins, the inscription plate, and the trowel, advanced. The Archbishop first received the coins, and deposited them in the cavity; then the inscription plate was delivered to him, which he laid on the cavity. A piece of plate glass covered it; over all a slab of lead was placed, and the whole securely soldered down. The mortar was then placed on the bed by Mr. Edmunds, the architect, who, receiving from Mr. Munn a splendid silver trowel, made expressly for the occasion, presented it to his Grace, who spread the mortar therewith, and the stone was then gradually lowered to its place. His Grace next applied the mallet according to the usual form, and returned to the station he had previously occupied. The Vicar then read the two following prayers:—

“O Eternal God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot com-



tain, much less the walls of temples made with hands; who yet hast been graciously pleased to promise thine especial presence in whatever place even two or three of thy faithful servants shall assemble in thy name to offer up their supplications and their praises unto thee; vouchsafe, O Lord, to be now present with us who are gathered here together with great humility and readiness of heart, to lay the foundation of a sanctuary to the honour of thy service, separating this site henceforth from all unhallowed and common uses, and dedicating it entirely to thy worship, for reading therein thy Holy Word, for celebrating thy Holy Sacrament,\* for offering to thy Glorious Majesty the sacrifice of prayer and thanksgiving, and for blessing thy people in thy name. Accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory, and our everlasting salvation, through Jesus Christ our Lord. Amen.

“O Holy, Blessed, and Glorious Trinity, Three Persons and One God, behold thy servants, weak and miserable, sinful and ignorant, unable to escape eternal death without a Saviour, or to live a life of holiness without thy blessed Spirit: we acknowledge that we are not worthy to offer unto thee any thing that we have; yet we beseech thee, of thine infinite goodness, graciously to accept the dedication of this place to thy worship and service, and to prosper this our religious undertaking. Grant to all the Ministers of thy Church that they may be enlightened by thy word, and directed by thy Spirit. Grant that whosoever shall draw near unto thee in this place, to confess their sins unto thee, to give thee thanks for thy great benefits, to set forth thy most worthy praise, to hear thy most holy Word, and to ask such things as are requisite as well for the body as the soul—may do it with that steadfastness of faith, that seriousness of attention, and devout affection of mind, that thou mayest accept their bounden duty and service. Affectus

with an awful apprehension of thy Majesty, and with a deep sense of our own unworthiness, that approaching thy sanctuary with lowliness and devotion, and bringing with us clean thoughts, pure hearts, bodies undefiled, and minds sanctified, we may ever remember that “*this is none other than the House of God*,”—and become ‘an acceptable people in thy sight, who livest and reignest one God, world without end. Amen.’”

On the conclusion of these prayers the Old 100th Psalm was sung with great effect, a great number of the bystanders joining. The Archbishop then read a prayer for the Divine blessing on the undertaking, which, with the Lord's Prayer, and the Benediction from the Communion Service, concluded the ceremony. The procession then returned. A collation was provided at the expense of the Committee, at the Royal Hotel, and to which about 150 persons sat down. His Grace honoured the company with his presence for about a quarter of an hour, and then retired, expressing himself highly gratified with the proceedings of the day.

The necessity of an additional church had long been acknowledged, but no decided measure had been taken on the subject until last April. In the short space of six months, subscriptions have been received to the amount of 5,000*l.* which subscriptions are gradually increasing,—the parish has agreed to raise 4,000*l.* by rate, and the Commissioners appointed by Act of Parliament have with an equal liberality granted them 9,000*l.* The building will be a plain Gothic edifice of the time of Henry III. capable of seating 2,000 persons, of such a character as will neither disgrace the holy purpose for which it is designed, nor the liberal spirit of those who have so munificently contributed. It is supposed the expense will not be less than 24,000*l.* The organ is a present from Mr. Taddy, of Hartsdown; the Communion Plate and the velvet hangings for the altar, pulpit, &c. are the gifts of two other individuals, and the books for the reading desk are presented by others. Many of the visitors also have already added their contribu-

\* As the rite of Baptism will not be administered in this Church, the word was used in the singular number.

ions, which will doubtless rapidly increase as the building advances.

The following is a copy of the inscription on the brass plate.

Glory to God in the Highest, and on Earth  
Peace,

Good will towards men.

This first Stone  
of the New Church  
at Margate,

to be dedicated to the Worship,  
and

to be called by the name  
of the

Holy and ever blessed Trinity,  
Was laid on the 28th day of September,

in the year of our Lord 1825,  
and

in the sixth year of the Reign  
of

His Most Gracious Majesty GEORGE IV.  
by

The Most Reverend Father in God,  
CHARLES,

By Divine Providence,  
LORD ARCHBISHOP OF CANTERBURY.

The Rev. W. Frederick Baylay, Vicar.

The Rev. Francis Barrow, Curate,  
Edward White, } Churchwardens.

Edward Surflen, }  
William Edmunds, Architect.

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## PRESENTATION OF PLATE TO THE REV. DR. SPRY, FROM HIS LATE BIRMINGHAM CONGREGATION.

AN instance of liberality and good feeling on the part of the congregation of Christ Church, Birmingham, towards their late Minister, the Rev. Dr. Spry, (the present Rector of St. Mary-laboune), alike honourable to both parties, has occurred, which deserves to be more permanently recorded than in the newspaper of the day, and cannot have a more appropriate Repository than our Register.

A deputation, consisting of some of the leading members of that congregation, lately waited on the Rev. Gentleman with a very elegant and costly Piece of Plate, which was presented to him by Charles Cope, Esq. with the following Address.—It should not be omitted to be stated, that the congregation, which has thus gratefully evinced its deep sense of the advantages derived from Dr. Spry's ministry among them, is principally composed of the occupiers of free sittings:—

“DR. SPRY,—We are deputed by the Congregation of Christ Church, in Birmingham, (a Congregation raised and united by your zeal and talents), to present to you this Piece of Plate, the spontaneous and unanimous tribute of their gratitude, for the invaluable services which you have rendered them, since the first consecration of that Church in the year 1813, in the character of a faithful and affectionate Pastor.

“Permit us to assure you, that, in the performance of these services, they

duly appreciated your plain and unadorned, but manly, perspicuous, and impressive eloquence as a preacher; nor could they fail to admire the inflexible firmness with which you maintained the ascendancy, and enforced the genuine orthodox doctrines, of our national church; while, at the same time, with a truly christian and tolerant spirit, you said and did nothing which was justly calculated to offend the prejudices of conscientious dissent. We have equal pleasure in acknowledging, that, in all the relative duties of society, you exhibited a pattern of integrity and honourable principle, adorning and illustrating the doctrines and precepts of our holy religion, by the example of your private life.

“As representing that Congregation, and for ourselves individually, we sincerely congratulate you on the attainment of the important station to which you have been called by our gracious Sovereign; and we ardently hope, that your enjoyment of its advantages may be equal to the ability with which, we are fully persuaded, you will discharge its arduous duties.”

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### DR. SPRY'S ANSWER.

“GENTLEMEN,—Permit me to assure you, that I receive with the most lively sentiments of gratitude, this magnificent Piece of Plate from the Congregation of Christ Church.

“During the whole of my professional engagements in Birmingham, the

orderly, attentive, and devout behaviour of that Congregation, was to me a constant source of comfort; and it will always be a subject of my humble thankfulness to Him, whose unworthy Minister I am, that the harmony which should ever subsist between a Clergyman and his Flock, was not for one moment interrupted; and that my earnest endeavours to set before them the doctrines and duties of our holy faith, with plainness and sincerity, were ever willingly and gratefully received.

“Splendid and costly as is the proof you have now afforded me of the affectionate remembrance of that Congregation—and especially interesting to me, as a beautiful specimen of the skill and taste of the Artists of Birmingham—it will be far more precious in my estimation, if I may regard it, not only as a testimony of the good opinion of those, to whom so large a portion of my professional life has been devoted, but as an evidence, that those pastoral labours have not been unprofitable, which are thus kindly appreciated; for, believe me, one great object of my constant wishes and fervent prayers will be accomplished, if it may appear, that, while I have been so fortunate as to obtain the approbation of my flock, it has also been permitted me

to be the instrument of advancing their eternal interests.

“And allow me to say, that the value of this liberal present has been in no small degree enhanced, by the determination which has entrusted to my personal and valued friends, the office of delivering it into my hands; and by the very gratifying Address with which they have been pleased to accompany the gift.

“They will not fail to interpose, with the same kindness which has ever marked their conduct, this very inadequate attempt to express the feelings of my heart; and they will convey, in far better terms than I can devise, my sincere and grateful acknowledgments to the Congregation of Christ Church.”

The Plate is a large, richly chased and embossed Silver Water, weighing nearly 250 ounces, and has the following inscription engraven on it:—

To the Rev. John Hume Spry, M.A.  
The Congregation of Christ Church,  
Birmingham,

In grateful recollection  
Of his zealous and faithful Ministry  
During a period of eleven years,  
Present this tribute  
Of their sincere and affectionate regard.

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

### BOMBAY DISTRICT COMMITTEE.

WE have great pleasure in recording for the information of our readers that a District Committee of the above Society has been formed at Bombay. Previous to the arrival of the Bishop of Calcutta at that Presidency in the month of May last, a Memorial had been prepared to be presented to his Lordship, of which the following is a copy:

“The Society for the Propagation of the Gospel in Foreign Parts was incorporated by Royal Charter in 1701, and is authorised to collect charitable contributions for disseminating the principles of Christianity according to the doctrine and discipline of the Established Church. Their operations were principally confined for many years to North America, and it is justly believed that the conversion of

the Indian tribes that profess Christianity, and the number of Episcopal Churches still subsisting in those extensive provinces which now form the *United States*, are chiefly to be attributed to the successful exertions of this Society. The religious concerns of the *British Provinces* in North America are still principally intrusted to their Missionaries under the Bishops of Quebec and Nova Scotia.

“Of late years the regular establishment of our Church in the East Indies has encouraged the Society to extend their views to this interesting quarter of the globe. And on the suggestion of Bishop Middleton a Mission College in Calcutta has been erected by the Society to assist their designs in the propagation of the Gospel. The objects of this College are, as stated

by the lamented Prelate himself; '1. The education of Christian youth in sacred knowledge, in sound learning, in the principal languages used in this country, and in habits of piety and devotion to their calling, that they may be qualified to preach among the heathen. 2. The attention of the learned persons connected with it will be directed to making accurate versions of the Scriptures, of the Liturgy, and of other holy books. 3. It will endeavour to disseminate useful knowledge by means of Schools, under teachers well educated for the purpose; And 4. It will aim at combining and consolidating, so far as may be, into one system, and directing into the same course of sentiment and action, the endeavours which are here made to advance the Christian cause.'

"This College is now beginning to be in operation under the immediate direction of the Rev. W. H. Mill, and is dependent on the liberal contributions of the Christian public in India, as well as in the resources of the incorporated Society. It is proposed, with the approbation of the Bishop, on his approaching visitation, to form a Committee of this Society in the Archdeaconry of Bombay. Such persons, therefore, as may be disposed to associate themselves in the establishment of such a Committee, and to give their influence and support to this ancient and venerable Society, are requested to add their names to this paper, in order to their being presented by the Archdeacon to the Bishop.

(Signed,) G. BARNES.

M. E. PHINSONE,  
(Governor of Bombay.)

EDWARD WEST,  
(Chief Justice.)

F. WARDEN,  
R. T. GOODWIN,  
(Members of Council.)

RALPH RICE,  
C. H. CHAMBERS,  
(Puisne Justices.)

J. J. SPARROW,  
(Provisional Member of Council.)

WM NEWNHAM,  
(Chief Secretary.)

Bombay, February, 1825.

\* Sir Charles Colville, Commander In Chief, and Member of Council, absent from the Presidency.

The Memorial being presented accordingly, his Lordship preached a Sermon on Whitsunday, in St. Thomas's Church, for the benefit of the Incorporated Society, preparatory to the formation of a Committee to aid that establishment, and in due time, to take a management of such Missions, as shall be established in the Archdeaconry. The Bishop took for his text Acts ii. 39, and setting aside other parts of the subject arising from the text, and usually taken as proper to the day, he went at once to a consideration not so generally noticed—the diffusive nature and universal extension which is designed for Christianity. He then enumerated the scruples which are most generally met with on this subject, and the most popular arguments against attempting the conversion of the natives of this country; and to these arguments and scruples, he replied, that the plea that there is enough to occupy our zeal at home, is demanding nothing less than that we shall withhold our endeavours to enlighten other nations, until every one of our own shall have acknowledged the truth of Christianity, and brought his mind and affections into obedience to it—a principle which would have for ever excluded us from all benefit of the dispensation, and debarred the Apostles from extending their exertions beyond Judea, until the whole of the Jewish nation had made their acknowledgment of the truth; that Christianity is repugnant to any such schemes of conversion as would be productive of civil convulsion, or draw down on themselves preponderating calamities. But such, he said, were not those he would recommend: and while he had any influence to sanction with his authority, what he would encourage and urge, was a system altogether unconnected with Government, but yet of so sober and discreet a nature, as that no Government which regarded the welfare of the people under it, could do otherwise than wish to prosper—a system which would hold out neither gain nor loss to any one from his conversion to Christianity. And who then, he might ask, that is placed in authority in these countries, would not wish to see a greater regard to truth in the ser-

vants whom they are obliged to trust; in all a greater purity of speech; the female sex raised to their proper station in society, and all the benefits resulting from that change; a period put to the horrors of immolation, and of infant murder; and the country relieved from all the other fanciful and cruel superstitions which are daily practised to propitiate a multitude of imaginary deities? After giving some account of the Society in behalf of which he was soliciting aid, and of its schemes and operations in this country, the Bishop concluded with a powerful appeal to his hearers to give liberally of their influence and their substance to a cause which had the claims which he had stated.

The collection made in the Church amounted to nearly £236, besides intimations from some of the principal persons of their intention to enter their names on the following day.

On Monday the proposed meeting was held, and was very respectably and numerously attended.

The Lord Bishop having been called to the chair, the business of the day was begun by the Hon. the Governor's moving the thanks of the meeting to the Bishop for his sermon preached on the preceding day, in behalf of the Society for the Propagation of the Gospel in Foreign Parts, with a request that he would allow it to be printed. The motion was seconded by F. Warden, Esq. Member of Council.

The Lord Bishop having returned his thanks, and expressed his readiness to comply with the wishes of the Meeting, proceeded to bring forward the business for which they were assembled; and, having briefly noticed the general principles and proceedings of the Society for the Propagation of the Gospel in Foreign Parts, gave an account of the extension of their views to this country, on the establishment of the Church on a more regular and efficient footing. He stated that on the Society's consulting Bishop Middleton with respect to the best means for promoting the extension of the Christian religion in India, the establishment of a Mission College at Calcutta was the measure suggested to them. The Bishop then explained who necessary it was to the designs of

the Society that this work should be completed, and stated the advantages which might be expected to result from it to all parts of India. With a view to illustrate this subject, his Lordship begged to call the attention of the Meeting to a Memoir of Bishop's College (inserted above), which, at his request, was then read by the Rev. Thomas Robinson.

After the reading of this paper was finished, the Bishop made some additional observations on the present state of the College and the labours in which those connected with it are now engaged,—the receiving Missionaries from England and preparing them for their duties in the country, the conducting of education within the walls of the College, the superintendence of schools, and the executing of translations,—and gave a view of the liberal and conciliating plan on which all the proceedings of the College are conducted.

The Archdeacon then read a set of Resolutions, which were to be proposed for the formation and guidance of a District Committee for the furtherance of the Society's designs in this country.

The resolutions having been separately put from the Chair, the following, after discussion and full explanation of each, were passed unanimously.

Resolved, I. That the "Incorporated Society for the Propagation of the Gospel in Foreign Parts," having for more than a century been zealously and successfully engaged in promoting the diffusion and maintenance of Christianity in the Colonies of Great Britain, and having now extended its pious labours to the British possessions in the East Indies, under the superintendence of the Bishop of the Diocese, and with the sanction of all the public authorities both in England and India, deservedly claims the cordial support of all sincere Christians.

II. That this Meeting, being impressed with a high sense of the principles and proceedings of the Society, is further persuaded that Bishop's Mission College, founded by the Society near Calcutta, presents a safe and practicable method of propagating the Gospel among the natives of this country, by the gradual diffusion of knowledge, the superintendence and

publication of religious tracts, the Liturgy and versions of Scripture, and the education of persons qualified to act as preachers of the Gospel, and schoolmasters.

III. That a Committee be now formed for the furtherance of these important and benevolent objects within this Archdeaconry, under the immediate sanction of the Lord Bishop of Calcutta, to be called "The Bombay District Committee of the Incorporated Society for the Propagation of the Gospel in Foreign Parts;" and that the following be adopted for the general Rules of the Committee.

#### RULES.

1. That the object of this Committee be for the furtherance in India of the designs of the Society for the Propagation of the Gospel; and more particularly to promote by such means as are in their power, under the direction of the Bishop of the Diocese, the establishment and support of the Society's missions and schools within the limits of this Archdeaconry, the maintenance and education in Bishop's Mission College of proper persons to conduct the same, and the supply to the College, and to the Incorporated Society, of whatever information they may obtain as to the means and opportunities for Missionary exertions in this part of India.

2. That the Right Reverend The Lord Bishop of Calcutta be President, and the Venerable The Archdeacon of Bombay Vice President and Treasurer of this Committee.

3. That all contributors to the objects and designs of the Society in this country to the amount of one hundred and fifty rupees, and all annual subscribers to the amount of fifteen rupees, be members of this Committee; but that benefactions and subscriptions to any amount be received thankfully.

4. That the Rev. David Young, M. A. be appointed Secretary of this Committee.

5. That the business of this Committee be conducted by quarterly meetings, open to all members, of whom three shall be a quorum, to be held in the Vestry-room of St. Thomas's Church, at ten o'clock on the second

Saturday in January, April, July, and November; and that the annual accounts of the Committee be audited at the quarterly meeting in April; from which date annual subscriptions shall be due in every year.

6. That special meetings of the Committee may be called at any time, on due notice, by the Secretary, in communication with the President or Vice President; but that no business be transacted unless three members be present.

7. That with reference to the present unfinished state of Bishop's College, Calcutta, and regarding that Institution as the source whence this and the other Presidencies of India are to expect men duly qualified to communicate instructions to the natives of this country, the whole of the sums now collected, and the amount of the first year's subscriptions, (after the necessary and incidental expenses of this Committee shall be paid,) be remitted to Bishop's Mission College; reserving, however, a discretion to this Committee to dispose of any subscriptions or donations hereafter entrusted to them, in such manner as may seem to them expedient, in conformity to the first standing rule of this Committee, and to the regulations and practice of the Incorporated Society.

8. That these be considered as the standing rules and orders of the Committee, and that none of them be repealed, suspended, or altered except at a general meeting of the Committee, at which the President or the Vice President, and at least five other members, shall be present; and of which fourteen days' notice shall have been given to all the members at the Presidency, with intimation of the repeal, alteration, or suspension proposed, and that the repeal, alteration, or suspension be immediately notified to the President, if he be not present.

IV. That these Resolutions and Rules, together with the Memoir of Bishop's Mission College now read, be printed, and copies of them forwarded to the Honorable the Governor in Council of Bombay, to the Incorporated Society in London, to the Archdeacons of Calcutta, Madras, and Columbo, to the Clergy of this Archdeaconry, and to the chief Civil and

**Military Officers** at the several out-stations under this Presidency.

The business of the day concluded with the Chief Justice moving the thanks of the meeting to the Bishop, for the manner in which he had introduced and conducted the business, and for his exertions on all occasions in the cause of humanity and of the Christian Religion. This motion was brought forward in a speech forcibly stating Bishop Heber's claims to admiration and to gratitude; and having been seconded by His Excellency the Commander in Chief, was passed unanimously. Subscriptions for the purposes of the Society were then made and entrusted to the Archdeacon, who had been appointed Treasurer, and they amounted immediately, together with the collection made the previous day in Church, to the sum of £875 of donation, and £188 of annual subscription. The following are the particulars:

	<i>Penc- fuctions.</i>	<i>Ann. Sub.</i>
The Rt. Rev. the Lord Bishop of Calcutta, <i>President</i> ....	1000	200
Hon. M. Elphinstone, <i>Governor of Bombay</i> .....	500	100
Hon. Sir E. West, <i>Chief Justice</i> ..	300	100
Lt. Gen. Hon. Sir C. Colville, G. C. B. ....	500	

Francis Warden, Esq. ....	500	100
R. T. Goodwin, Esq. ....	380	100
Hon. Sir R. Rice .....	300	100
Hon. Sir C. Chambers .....	200	100
The Venerable Archdeacon Barnes, D. D. ....	400	
Lieutenant Candy .....		
The Rev. Thomas Carr .....		30
M. D. Vitre, Esq. ....	100	
John Fawcett, Esq. ....		50
James Parish, Esq. ....	300	100
W. Fenwick, Esq. ....	100	50
D. Greenhill, Esq. ....	100	
Edward Ironside, Esq. ....		
Captain Jervis .....	50	
The Rev. Richard Kenney ..	30	
Lt. Col. D. Leighton .....	500	100
Henry Meriton, Esq. ....	500	100
The Rev. E. Mainwaring....	30	15
Captain Molesworth .....		
Saville Marriott, Esq. ....		
William Newnham, Esq. ....	300	100
Benjamin Phillips, Esq. ....	100	30
G. L. Prendergast, Esq. ....	150	
The Rev. T. Robinson .....	100	30
John Romer, Esq. ....		
Lt. Col. E. W. Shaldham....	200	50
J. J. Sparrow, Esq. ....	200	50
Lt. Col. B. W. D. Sealy ....	150	
William Shotton, Esq. ....	100	
Mrs. Shotton .....	100	
J. Williams, Esq. ....	300	100
Miss Williams .....	100	50
John Williams, Esq. ....		
The Rev. David Young ....	30	15
John Elphinstone, Esq. ....	100	

## CHURCH PROCEEDINGS IN THE WEST INDIES.

### ADDRESS TO THE BISHOP OF BARBADOES.

At Barbadoes, a public meeting was held on the 21st July, for the purpose of preparing an Address to the Lord Bishop on his departure for England. The object of the meeting having been stated by the Chairman, Resolutions were passed, expressive of the benefits which the Colony had derived from the unwearied zeal and exertions of his Lordship; when the following Address, moved by the Honourable Renn Hampden, was adopted.

"My Lord—Understanding that your Lordship is about to return to England, we presume to request, that you will convey to our august Sovereign, the grateful acknowledgments of this community, for having been graciously pleased to extend the bene-

fits of Episcopal Superintendancy to the Church of these colonies.

"We are very thankful for this mark of his Majesty's paternal solicitude for our spiritual welfare. Encouraged by this bright example, we trust that we, on our part, shall not be found wanting in our duty to those who are dependant upon us for the means of obtaining a knowledge of divine truths.

"We beg to assure your Lordship, that we have the most sincere desire to afford the blessings of religious instruction to our slaves; and we promise that you shall always find us prompt and zealous in furthering every prudent measure, which may seem conducive to this object.

"Weighed down, however, as West

India interests are by causes too notorious to require to be enumerated, we cannot, without injustice to others, consent to such a subtraction of labour from the cultivation of the States as would lead to a material reduction of income; but we very confidently believe that no such sacrifice is necessary to the accomplishment of the object contemplated, and we entertain no doubt that, under your Lordship's discreet and judicious direction, the spiritual interests of the slave will be shewn to be not incompatible with the temporal interests of the master.

"Having now enjoyed the opportunities which five months' residence amongst us has afforded of observing your Lordship's character and conduct, we cannot suffer this occasion to pass without expressing our warm admiration of the uncommon zeal and ardour, which you have displayed in discharging the various duties of your sacred office, from which we anticipate the happiest influence on religion and morals.

"Accept our best wishes for a safe and pleasant passage, and a speedy return to your all-important charge.

"We have the honour to remain,

"Your Lordship's faithful humble servants.

*"The Right Reverend the Lord Bishop of Barbadoes, and the Leeward Islands."*

A deputation from the meeting waited on his Lordship on the 26th of July, and presented the Address, which was numerously signed; when the Chairman spoke as follows:—

"*My Lord*—In calling your Lordship's attention to the Address which I shall have the honour of reading, I beg to assure your Lordship that the meeting of which we are a deputation, was as fully and respectably attended as any ever witnessed in this colony; and the perfect unanimity which prevailed on this occasion, is the strongest assurance I can give you of the sincerity of the observations which are now submitted to your Lordship."

To which his Lordship replied—

"*Gentlemen*—I thank you for this kind expression of your good wishes—(the testimonies of regard which I am daily receiving are indeed most grateful to me)—and I thank you for

what is most important, this declaration of your readiness to co-operate fully with me in every prudential measure for the religious instruction of your dependents, and I would add, the poorer classes generally.

"The measures on which I have already acted, and propose still to act, are not unknown to you; for I have had the pleasure of conversing on them with most of you in private—yet I gladly embrace this more public opportunity of repeating them.

"I propose, then, to impart religious instruction to every plantation thrown open to me, through the agency of catechists and teachers, licensed by the Bishop after previous examination and subscription; acting under, and directed by the minister of the parish, within which they shall be appointed to act—paying every proper regard to the wishes of the master as to the time and frequency of instruction, and confining the material of instruction to the Scriptures, the Liturgy of our Church, and such other religious works as are included in the catalogue of the Society for promoting Christian Knowledge.

"For the pecuniary support of these catechists and teachers, I look first to the monies placed at my disposal by His Majesty's Government, for the maintenance of a certain number of clergy and catechists within the diocese—secondly, to the Society for the Conversion and Religious Instruction of Negroes, to whom I have ventured to oppose such an exclusive application of their funds—and lastly to yourselves, individually and collectively, through the formation of a branch association of the Society.

"I trust that you will consider these measures to be prudential: and with your co-operation, under the Divine blessing, I cannot but anticipate from them the most beneficial results.

"I beg again to thank you for the kind expressions of your good wishes for my health and speedy return."

The Bishop left Barbadoes for this country, on the 8th of August, and on the 9th, the following high testimony to his character and exertions appeared in the Barbadoes Newspaper, which we cannot deny ourselves the pleasure of submitting to our readers.



The Barbadian of the 9th observes, "We hesitate not to say, and with unfeigned sincerity of heart, that we consider the choice which has been made of a Bishop for this Diocese a most fortunate one, judging by the six months experience of his Lordship's devotion to his duties, his anxious solicitude to promote the best interests of all, and his ardent and zealous exertions to increase the number of the Christian fold. In every point of view in which we have beheld him, we have felt the conviction that he possesses every qualification for the exercise of the important office of a *Christian Bishop*. We need not mention here his unwearied labours during the whole period of his residence amongst us to carry into effect every plan which could give strength and permanency to our religious establishment, or which could increase the respectability of our character as a Christian people. The whole country is acquainted with his unceasing labour—his vigilant, untired superintendence. Regardless of the oppressive, ever-varying heat of our climate—indifferent to the inclemency of the weather, he has never shrunk from his duties. His eminently pious example, and his energetic, impressive preaching—his gracious and condescending manners—and his just,

impartial disposition, have so endeared him to the people of this Colony, that we are perfectly sure he carries with him the kindest wishes of the inhabitants, and that their prayers will, as he feelingly implored them in his farewell Sermon on Sunday, ascend to the Throne of God, for his protection and happiness, and his speedy return to his flock.—Never was a congregation more powerfully affected than on Sunday, when his Lordship, towards the conclusion of his discourse, in few, but most expressive words, bade us "farewell!" The most profound silence, the most earnest attention prevailed throughout the crowded Church; but when, after assuring us of his continued remembrance of us in his absence, and of his unceasing prayers for us, he said these words, "*Pray for me,*" it is impossible to describe the feelings of the congregation; his pathetic manner had an instantaneous and powerful effect on every heart—almost every eye wept; they were the tears of affection, of gratitude, and of reverential respect for one, who, in a most exalted situation, has extended his kindness to all of every class—has dispensed his charities largely to the relief of the suffering part of his fellow-creatures—and has endeavoured to attach and conciliate all within the sphere of his influence."

## PROCEEDINGS OF THE AMERICAN PROTESTANT EPISCOPAL CHURCH.

### RECEPTION OF BISHOP HOBART.

It will be in our readers' recollection how marked were the demonstrations of affection and respect shewn to Bishop Hobart on his departure from New York for this country in the autumn of 1823, by the whole Episcopal population of that city. His return to his diocese has been greeted in the same manner at the convention of that body, which was held immediately afterwards. It was visited by the Right Rev. Bishop Croes, of New Jersey, and the Right Rev. Bishop Brownell, of Connecticut. The number of Clergy who were present as members or visitors, was about

80 or 90, and the Lay-delegates about the same number; being, probably, the largest assembly of the kind that has ever been held in this country. This meeting, after so long and anxious a separation between the Bishop and his clergy, and the Lay-representatives of his diocese, was an event deeply interesting and affecting. In the full glow of affectionate feeling which it could not but inspire, the Bishop delivered an address to the convention, which was heard with a fixedness of attention, a depth of interest, and a liveliness of sensibility, probably never surpassed in any body of hearers. 'A

committee, consisting of the Rev. Dr. Reed, the Rev. Dr. H. U. Onderdonk, the Rev. Dr. Wainwright, Richard Harrison, Esq. Judge Emott, and Judge Duer, was appointed to draft and report resolutions responsive to the Bishop's address. The resolutions, as reported, were adopted by the convention, without a dissenting voice.

BISHOP HOBART'S ADDRESS.

It is with feelings which truly it is not in my power to express, that I again find myself in the midst of you; do let me thus call you, with no common emphasis—my beloved brethren of the clergy and laity. Thanks to God for that protecting providence which has brought me to you; and who graciously enables me to enjoy the delightful satisfaction of seeing my clergy assembled, without the alloy, that death has taken away any of their valued number. We mourn indeed the affecting stroke that has removed from the sphere of ministerial usefulness on which they had entered, since my departure, some young servants of our heavenly Master, who were in every view of the highest promise.

But I again press to the bosom—I have felt it—of mutual affection—again take with the hand of warm congratulation—the Clergy whom I had left, whom I had often seen in this sacred place. I knew not their full hold on my heart till I was separated from them, and again united to them. I also see the revered and honoured Laymen whom I have been and am proud to call my friends, to denominate them with an appellation that still more endears them to me, the friends of the Church; the Zion whom they and I ought, and I trust, do supremely love; not as the mere religious party with which we are fortuitously cast, but as the depository and dispenser of the truths of salvation.

The assembling on these occasions of the laity to aid and support their Bishop and their Clergy in those ecclesiastical measures that fall within their province, I have ever considered as under God one of the best securities of the union and prosperity of our Church—one of the strongest pledges that she enjoys the confidence of her members, and a powerful earnest of,

and excitement to, all those exertions by which that prosperity is to be secured.

Welcoming, most cordially welcoming, from these considerations, to these ecclesiastical meetings my brethren of the laity, long may we be gratified by their presence.

But my heart delights to think that their present assemblage I may regard, in some degree, as an evidence of the affectionate interest which they take in their Bishop; in one who, proud, unaffectedly and deeply proud, of every manifestation of their attachment, now recalls many, many periods in which he has been aided by their counsel, strengthened, powerfully strengthened, by their support, animated by their confidence, and solaced by their friendship.

My brethren of the Clergy and Laity, my feelings would fain pour out themselves in words, but truly, (there is no affectation here,) words do not come adequate to my feelings of respect, of affection, of gratitude; yes, gratitude for your confidence, for your kind estimation of my services, for your indulgence to my failings, for the sympathetic and deep interest and prayers that marked my departure and my absence, for the heart-cheering greetings that welcome my return.

But I can say, and I must say, that I honour, that I esteem, that I love you. And do, I beseech you, carry with you to your congregations, and your fellow-churchmen, the expressions of my gratitude for all the interest which, in various ways, they have so strongly manifested for their absent Bishop.

Tell them that he comes grateful indeed, for hospitalities and attentions abroad, and admiring much that he has seen, especially in the land of his fathers; but prizing all that he left behind, more, he would almost say, infinitely more, than when he went away; loving his Church as the purest and the best, however as yet humble among the churches of Christendom; and why should he not, for once in his life, mingle with his public acts as a Christian Bishop, his sentiments as a citizen, loving his country as the best and the happiest, because the freest upon earth—Tell them that he comes with renovated desires to serve them—to do his

duty to the beloved diocese of which he has charge. Of that diocese, to say the least, so important in the general relations of our Zion, it delights him to know that, during his absence, harmony and zeal and delicate attention to his supposed wishes and feeling, marked all your united and separate measures. It delights him to find so many evidences of its prosperity in the numerous representations which already meet him, of persons to be confirmed, of new congregations to be visited, and of new Churches to be consecrated. And above all it delights him to know, that with zeal for all those externals of our Church, which God has made the safeguards of her spiritual principles—those great principles which constitute the Gospel which that Church professes in its greatest purity, the power of God unto salvation, are the animating guides of the public instructions of the Clergy, and I humbly hope, duly prized by the people to whom they minister.

“Even if the period since my arrival had been long enough for the purpose, the circumstances following that arrival, of which you must be aware, have so excited and engrossed my feelings, as not to admit of my gaining that information, which would enable me to present to you in detail the state of the diocese, a gratification to which I look forward, God willing, at some future opportunity.

“The business of the missionary department has, during my absence, been conducted with great ability by the committee to whom it is confided.

“I must, however, earnestly press, from a conviction of its supreme importance, your zealous and persevering efforts to keep up and increase the missionary fund, by means of which the truths and ordinances of the gospel, as professed by our church, have been dispensed to so many who were destitute of them. The duties of the standing committee also, which my absence increased, have been ably discharged. Nor let me omit for myself and I am confident for you, the warm expression of gratitude to several of my brethren of the episcopacy for their services in this diocese, and especially to my long-known and valued brother to the diocese of New Jersey, for the

numerous official acts which with so much cordiality and ability he has performed for his absent brother. They will long live in our affectionate remembrance.

“My heart has been often with my diocese; and particularly on those interesting occasions when my venerable father and brethren of the episcopacy assembled here on the concerns of our general Theological Seminary; which institution, since its organization on its present correct and impartial principles, by which, provisions may be made for theological education adequate to the wants of the whole church, I had hoped would have engaged the united and cordial co-operation of every diocese, as it had done on a memorable occasion the prayers and the acts of its highest ecclesiastical assembly; and of which (and on this point I shall say no more,) as the great hope under God of our Zion and one of the principal bonds of its unity, I have been, through some evil report, its zealous, and I think, consistent advocate.

“One thing more, Brethren of the clergy, and especially of the laity, (for, engaged as they are in the business and cares of the world, to them the admonition particularly applies)—continue to love your church as maintaining and professing the faith once delivered to the saints, the ministry and worship of apostolic and primitive times—display your affection by devoting, as opportunity offers, your talents, your influence, your time, and forget not, also, the wealth with which Providence has blessed you, to her extension and prosperity. But let me deeply impress on you how utterly vain will be all our affection—all our exertions for our Zion, unless, through the agency of the divine Spirit, its sacred truth and ministration and services come with that power on our hearts and lives which redeems them from all unholy desires, sanctifies them after the divine image of purity and goodness, and produces the fruits of righteousness and peace.

“Then, and then only, shall we pass through this Zion below to the more blessed Zion above, where, in all the powers and the feelings of our nature, we shall find the perfection of truth and the fulness of felicity. God grant

of his infinite mercy in Christ, brethren, that there we may meet and abide for ever."

The following resolutions, having been reported by the Committee, were adopted by Convention; Bishop Hobart having retired, and the Rt. Rev. Bishop Croes, of New Jersey, being in the Chair,

"Resolved, That this Convention return their most fervent thanks to Almighty God, for his kind providence in preserving their Bishop during his absence, in restoring his health, and in bringing him, in safety, to the bosom of his family, to the embraces of his friends, and to the cordial and ardent welcome of his diocese.

"Resolved, That this Convention have undiminished confidence in their Bishop, in the rectitude of his principles, in the purity of his motives, and in the elevation of his character; and that they are happy in bearing their testimony to the soundness of his policy, and the correctness of his proceedings, whether within the sphere of his own diocese, or in the concerns of the Church at large.

"Resolved, that this Convention participate most heartily in the sentiments expressed by their Bishop, in regard to the General Theological Seminary, and are happy that they have always seen in him the firm, the dignified, and the consistent supporter of its rights and best interests.

"Resolved, That this Convention heard with feelings of inexpressible love and reverence, the dignified and affectionate address delivered by the Bishop; and reciprocate, with unrestrained cordiality, the kindness and tenderness manifested both in its sentiments, and in its delivery; and that they will ever retain a remembrance of the hallowed scene presented by this assembly and its head, overpowered by their mutual emotions, as an additional pledge of personal love towards himself, and of union with each other."

In the above address the Chief Shepherd of an integral portion of the Christian fold is so completely exem-

plified in all the pastoral preeminences which commend the character to our veneration, that the feeling cannot well be heightened by any additional testimony. Yet there is a testimony recently borne to Bishop Hobart by Mr. Rose; in the notes to his valuable course of Sermons on the state of the Protestant religion in Germany, preached in May last, before the University of Cambridge, and recently published, which we cannot deny ourselves the pleasure of adding to that which the Bishop here most unconsciously bears to himself. Mr. Rose, it should be observed, enjoyed great opportunities of becoming intimately acquainted with Bishop Hobart upon the Continent last winter, where a close friendship was formed between them. He is speaking of two Charges of the Bishop's, delivered to the Clergy of the diocese of New York in the years 1815 and 1818, and commending them to the theological student as the most forcible, and at the same time succinct view of the divine institution of the Christian ministry, and of the awful nature of the duties undertaken by those ordained into it, that has fallen under his observation; and he proceeds, "Bishop Hobart is indeed a treasure to the Church he governs. The impression which he has made on all who had the happiness of knowing him here, by his clear and lucid views, his sincere and heart-felt but unobtrusive piety, his deep and entire conviction of the truth of his principles, and his earnest zeal in their propagation, will not easily pass away. Let it be pardoned to private affection and regard, if it here utters the wish, which, indeed, could be fully justified on public grounds, that his life may be long spared to the Church and the Country, of which he is so bright an ornament." It is most delightful to see, from the reception with which he has been greeted, that his Clergy and his flock are fully sensible of the treasure they possess, which we most cordially concur with Mr. Rose, in praying that they may long be permitted to enjoy.



